



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Aug. 3. 93.  
Sansk. 4. 631.











# DHAMMAPADAM.

EX TRIBUS CODICIBUS HAUNIENSIBUS

PALICE EDIDIT,

LATINE VERTIT, EXCERPTIS EX COMMENTARIO PALICO

NOTISQUE ILLUSTRAVIT

V. FAUSBÖLL.



HAUNLÆ

APUD HÆBEDES REITZELII.

LIPSIAE

APUD LORCKIUM.

LONDINI

APUD WILLIAMS & NORGATE.

MDCCCLV.

EX OFFICINA LUDOVICI KLEIN.

VIRIS HUMANISSIMIS, ILLUSTRISSIMIS,

**M. HAMMERICH,**

Professori, Scholæ Rectori,

ET

**N. L. WESTERGAARD,**

LL. OO. Professori, Equiti Ord. Dannebr.,

PRÆCEPTORIBUS OPTIMIS, PIE COLENDIS,

QUORUM UTERQUE VIRIBUS MEIS PERQUAM EXIGUIS  
SUMMA BENEVOLENTIA SUCCURREBAT,

HUNC LIBRUM

SACRUM ESSE VOLUIT

DEVOTISSIMUS

AUCTOR.



## PRÆFATIO.

---

**T**riginta sunt anni, ex quo Raskius, illustrissimus linguarum indagator, quem præmatura mors literis præripuit, ex India in patriam redux Magnæ Bibliothecæ Regiæ Hauniensi eam tradidit codicum Palicorum et Simhalensium collectionem, „cui vix ulla par invenitur in tota Europæ continenti.“<sup>a</sup> Hucusque vero nostratium nemo provinciam hanc incognitam explorandam suscepit, quamvis hæ literæ, quibus continentur ea, quæ divinum quoddam ingenium, raro inter homines splendens, scite docuit, uberrimos nobis promittant fructus, et ad universam cultus humani historiam perscrutandam, et ad res Indiæ investigandas, et ad regiones Buddhismo subjectas cognoscendas. Etenim non parvi faciendæ est accurata perscrutatio ejus religionis, quæ, si ethicam spectes, tam prope ad Christianismum accedit, ut idem fere moneant ejusmodi sententiæ: ‘Quid tibi cum capillis religatis, stulte? Quid tibi cum amictu ex pellibus facto? Interna tua impervia sunt, externa terges.’ ‘Qui millies mille homines in certamine vincit, et qui semet ipsum solum superat, — hic certe inter pugnæ victores optimus.’ ‘Vigilantia immortalitatis via est, socordia mortis via; vigiles non moriuntur, qui socordes, quasi mortui sunt.’ ‘Non iracundiâ iracundiæ

<sup>a</sup> Vide dissert. Raskii: Nonnulla de pleno systemate Sibillantium in linguis montanis, item de methodo Ibericam et Armenicam linguam literis Europæis exprimendi; programma Universitatis a. 1832 p. 34.

sedantur hic unquam, placabilitate vero sedantur,' etc.<sup>b</sup> Atque hæc religio in ipsa India, ubi orta est, et ubi hodie quoque exstant perennia, quæ patriæ reliquit, monumenta, amplissima illa in saxis excavata templa, mille fere per annos simul cum Brahmanismo æquo jure viguit, ut fieri non possit, quin ex testimoniis ejus ad literas sanscriticas gravissimum

<sup>b</sup> Cum his confer:

'Die Sittenlehre des Buddhismus, in welcher sich eine helle Einsicht in die Tiefen des menschlichen Herzens unverkennbar kund gibt, bildet daher den schönsten Theil seines Systems und hat wahrscheinlich am meisten beigetragen ihm Eingang zu verschaffen und seine weite Verbreitung zu sichern.' Schmidt in Mémoires de l'Acad. de St. Pétersb. VI Série, tome II p. 28.

'Il est difficile de comprendre que des hommes à qui la révélation a manqué aient pu s' élever aussi haut et s' approcher autant de la vérité.' Laboulaye apud F. Nève: Le Bouddhisme p. 22.

'Nous passâmes successivement en revue les vérités dogmatiques et morales. À notre grand étonnement, le Régent ne paraissait surpris de rien. — Votre religion, nous répétait-il sans cesse, est conforme à la nôtre; les vérités sont les mêmes, nous ne différons que dans les explications . . . Il n'admettait entre lui et nous que deux points de dissidence, l'origine du monde et la transmigration des âmes.' Huc: Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine, 2 ed. tome II p. 330.

'Il existe à Lha-Ssa une coutume bien touchante, et que nous avons été en quelque sorte jaloux de rencontrer parmi des infidèles. Sur le soir, au moment où le jour touche à son déclin, tous les Thibétains cessent de se mêler d'affaires, et se réunissent, hommes, femmes et enfants, conformément à leur sexe et à leur âge, dans les principaux quartiers de la ville et sur les places publiques. Aussitôt que les groupes se sont formés, tout le monde s'accroupit par terre, et on commence à chanter des prières lentement et à demi-voix. Les concerts religieux qui s'élèvent du sein de ces réunions nombreuses produisent dans la ville une harmonie immense, solennelle, et qui agit fortement sur l'âme.' Ibid. p. 337.



accedat supplementum.\* Et ubi primæm Buddhismus Indice  
fines transgredi coepit, veteri Sinensium cultura novas vires

- \* De ambitu literaturæ sanscriticæ ita loquitur Barthélémy St. Hilaire  
in Mémoires de l'Institut de France. Tome III. Paris 1841 p. 162:

‘Dès aujourd’hui, nous connaissons assez de monuments de la  
littérature sanscrite; les ouvrages imprimés même sont assez nom-  
breux, sans parler des richesses immenses de nos bibliothèques en  
manuscrits, pour affirmer que la littérature grecque, tout abondante  
qu’elle est, l’est cependant beaucoup moins que la littérature indienne.’

De ambitu literaturæ Buddhismi australis vide Spence Hardy  
Eastern Monachism p. 168 sq.

In the whole of the Winayapitaka, including the text and the comment, there are	69,250 stanzas
The whole of the Sutrapitaka, including both the text and commentary, contains	396,500 stanzas
In the whole of the Abhidharmmapitaka, including both the text and commentary, there are	126,250 stanzas
	<hr/> 592,000 stanzas.

‘According to the computation of Turnour, the text alone of the  
Pitakas contains 4,500 leaves, each page being about 2 feet long  
and containing nine lines. Thus  $4,500 \times 2 \times 9 = 81,000$  lines.  
These lines are written without any space between the words, and  
we may therefore conclude that in one line there are at least as  
many as ten lines of any ordinary poetical measure. Therefore  
 $81,000 \times 10 = 810,000$ . Again, the commentary extends to a  
greater length than the Pitakas, so that there must be nearly 2,000,000  
lines in the whole of the sacred books.’

‘Biblia sacra Buddhistarum numerantur quadraginta duo et effi-  
ciunt 3,683 volumina.’ Pallegoix: Grammatica linguae Thai p. 181.

De literatura Buddhismi septentrionalis legitur in Asiatic Re-  
searches vol. XX p. 42 (Analysis of the Dulvá, by A. Csoma Kőrösi) sic:

‘The whole Ká-gyur collection (forming altogether exactly 100  
volumes) is very frequently alluded to under the name Dé-not-sum,  
in Sanscrit, Tripitakah, the three Vessels or, Repositories, compre-

#### IV:

infudit, et Tibetanis Mongolisque, Indiæ extra Gangem, Taprobanæ insulæ prima artium initia attulit, ut hodie vel tertiam humani generis partem assecclas habeat, et earum terrarum instituta, linguae, al., nisi prius cognita quæ ei religioni sacra habetur lingua, vix intelligi possint.<sup>d</sup>

Quæ quum ita essent, hoc mecum constitui, ut in his literis cum doctis hominibus communicandis pro virili parte elaborarem. Et ut initium facerem, selegi, suadente cl. Westergaardio, librum, qui Dhammapadam<sup>e</sup> inscribitur, quod inter codices a Raskio allatos tria ejus exstarent exempla, quorum unum commentario instructum esset.

Tres hos codices, in parte priori catalogi Codicum Orienta-

hending under this appellation, 1st, the Dulvá (Vinaya); 2ndly, the Do (Sútra); 3rdly, the Sher-ch'hin (Abhidharmab).'

<sup>d</sup> Cfr. La Loubère: Descr. du Roy. de Siam. Amsterd. 1790, vol. I p. 25:

'Les termes de Religion et de Justice, les noms des Charges et tous les ornemens de la langue Vulgaire sont empruntez de la Balie. Ils font même leurs plus belles chansons en Balie, etc.'

Taylor Jones apud Weber: Ind. Studien B. II p. 220:

'Nearly half the words of the (siamese) language borrow a tinge or shade of meaning from their connection with Buddhism. A general and somewhat accurate view of this system is therefore essential to a good knowledge of the language. Without it a student gains only an approximation, often quite remote, to the true import of terms.'

<sup>e</sup> Cfr. Knighton: The History of Ceylon p. 77:

'In the „Damma Padan,“ or the „Footsteps of Religion,“ we have exemplified a code of morality, and a list of precepts which, for pureness, excellence and wisdom, is only second to that of the Divine lawgiver himself.'

Spence Hardy: Eastern Monachism p. 129:

'A collection might be made from the precepts of this work, that in the purity of its ethics could scarcely be equalled from any other heathen author.'

lium Bibliothecæ Regiæ Hauntemis pag. 20-22 numeris XVI, XVII, XVIII signatos, literis A, B, C notavi. Ex his unus B, qui præter textum commentarium Buddhaghosæ continet, codex templaris fuisse videtur, utpote satis eleganter exaratus, quum A et C, multo negligentius scripti, privato usui destinati fuisse videantur. Ut ex Variis Lectionibus ad calcem libri enotatis apparet, in rebus minoribus sæpe illi quidem dissentiunt (inprimis frequens est in cod. B, quod in A et C rarius fit, usus signi Anusváre commodi causa pro ceteris nasalibus positi), sed si summam rei spectes, ex eadem tamen recensione fluxisse videntur. Omnes enim et in gravioribus his rebus consentiunt: atha bálo v. 69, tasmá hi v. 208, tumhe v. 214, mahápuriso v. 352, karomiti v. 306, vv. 329-330, uppádo v. 182, yathágáram vv. 12-14, pacceti v. 125, et in aliis (cfr. Append.); quas corruptelas commentator ex parte repetit. Etiam menda aliquot inscitæ et incuriæ majora tribus codicibus communia sunt, ut nāgghanti pro nāgghati v. 70, pácenti pro páceti v. 125, paravajjánupassissam pro -ssa v. 253, bhikkhu pro bhikkhum v. 302, cchinno v. 328, ghánena v. 360, unde nescio, nunc audacius sit concludere, omnes ex uno eodemque codice descriptos esse.

Plures versus, qui Dhammapado continentur, in aliis sacrorum scriptorum libris passim inveni citatos, constanter autem eadem formâ, unde patere videtur, nunc unam solam esse lectionem sacrorum scriptorum, ab ecclesia receptam, quæ probabiliter ea est, quam decrevit tertium concilium buddhisticum (a. 246 a. Chr., secundum Lassenium, Ind. Alterth. vol. II p. 229), quo habito Mahindas in Taprobanem ita apostolus sacra scripta secum afferens. Sed animadvertendum est, commentarios variam nonnunquam citare lectionem (ita in Dhpadō p. 115 et 314), quæ sine dubio sæpe est vera.

Hunc igitur ipsum textum, qualis apud Simhalenses fertur, edidi, quia in editione princeps traditionis vestigia sequenda esse duco. In Notis autem et Appendice, ut potui, menda indicare conatus sum, et in altera editione id erit agendum, ut quantum fieri possit textus in integrum restituatur.

Inter literas buddhisticas sacras hanc librum antiquiorum in numero habendum esse, ex sermone, quo utitur, elucere videtur, qui multis in rebus a sanscritico et quidem antiquissimo prope abest, et multum ab eo dicendi genere differt, quo utuntur Sutta prosaica et scholia Buddhaghosæ. Huc pertinent: nom. præ. participii in -am, ut gaṇayam, rodam; a pers. plur. præ. medii in -are, ut socare, upapajjare; dat. gerund., ut netave, paḥātave; præterea formæ, quales sunt: karoto et kubbato (karontassa), kāhiti (karissati) al., arahatam (arahantānam), sabbhi (santehi), vaddha (vuddha), klesa (kilesa), cetya (cetiya) etc. Accedit, quod in ethico argumento solo versantur sententiæ singulosque spectant homines, non hominum societatem universam. Nec intempestivum videtur, si, quo tempore hic liber prodierit, quæritur, usum attendere vocis nirutti v. 352, et quod numinum occurrunt hæc tantum nomina: Deva (vv. 30. 56. 94. 105. 181. 200. 224. 280. 366. 420. 177), Gandhabba (vv. 105. 420), Ábhassara (v. 200), Māra (vv. 7. 8. 34. 37. 40. 46. 57. 105. 175. 274. 337. 350), Yama (vv. 285. 287. 44), Brahman (vv. 105. 230), Maghavan (v. 30).

Dhammapadam antiquius esse videtur libro Suttanipāta, qui non modo phrases in Dhammapado obvias frequenter repetat, sed etiam integros versus inde mutuatus sit (125. 205. 326. 353. 396-423) et dimidia hemistichia (pādas) complurium versuum (5. 20. 129. 141. 142. 170. 185. 289. 289. 315. 340. 345. 364. 367. 375). Quid? quod Dhammapadam, ni fallor, hoc versu citat:

## VII

Yo Dhammapade sudesite  
 magge jivati saññāto (leg. saññāto) satimā  
 anavajjapadāni sevamāno,  
 tatiyaṃ bhikkhu nam āhu maggajivim.

Præterea inveni in *Jātako* quoque versus aliquot *Dhammapadi* (ut s. 4. 5. 21. 228-30. 243, fabulis jam fiedem jam diversis additis), quos probabile mihi videtur ex *Jātako* in *Dhammapadam* translatos esse; nisi forte communi ex fonte utrumque librum profluxisse statuendum est, nam versus et *Dhammapadi* et *Jātaki* revera fragmenta sunt antiquiorum scriptorum, quæ Gotamas Samanas finem ethicum spectans excerpsit. *Pātimokkha* vv. 183. 375 utrum ejus nominis librum significet necne, non satis liquet.

Libri titulum *Dhammapadam*, versus 44 et 101 respiciens, ita interpretor, ut *Collectio Versuum de Religione* significetur, nam pada propter verbum pacesati v. 44 collective intelligendum est, et gāthāpadam v. 101 ostendere videtur, voci pada versus notionem inesse. Ceterum fieri potest, ut voci pada verbi sive sententiæ notio tribuenda sit. Gogerly vertit: *The Footsteps of Religion*; conferri potest v. 21.

Quæ ex commentario *Buddhaghosæ* excerpti, quum uno tantum codice confidendum sit, fieri non potest, quin longe ab integritate absint. Nam codex, etsi non malus est, tamen, ne menda singularia haud pauca commemorem, primum, quomodo plerique codices *Simhalenses* comparati sunt, in quantitate vocalium i et u definienda, maxime in terminationibus, parum sibi constat; qua in re equidem, indicata codicis scriptura, grammaticorum palicorum decreta semper sequenda esse statueram, sed quum ex his quædam constantibus et hujus et majoris codicum partis testimoniis adversentur, propter dubitationem, quæ semper mihi hac de re obversata est, consilio neglecto, codicis scripturam interdum intactam reliqui. Deinde

eadem incertitudo est in nasalibus *n* et *ṇ* distinguendis; hac de re quum grammatici palici nihil præcipiant, et dialectus palica certe alias leges sequatur quam sanscritica (sic facile apparet, *r* sonum in voce obvium non valere ad *n* in *ṇ* transmutandum in terminationibus flexionis, v. c. *assūni* s. *acrūṇi*, præter *tīni*, et in syllaba derivativa *-in*, v. c. *averino* s. *avairiṇas*); oportebat, ut in singulis vocibus quænam vulgaris esset scriptura indagarem, et sic scripsi cum *n* v. c. *savana*, *nikkhamana*, *nibbāna*, *paḥīna* etc., cum *ṇ* v. c. *pamāṇa*, *khīṇa*, *paḥiṇi*, *pāpuṇati*, *sakkunāti*, *āṇāpesi* (expectandum erat: *aññāpesi*, cfr. *Anecd. Pal. ed. Spiegel* p. 72) etc.; hæsitavi autem in formis *ñāṇa* et *ñāna*, quarum quum prior longe frequentior sit, posteriorem tamen ob usum sanscriticum rejicere non ausus sum. Ut in regulam redigatur universus soni *ṇ* et vocalium *ī* et *ū* usus, prius fieri non potest, quam plures libri editi sunt, quum sint in his rebus codices deterrimi. Vacillat porro codex quod ad geminationem attinet consonantis in voce composita, duabus consonantibus initio alterius vocis latentibus; videtur mihi geminatio plerumque esse tenenda, itaque scribendum esse v. c. *Ānandatthera*, *vimṇāṇa*, *parikkhitta*, non *Ānandathera*, *viṇāṇa*, *parikhitta*. Nec semper satis accurate distinguit codex inter *ḷ* et *l*; verum opinor, constanter *ḷ* esse scribendum, quotiescunque in voce sanscritica palicæ respondenti inest *ḍ* v. *ḍh*, sed non sæpius, qua de causa: *kḷati*, *dalḷa*, *gula*, sed *gilati*, *ulāra*, *antalikkha* etc. scripsi. Sunt præterea, ut facile apparebit, minutiora quædam pariter dubiosa, de quibus tamen, ne verbosior videar, loqui supersedeo.

Quod latina scriptura librum vulgavi, longæ defensionis sane non eget. Etenim quum literæ palicæ propriam scripturam nunc non habeant (olim habuisse *Kammavācā* testificatur), sed *barmanica*, *siamensi*, *simhalensi* utantur, inde effici mihi videtur, nihil obstare, quominus latinam nos adhibeamus; Europæi

enim nos in usum scientiæ libros edimus, non vero in usum Barmanorum, Siamensium, Simbalensium; accedit, quod ita minori pretio curari potest editio. Typis vero sanscriticis excudere libros palicos parum commodi habet, nec consentaneum mihi videtur, quum præsentī scriptura sanscritica vix unquam usæ sint literæ palicæ. Transcriptio, quam sequor, hæc est:

Vocales: a á, i í, u ú, r ř, lř

Diphthongi: e, ai, o, au

Semiconsonantes: m, h

Gutturales: k kh, g gh, ñ

Palatales: c ch, j jh, ñ

Linguales: t th, d dh, n

Dentales: t th, d dh, n

Labiales: p ph, b bh, m

Semivocales: y, r, l l, v

Sibilantes: ç, ş, s, h.

Fuit mihi ab initio consilium, libro glossarium in Dhammapadi textum addere, mox vero ab eo destiti, ut majorem textus partem ederem, quo in præsentia inprimis opus est. Addendos autem esse duxi indices vocum, de quibus in Notis dictum est, et nominum propriorum.

Multum doleo, quod mihi librum conscribenti compluria defuerunt adjumenta literaria, quæ hac in urbe non exstant, v. c. dissertationes Turnouri in Ephemeridibus Bengalicis; alia serius accepi, quam quibus recte uti possem, ut Burnoufi *Le Lotus de la bonne Loi*, et Spence Hardyi *A Manual of Buddhism*. Ad ultimum hoc opus lectores volo delegatos, quoniam in eo insunt de scriptis simhalensibus versæ plures fabulæ, quæ apud nos palice inveniuntur.

Restat, ut commemorem, quibus ad librum edendum gavisus sim præsiidiis. Ac primum quidem oportet maximis extollam laudibus publicam Patriæ meæ munificentiam; quæ enim Im-

perii Danici liberalitas in studiis Orientalibus promovendis etiam apud externos est celebrata, ea mihi quoque eximio fuit subsidio, tutantibus res meas virr. cll., Publici Cultus et Disciplinæ Ministerio præsidentibus, Madvigio, Simonio et Bangio. Deinde gratiæ agendæ sunt literarum classicarum peritissimo subrectori Frederiksborgensi Ostermanno, qui sanscriticæ linguæ non imperitus textum latine reddenti multum mihi succurrit, præterea viris humanissimis mihiq̃ue amicissimis Fabricio-Møllero et A. K. Greibio, varie mihi opitulantibus, maxime vero viro linguarum doctissimo Trencknero, ejus auxilio adjutus inter librum typis excudendum corrigendumque plurima emendare potui. Denique oportet me mentionem facere insignis benevolentiae, qua res meas adjuverunt viri bibliothecis hujus urbis adjuncti, et imprimis celebranda est liberalitas, qua harum Bibliothecarum præfecti, virr. cll. Werlauffius, regi a consiliis conferentiarum, et Thorsenius, Professor, usum manuscriptorum et librorum mihi concesserunt.

Si apparebit me in hoc libro elaborando hand vanam operam posuisse, præter minora aliqua opus majus Játaki sequetur. Ita, L. B., vale et mihi fave!

Scribebam Hauniæ Id. Martiis MDCCCLV.

---



## NAMO

TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

### 1. Yamakavaggo.

1. **M**anopubbaṅgamā dhammā, manoseṭṭhā, manomayā;  
manasā ce paduṭṭhena bhāsati vā karoti vā,  
tato naṃ dukkham anveti, cakkam va vaḥato padam.
2. Manopubbaṅgamā dhammā, manoseṭṭhā, manomayā;  
manasā ce pasannena bhāsati vā karoti vā,  
tato naṃ sukham anveti chāyā va anapāyini.
3. „Akkocchi maṃ, avadhi maṃ, ajini maṃ, aḥāsi me;“  
ye taṃ upanayihānti, veraṃ tesam na sammati.
4. „Akkocchi maṃ, avadhi maṃ, ajini maṃ, aḥāsi me;“  
ye taṃ na upanayhanti, veraṃ tesūpasammati.

### Cap. 1.

1. Naturæ a mente principium ducunt, mens est potior pars earum, e mente constant; si (quis) mente inquinata aut loquitur aut agit, tum eum sequitur dolor, ut rota (bovis) vehentis pedem. Naturæ a mente etc.; si (quis) mente serena aut loquitur aut agit, tum eum sequitur gaudium
2. ut umbra non decedens. „Conviciis me obruit, vim mihi intulit, vicit me, spoliavit me;“ qui isto (animo) sese induunt, iracundia eorum non sedatur. Conviciis etc.; qui isto (animo) sese non induunt, iracundia in iis sedatur.

5. Na hi verena veráni sammant' idha kudācanam,  
averena ca sammanti; esa dhammo sanantano.
6. Pare ca na vijānanti: „mayam ettha yamāmase;“  
ye ca tattha vijānanti, tato sammanti medhagā.
7. Subhānupassāvīharantaṃ, indriyesu asaṃvutaṃ,  
bhojanamhi ca amattaññum, kusītaṃ, hīnavīriyaṃ,  
taṃ ve pasahati māro, vāto rukkham va dubbalaṃ.
8. Asubhānupassāvīharantaṃ, indriyesu susaṃvutaṃ,  
bhojanamhi ca mattaññum, saddham, āradhaviīriyaṃ,  
taṃ ve na-ppasahati māro, vāto salaṃ va pabbataṃ.
9. Anikkasāvo kāsāvaṃ yo vatthaṃ paridaheṣṣati,  
apeto damasaccena, na so kāsāvaṃ arahati.
10. Yo ca vantakasāv' assa, sīlesu susamāhito,  
upeto damasaccena, sa ve kāsāvaṃ arahati.
11. Asāre sāramatino sāre ca asāradassino,  
te sāraṃ nādhigacchanti micchāsamkappagocará.

5. Non enim iracundiā iracundiæ sedantur hic unquam, pla-
6. cabilitate vero sedantur; hæc lex æterna. Improbi non  
intelligunt: nos hic moriemur; qui vero hoc comprehen-
7. dunt, tum (eorum) sedantur jurgia. Jucunda spectantem  
viventem, sensus non coercentem et in cibo modi nescium,  
socordem, viribus destitutum, eum certe superat Māras,
8. ventus arborem sicut infirmam. Jucunda non spectantem  
viventem, sensus bene coercentem et in cibo modum  
noscentem, fidem habentem, intentis viribus præditum,  
eum certe non superat Māras, ventus saxum velut montem.
9. Cupiditate non liber qui luteam vestem induere vult,  
temperantia et probitate privatus, non ille lutea (veste)
10. dignus est. Qui vero cupiditatem respuit, virtutibus bene  
instructus, temperantia et probitate præditus, ille certe

12. Sāraṇ ca sārato ñatvá asāraṇ ca asārato,  
te sāraṇ adhigacchanti sammāsankappagocará.
13. Yathāgāraṇ ducchannaṇ vuṭṭhi samativijjhati,  
evaṇ abhāvitaṇ cittaṇ rágo samativijjhati.
14. Yathāgāraṇ succhannaṇ vuṭṭhi na samativijjhati,  
evaṇ subhāvitaṇ cittaṇ rágo na samativijjhati.
15. Idha socati, pecca socati  
pāpakáři, ubhayattha socati;  
so socati, so vihaññati  
disvá kammakiliṭṭhaṇ attano.
16. Idha modati, pecca modati  
katapuñño, ubhayattha modati;  
so modati, so pamodati  
disvá kammavisuddhiṇ attano.
17. Idha tappati, pecca tappati  
pāpakáři, ubhayattha tappati;  
„pāpaṇ me katan“ ti tappati,  
bhiyyo tappati duggatiṇ gato.

11. lutea veste dignus est. In eo, quod non essenziale, essentiali opinantes atque in essentiali non-essentially videntes, hi essentiali non adeunt, falsi studii participes.
12. Essentiali vero essentiali habentes, et non-essentially non-essentially, hi essentiali adeunt, veri studii participes.
13. Sicut domum male tectam pluvia perrumpit, ita meditatione destitutam cogitationem cupido perrumpit.
14. Sicut domum bene tectam pluvia non perrumpit, ita meditatione abundante cogitationem cupido non perrumpit. In hoc ævo moeret, morte obita moeret malum patrans, utrobique moeret; ille moeret, ille contristatur videns miseriam facinoris sui. In hoc ævo gaudet, morte obita gaudet qui

18. Idha nandati, pecca nandati  
 katapuñño, ubhayattha nandati;  
 „puññam me katan“ ti nandati;  
 bhiyyo nandati suggatiṃ gato.
19. Bahum pi ce sahitam bhāsamāno  
 na takkaro hoti naro pamatto,  
 gopo va gāvo gaṇayam paresaṃ  
 na bhāgavā sāmāññassa hoti.
20. Appam pi ce sahitam bhāsamāno  
 dhammassa hoti anudhammacāri,  
 rāgaṇ ca dosaṇ ca paḥāya, moham,  
 sammappajāno, suvimuttacitto,  
 anupādiyāno idha vā huram vā,  
 sa bhāgavā sāmāññassa hoti.
- Yamakavaggo paṭhamo.

- bonum perfecit, utrobique gaudet; ille gaudet, ille valde.
17. gaudet videns munditiam facinoris sui. In hoc ævo cruciatur, morte obita cruciatur malum patrans, utrobique cruciatur; „malum a me peractum,“ ita (cogitans) cruciatur,
18. tur, magis cruciatur tartarum ingressus. In hoc ævo gaudet, morte obita gaudet qui bonum perfecit, utrobique gaudet; „bonum a me peractum,“ ita (cogitans) gaudet, magis gaudet
19. coelum ingressus. Multa quoque si salutaria loquens ea non facit vir socors, bubulcus velut vaccas aliorum numerans,
20. communitatis non fit particeps. Pauca quoque si (quis) salutaria loquens secundum legem vitam degit, et cupidinem et odium (et) perturbationem animi relinquens, plane sapiens, cogitatione bene liberata præditus, nihil appetens vel hic vel illic, is communitatis fit particeps.

## 2. Appamádavaggo.

21. Appamádo amatapadaṃ, pamádo maccuno padaṃ;  
appamattá na mfyanti, ye pamattá yathámata.
22. Etaṃ visesato ñatvá appamádambhi paṇḍitá  
appamáde pamodanti, ariyánaṃ gocare ratá.
23. Te jháyo, sátatiká, niccaṃ dalhaparakkamá,  
phusanti dhírá nibbánaṃ, yogakkhemaṃ anuttaraṃ.
24. Uṭṭhānavato, satímato,  
sucikammasa, nisammakáryo,  
saññatassa ca, dhammajjvino,  
appamattassa yaso 'bhivaddhati.
25. Uṭṭhānen', appamádena, saññāmena damena ca  
dīpaṃ kayirátha medhāvī, yaṃ ogho nābhikírati.
26. Pamádam anuyūñjanti bálá, dummedhino janá;  
appamádañ ca medhāvī dhanam seṭṭham va rakkhati.

## Cap. 2.

21. Vigilantia immortalitatis via (est), socordia mortis via;  
vigiles non moriuntur, qui socordes, quasi mortui
22. (sunt). Hoc distincte cognoscentes vigilantiae gnari vigi-
23. lantia gaudent, nobilium sorte letantes. Hi medita-  
bundi, perseverantes, semper fortibus viribus praediti, sa-  
pientes attingunt Nibbānum, felicitatem summam. Conni-  
tentis, recordantis, candide laborantis, considerate agentis  
sese continentisque, pie viventis, vigilantis gloria adaugescit.
24. (Virium) intentione, vigilantia, continentia et temperantia  
sapiens faciat (sibi) insulam, quam torrens non obruat.
25. Socordiam sectantur stulti, insipientes homines; vigilan-
26. tiam vero sapiens ut thesaurum optimum servat. Ne (quis)

27. Má pamádam anuyuñjetha, má kámaratisanthavam;  
appamatto hi jháyanto pappoti vipulañ sukhañ.
28. Pamádam appamádena yadá nudati pañdito,  
paññápásadam áruyha asoko sokiniñ pajañ,  
pabbatañño va bhummaññhe, dhíro bále avekkhati.
29. Appamatto pamattesu, suttesu bahujágaro,  
abalassañ vá síghasso, hitvá yáti sumedhaso.
30. Appamádena maghavá devánañ seññhatañ gato;  
appamádañ pasamsanti, pamádo garañhito sadá.
31. Appamádarato bhikkhu, pamáde bhayadassivá,  
saññojanañ añumthúlañ sahañ aggíva gacchati.
32. Appamádarato bhikkhu, pamáde bhayadassivá,  
abhabbo pariánáya nibbánass' eva santike.

Appamádavaggo dutiyo.

- socordiam sectetur, ne amoris et voluptatis familiari-  
tatem, vigil enim meditans amplum gaudium adipiscitur.
28. Socordiam vigilantia quum dispellit intelligens (vir, tum),  
cognitionis palatio ascenso, moeroris expers vulgus moe-  
rore afflictum, velut in monte stans stantes in terra,
29. sapiens stultos despicit. Promptus inter socordes, inter  
sopitos pervigil, invalidum equum sicut agilis equus
30. (præcurrit), præcurrens, vadit bene sapiens. Vigilantia  
Maghavan deorum principatum adeptus est; vigilantiam
31. celebrant, socordia semper increpatur. Vigilantia gaudens  
bhikkhus (mendicus), socordiam timens, vincula parva
32. magnaue vincens, ignis velut perit. Vigilantia gaudens  
mendicus, socordiam metuens, perditioni non obnoxius  
est, in propinquo Nibbáni (versans).

## 3. Cittavaggo.

33. Phandanam, capalam cittam, dūrakkham, dunnivārayam,  
ujum karoti medhāvī, usukāro va tejanam.
34. Vārijo va thale khitto, okamokata ubbhato,  
pariphandat' idam cittam mārādheyyam pahātave.
35. Dunniggahassa, lahuno, yatthakāmanipātino  
cittassa damatho sādhu; cittam dantaṃ sukhāvaham.
36. Sududdasam, sunipunaṃ, yatthakāmanipātinam  
cittam rakkhettha medhāvī; cittam guttaṃ sukhāvaham.
37. Dūraṅgamam, ekacaram, asarīram, guhāsayaṃ  
ye cittam saññamessanti, mokkhanti mārabandhanā.
38. Anavatthitacittassa, saddhammam avijānato,  
pariplavapasādassa paññā na paripūrati.

## Cap. 3.

33. Luxuriantem, fluctuantem cogitationem, custoditu difficilem,  
coercitu difficilem, rectam reddit sapiens, sagittam velut
34. faber sagittarius. Piscis velut in terram coniectus ex  
aquæ domicilio ablatu, palpitat hæc cogitatio regno
35. Māræ relinquendo. Refrenatu difficilis, levis, quolibet sese  
præcipitantis cogitationis coercitio salutaris (est), cogitatio
36. domita gaudium affert. Observatu difficilem, valde ido-  
neam, quolibet delabentem cogitationem custodiat sapiens,
37. cogitatio custodita gaudium affert. Effuse vagantem, in  
solitudine versantem, incorporalem, in (cordis) latebris  
habitantem cogitationem qui cohibebunt, e Māræ vinculis
38. liberabuntur. Cogitatione inconstantis, veram legem non  
cognoscentis, (animi) tranquillitate vacillantis intellectus
39. plenitudinem non attingit. Cogitatione non rigida præditi,

39. Anavassutacittassa, ananvāhatacetaso,  
puññapāpapahīnassa, n' atthi jāgarato bhayaṃ.
40. Kumbhūpamaṃ kāyaṃ imaṃ viditvā,  
naṅgarūpamaṃ cittaṃ idaṃ t̥hapetvā,  
yojetha māraṃ paññāvudhena,  
jitaṃ ca rakkhe, anivesano siyā.
41. Aciraṃ vat' ayaṃ kāyo paṭhaviṃ adhisessati  
chuddho, apetaviññāno, nīratthaṃ va kalīngaraṃ.
42. Diso disaṃ yaṇ taṃ kayirā, verivā pana verinaṃ,  
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.
43. Na taṃ mātā pitā kayirā, aññe vāpi ca nātakā,  
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.

Cittavaggo tatiyo.

- integram mentem habentis, bono maloque vacui, vīgilantis
40. non est metus. Vasi simile corpus hoc agnoscens, arcī  
similem cogitationem hanc sistens, subigat (sapiens)  
Māraṃ intellectus armis, victumque custodiat, domicilio
41. liber sit. Intra breve tempus, heu, hoc corpus humi ja-
42. cebit vile, iudicii experts, inutilis velut surculus. Inimicus  
inimico quidquid fecerit, invidiosus rursus invidioso, —
43. falso applicata cogitatio plus mali ei adhuc affert. Non  
id mater (vel) pater fecerit, vel alii quoque propinqui,  
— perfecte applicata cogitatio plus boni ei adhuc affert.



## 4. Pupphavaggo.

44. Ko imaṃ paṭhaviṃ vijessati  
yamalokaṇ ca imaṃ sadevakam?  
ko dhammapadam sudesitam  
kusalo puppham iva pacesati?
45. Sekho paṭhaviṃ vijessati  
yamalokaṇ ca imaṃ sadevakam;  
sekho dhammapadam sudesitam  
kusalo puppham iva pacesati.
46. Phenūpamam kāyam imaṃ viditvā,  
marīcidhammam abhisambudhāno,  
chetvāna mārassa papupphakāni,  
adassanam maccurājassa gacche.
47. Pupphāni heva pacinantam byāsattamanasam naram,  
suttam gāmaṃ mahogho va, maccu ādāya gacchati.
48. Pupphāni heva pacinantam, byāsattamanasam naram,  
atittam yeva kāmesu antako kurute vasam.

## Cap. 4.

44. Quisnam hanc terram superabit Yamæque mundum hunc  
unacum deorum? quisnam versus legis bene enarratos,
45. peritus (coronarius) flores velut, colliget? Sekhas (discipulus)  
terram superabit Yamæque mundum hunc unacum deorum;  
sekhas versus legis bene enarratos, peritus (coronarius)
46. flores velut, colliget. Spumæ instar corpus hoc existimans,  
radiatorum solis natura præditum agnoscens, scindens Māræ
47. sagittas (mendicus) mortis regem non videbit. Flores  
utique colligentem, constrictæ mentis virum, sopitum vicum
48. torrens velut, morsprehendens abit. Flores utique colli-

49. Yathâpi bhamaro, puppham vannaṅgandham aheṭṭhayaṃ,  
paṭeti rasam ādāya, evaṃ gāme munī care.
  50. Na paresaṃ vilomaṇi, na paresaṃ katākataṃ,  
attano va avekkheyya katāṇi akatāṇi ca.
  51. Yathâpi ruciraṃ puppham, vannaṅvantam, agandhakam,  
evaṃ subhāsitaṃ vācā aphalā hoti akubbato.
  52. Yathâpi ruciraṃ puppham, vannaṅvantam, sagandhakam  
evaṃ subhāsitaṃ vācā saphalā hoti sakubbato.
  53. Yathâpi puppharāsimaṃ kāyirā mālaguṇe bahū,  
evaṃ jātena maccena kattabbaṃ kusalaṃ bahum.
  54. Na pupphagandho paṭivātam eti,  
na candanaṃ tagaramallikā vā,  
sataṇ ca gandho paṭivātam eti,  
sabbā disā sappuriso pavāti.
  55. Candanaṃ tagaraṃ vāpi, uppalaṃ, atha vassikī,  
etesam gandhajātānaṃ sīlagandho anuttaro.
- 

- gentem, constrictæ mentis virum, amoribus non saturatum
49. mors reddit sibi subjectum. Sicut apis florem colore et  
odore præditum non violans aufugit succo percepto, ita
  50. in vico anachoreta incedat. Non aliorum aspera (verba),  
non aliorum facta et omissa, sua ipsius contempletur
  51. (quisque) facta omissaque. Ut nitens flos, colore præditus,  
odore carens, ita bene prolatus sermo infecundus est non
  52. agentis. Ut nitens flos, colore præditus et odore, ita
  53. bene prolatus sermo frugifer est agentis. Sicut e copia  
florum facere potest (coronarius) multa genera sertorum,
  54. ita nato mortali faciendum est bonum multum. Odor  
floris adversus ventum non procedit, nec candani nec  
tagaramallikæ; proborum vero odor adversus ventum
  55. procedit, omnes regiones vir probus perflat. Candanum

56. Appamatto ayaṃ gandho, y' āyaṃ tagaracandaṇī,  
yo ca sīlavataṃ gandho, vāti deveṣu uttamo.
57. Tesaṃ sampannasīlānaṃ, appamādaṇḍārināṃ,  
sammadaññāvimuttānaṃ māro maggaṃ na vindati.
58. Yathā saṃkāradhānaṣmim, ujjhitaṣmim mahāpathe,  
padumaṃ tattha jāyetha suṇigandhaṃ, manoramaṃ;
59. evaṃ saṃkārabhūtesu andhabhūte puthujjane  
atirocati paññāya sammāsambuddhasāvako.

Pupphavaggo catuttho.

### 5. Bālavaggo.

60. Dīghā jāgarato rattī, dīghaṃ santassa yojanaṃ,  
dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

---

vel etiam tagarum, uppalum atque vassikis — horum  
odoratorum præclarus (est) odor, quo nullus præstantior.

56. (At) exiguus (tamen) hic odor, qui ipse est tagari et  
candani; qui vero proborum odor (est), spirat inter deos
57. præstantissimus. Horum virtute ornatorum, vigilanter  
viventium, ob perfectam cognitionem liberatorum Māras
58. viam non invenit. Sicut in sterquilinio ad magnam  
viam coniecto flos ibi nascitur puro odore præditus,
59. mentem exhilarans, ita inter (vulgus) stercori simile  
(versans) occoeato vulgo præluceat intelligentiā plane  
sapientis (Buddhæ) sāvakaḥ (auscultator).

---

### Cap. 5.

60. Longa (est) nox vigilantis, longa via defatigati, longa stul-  
torum revolutio (saṃsāro), veram legem non intelligentium.

61. Carañ ce nādhigaccheyya seyyam, sadisam attano,  
ekacariyam dalham kayirā, n'atthi bālo saḥāyatā.
  62. „Puttā m'atthi, dhanam m'atthi“, iti bālo vihaññati;  
attā hi attano n'atthi, kuto puttā, kuto dhanam.
  63. Yo bālo maññatī balyam, paṇḍito vāpi tena so,  
bālo ca paṇḍitamānī, sa ve „bālo“ ti vuccati.
  64. Yāvajīvam pi ce bālo paṇḍitaṃ payirupāsati,  
na so dhammaṃ vijānāti, dabbī sūparasam yathā.
  65. Muhuttam api ce viññū paṇḍitaṃ payirupāsati,  
khippaṃ dhammaṃ vijānāti, jivhā sūparasam yathā.
  66. Caranti bālā, dummedhā, amittenēva attanā,  
karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.
  67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,  
yassa assumukho rodanā vipākaṃ paṭisevati.
- 

61. Si (quis) socium itineris non adipiscatur meliorem, sui  
similem, solitarium iter firmum faciat, non est (enim)
62. penes stultum sedalitas. „Filiis mihi sunt, opes mihi  
sunt,“ ita (cogitans) stultus sollicitatur, compos enim sui
63. non est, neque filiorum, neque opum. Qui stultus se  
stultum putat, sapiens ille quidem ideo, stultus vero se
64. sapientem putans, is certe stultus dicitur. Per vitam  
etiam si stultus ad sapientem assidet, legem ille non sapit,
65. ligula jusculi saporem velut (non sapit). Momentum etiam  
si intelligens ad sapientem assidet, cito legem sapit,
66. lingua jusculi saporem velut (sapit). Versantur stulti,  
insipientes, cum inimicis velut, secum, patrans malum
67. facinus, quod fructus amaros profert. Non id facinus  
factum bene, quo peracto (quis) cruciatur, cujus mer-
68. cedem vultu lacrymoso plorans accipit. Id vero facinus

68. Tañ ca kammañ katañ sādhu, yañ katvá nānutappati,  
yassa patito, sumano, vipākañ paṭisevati.
69. Madhuvā maññatī bālo, yāva pápañ na paccati;  
yadā ca paccatī pápañ, atha bālo dukkhañ nigacchati.
70. Máse máse kusaggena bālo bhuñjetha bhojanañ,  
na so saṅkhatadhammañ kalamā nāgghati soḷasim.
71. Na hi pápañ katañ kammañ sajjū khīrañ va muccati,  
ḍahan tañ bālam anveti bhasmācchanno va pávako.
72. Yāvad eva anathāya nattañ bālassa jáyati,  
hanti bālassa sukkaṃsañ muddham assa vipátayañ.
73. Asatam bhāvanam iccheyya purekkhārañ ca bhikkhusu  
āvāsesu ca issariyañ pújā parakulesu ca.
74. „Mam' eva kata maññantu gihī pabbajitā ubho,  
mam' eva ativasā assu kiccákiccesu, kismici,  
iti bālassa saṅkappo, icchá máno ca vaddhati.

- bene factum, quo peracto non cruciatur, cujus mercedem
69. lætus (et) mente hilari accipit. Quasi mel (malefactum) æsti-  
mat stultus, quamdiu malefactum non maturescit; quando  
vero maturescit malefactum, tum stultus dolorem subit.
70. Per singulos menses extremo gramine kusæ stultus cibum  
comedat, non is ornatorum statuum partem adæquat de-
71. cimam sextam. Non enim male factum facinus statim  
lac velut mutatur, urens illum stultum sequitur cinere
72. opertus sicut ignis. Quandocunque ad nullum fructum  
cognitio stulti nascitur, occidit stulti fortunam, caput ejus
73. diffringens. Injustam famam cupit primumque locum  
inter mendicos et in conventibus principatum et honores
74. in familiis alienis. „A me perfectum putent gihines  
(patresfamilias) et pabbajitæ (e vita sæculari profecti)  
utrique; mihi subjecti sint in illis, quæ facienda vel

75. „Aññá hi lābhúpanisá, aññá nibbánagáminí,  
 evam etaṃ abhiññāya bhikkhu, buddhassa sāvako,  
 sakkāraṃ nābbhinandeyya, vivekam anubrūhaye.

Bálavaggo pañcama.

## 6. Paṇḍita v aggo.

76. Nidhīnaṃ va pavattāraṃ, yaṃ passe vajjadassināṃ,  
 niggayhavadīṃ, medhāvīṃ, tādisaṃ paṇḍitaṃ bhaje;  
 tādisaṃ bhajamānassa seyyo hoti, na pápiyo.  
 77. Ovadeyy', anusáseyya, asabbhá ca niváraye;  
 satāṃ hi so piyo hoti, asatāṃ hoti appiyo.  
 78. Na bhaje pápake mitte, na bhaje purisádhame;  
 bhajetha mitte kalyāṇe, bhajetha purisuttame.

- 
- omittenda, in quacunque (re);“ ita stulti animus (volvitur);  
 75. desiderium et arrogantia (ejus) increscit. „Aliud nempe  
 (est) muneris studium, aliud quod Nibbānum spectat,“  
 ita hoc intellecto mendicus, Buddhæ auscultator, honorem  
 non cupit, secessum auget.

## Cap. 6.

76. Thesaurorum velut demonstratorem, quem videat (quis)  
 vitia detegentem, increpantem, sapientem, ejusmodi intelli-  
 gentem colat, talem colenti melius fit, non pejus. Admo-  
 neat, præcipiat, ab inconcinno prohibeat; proborum videlicet  
 78. is amicus fit, improborum fit inimicus. Ne colat improbos  
 amicos, ne colat homines infimos, colat amicos probos,  
 79. colat homines optimos. Legem imbibens læte degit serena

79. Dhammapīti sukhaṃ seti vipassanena cetasā,  
ariyappavedite dhamme sadā ramati paṇḍito.
80. Udaḥaṃ hi nayanti nettikā,  
usukārā namayanti tejanāṃ,  
dāruṃ namayanti tacchakā:  
attānaṃ damayanti paṇḍitā.
81. Selo yathā ekaghano vātena na samīrati,  
evaṃ nindāpasamsāsu na samīñjanti paṇḍitā.
82. Yathāpi rāhado gambhīro, vippassanno, anāvilo,  
evaṃ dhammāni sutvāna vippassīdanti paṇḍitā.
83. Sabbattha ve sappurisā vajanti,  
na kāmakāmā lapayanti santo,  
sukhena phuṭṭhā athavā dukhena  
na uccāvacaṃ paṇḍitā dassayanti.
84. Na attahetu, na parassa hetu  
na puttam icche, na dhanāṃ, na ratthaṃ,  
na iccheyya adhammena samiddhim attano,  
sa sīlavā, paññavā, dhammiko siyā.

- cogitatione, a venerandis enarrata lege semper delectatur
80. sapiens. Aquam videlicet ducunt aquarii, fabri sagittarii  
subigunt sagittam, lignum subigunt fabri tignarii, semet ipsi
81. domant sapientes. Saxum sicut solidum vento non commo-  
vetur, ita in vituperatione et laudatione non titubant sapientes.
82. Sicut lacus profundus, serenus, inturbidus, ita leges audi-
83. endo sedantur sapientes. Ubique certe homines probi  
versantur, amoris dediti non queruntur probi, gaudio tacti  
vel dolore quoque varium (habitum) non præbent sapientes.
84. Non sui causa, non alterius causa nec filium expetit (sa-  
piens), nec opes, nec regnum; non expetit injuriā incre-  
mentum suum, virtute is præditus (est), intelligentia,

85. Appaká te manussesu, ye janá páragámino;  
atháyam itará pajá títam evánudhávati.
86. Ye ca kho sammadakkháte dhamme dhammánuvattino,  
te janá páram essanti, maccudheyyam suduttaram.
87. Kaṇham dhammam vipphaya sukkam bhávetha paṇḍito;  
oká anokam ágamma viveke, yattha dúramam,
88. tatrābhiratim iccheyya hitvá káme akiñcano,  
pariyodapeyya attánam cittaklesehi paṇḍito.
89. Yesam sambodhiaṅgesu sammá cittam subhávitam,  
ádánapatinissagge anupádáya ye ratá,  
khínásavá, jutímanto, te loke parinibbutá.

Panditavaggo chattho.

- 
85. justitia. Pauci (sunt) ii inter homines, qui homines ripam  
ulteriorem attingunt, at reliqua ista multitudo ad ripam (cite-
86. riorem) tantum accurrit. Qui convenienter bene enarratae  
legi degunt, ii homines ripam ulteriorem adibunt, (etsi) fines
87. mortis valde difficiles (sunt) trajectu. Nigra doctrina relicta  
albam amplectatur sapiens; domo in solitudinem egressus,
88. in secessu, ubi difficile delectatu, ibi delectationem exoptet  
relictis amoribus inops, lustret sese a cogitationis angustiiis
89. sapiens. Quorum in scientiæ membris cogitatio perfec-  
tissime consummata (est), qui cupiditatum omissione, nihil  
appetentes, gaudent a desideriis vacui, luminosi, ii in  
(hoc) ævo (jam) tranquilli.
-



## 7. Arahantavaggo

90. Gataddhino, visokassa, vippamuttassa sabbadhī,  
sabbaganthappahīnassa parilāho na vijjati,
91. Uyyuñjanti satimanto, na nikete ramanti te,  
hamsā va pallalam hitvā okam okam jahanti te.
92. Yesam sannicayo n' atthi, ye pariññātabhojanā,  
suññato animitto ca vimokho yassa gocaro,  
ākāse va sakuntānam gati tesam durannayā.
93. Yassāsavā parikkhinā, āhāre ca anissito,  
suññato animitto ca vimokho yassa gocaro,  
ākāse va sakuntānam padan tassa durannayam.
94. Yass' indriyāni samatham gatāni  
assā yathā sārathinā sudantā,  
pahīnamānassa, anāsavassa,  
devāpi tassa pihayanti tādino.

## Cap. 7.

90. Itinere perfuncti, moerore vacui, omni a parte soluti,
91. omnibus vinculis liberati angor non inventitur. Meditantur  
recondatione praediti, domicilio non gaudent hi; anseres  
velut lacum relinquentes omne domicilium relinquunt hi.
92. Quibus non est coacervatio; qui cibos cognitos habent,  
vacuum notisque carens Nibbānum cui res est, quam  
spectat, per aerem sicut avium; cursus eorum vix conse-
93. quendus est. Cujus cupiditates extinctae (sunt), (qui-)que  
in cibo modicus, vacuum notisque carens Nibbānum cui  
res est, quam spectat, per aerem sicut avium, vestigium ejus
94. vix consequendum est. Cujus sensus ad quietem pervenerunt,  
equi velut ab auriga bene domiti, qui arrogantiam di-

95. Pathavísamo no virujjhati,  
indakhílúpamo, tádi subbato,  
rahado va apetakaddamo;  
saṃsára na bhavanti tádino.
96. Santam tassa manam hoti, santá vácá ca kamma ca,  
sammadaññávimuttassa, upasantassa tádino.
97. Assaddho akataññú ca sandhicchedo ca yo naro,  
hatávakáso, vantáso, sa ve uttamaporiso.
98. Gáme vá yadiváraññe, ninne vá yadivá thale,  
yattha arahanto viharanti, tam bhúmlm rámaṇeyyakam.
99. Ramaṇiyáni araññáni; yattha na ramatí jano,  
vítarágá ramessanti, na te kámagavesino.

Arahantavaggo sattamo.

- misit, qui cupiditatum expertus est, tali dii quoque invi-
95. dent. Qui terræ instar est, molestia non afficitur, limini  
(portæ urbis) similis, talis pius, lacus sicut luti expertus;
96. revolutiones non fiunt talis (viri). Tranquilla ejus mens  
fit, tranquilla et sermo et actio, per absolutam cogni-
97. tionem soluti, sedati talis. Quicumque vir non credulus  
(est) et increatum (Nibbánum) novit et societatem (cum  
mundo) scindit, (boni malique) opportunitatem tollit, de-
98. sideria respuit, is certe homo præstantissimus. In vico  
vel in sylva, in mari vel in terra, ubicunque venerabiles
99. versantur, illud solum amoenum (dicunt). Delectabiles  
sunt sylvæ; ubi vulgus non delectatur, cupidinis expertes  
delectabuntur, hi (enim) voluptates non quærunt.

## 8. Saḥassavaggo.

100. Saḥassam api ce vācā anattapadasaṃhitā,  
ekaṃ attapadaṃ seyyo, yaṃ sutvā upasammati.
101. Saḥassam api ce gāthā anattapadasaṃhitā,  
ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammati.
102. Yo ca gāthā satam bhāse anattapadasaṃhitā,  
ekaṃ dhammapadaṃ seyyo, yaṃ sutvā upasammati.
103. Yo saḥassam saḥassena saṅgāme mānuse jine,  
ekaṃ ca jeyyam attānaṃ, sa ve saṅgāmajuttamo.
104. Attā have jitaṃ seyyo, yā cāyam itarā pajā;  
attadantassa posassa, niccaṃ saññatacārino,
105. n' eva devo, na gandhabbo, na māro saḥa brahmunā  
jitaṃ apajitaṃ kayirā tathārūpassa jantuno.

## Cap. 8.

100. Millia quoque (verba) si sermo (amplectitur, sed) vanis  
versibus constat, unus versus sententiosus melior, quo
101. audito sedatur (homo). Millia quoque (verba) si carmen  
(amplectitur, sed) vanis versibus constat, unus carminis
102. versus melior, quo audito sedatur (homo). Quique carmina  
(vel) centum dicat vanis versibus constantia, unus legis
103. versus melior, quo audito sedatur (homo). Qui millies  
mille homines in certamine vincit, et (qui) semet ipsum  
solum superat, hic certe inter pugnae victores optimus.
104. Semet ipsum vincere melius est quam hanc ceteram  
multitudinem; semet ipsum domantis viri, semper sese
105. cohibentis, nec deus, nec gandhabbas, nec Māras una-  
cum Brahmane victoriam talis viri cladem facere potest.
106. Qui singulis mensibus millia sacra facit centum per annos,

106. Máse máse saḥassena yo yajetha satamsamam  
ekaṇ ca bhāvitattānam muḥuttam api pūjaye,  
sá yeva pūjaná seyyo yañce vaṣṣasatam hutam.
107. Yo ca vassasatam jantum aggim paricare vane  
ekaṇ ca bhāvitattānam muḥuttam api pūjaye,  
sá yeva pūjaná seyyo yañce vassasatam hutam.
108. Yam kiñci yittham va hutam va loke  
saṁvaccharaṁ yajetha puññapekho,  
sabbam pi tam na catubbhāgam eti;  
abhivādaná ujjugatesu seyyo.
109. Abhivādanasflissa, niccam vaddhāpacāyino  
cattāro dhammā vaddhanti: āyu, vanna, sukham, balaṁ.
110. Yo ca vassasatam jīve dussilo, asamāhito,  
ekāham jīvitam seyyo sīlavantassa jhāyino.
111. Yo ca vassasatam jīve duppañño, asamāhito,  
ekāham jīvitam seyyo paññāvantassa jhāyino.

- et (qui) semet ipsum solum tranquillum momentum tantummodo colit; hic ipse cultus melior quam sacrificatio
107. centum per annos. Et quicumque centum per annos igni ministrat in sylva, et (qui) semet ipsum solum tranquillum momentum tantummodo colit, hic ipse cultus melior quam sacrificatio
108. centum per annos. Quodcunque vel oblatum vel sacrificatum in (toto) mundo per annum (vulgo) offerat (quis) bona spectans, id cunctum non quartam adæquat partem (animi reverentia pleni); reverentia erga honeste viventes melior.
109. Reverentia plenam naturam habentis, (virtute) provectiores semper venerantis quatuor qualitates augescunt: ætas, pulchritudo, gaudium, potestas. Quique centum annos vivit male moratus, non compositus, — vita unius diei melior
111. bene morati, meditabundi. Quique centum annos vivit insi-

112. Yo ca vassasatam jīve kusito, hīnavīriyo,  
ekāham jīvitam seyyo vīriyam ārabhato dalham.
113. Yo ca vassasatam jīve apassam udayavyayam,  
ekāham jīvitam seyyo passato udayavyayam.
114. Yo ca vassasatam jīve apassam amatam padam,  
ekāham jīvitam seyyo passato amatam padam.
115. Yo ca vassasatam jīve apassam dhammam uttamam,  
ekāham jīvitam seyyo passato dhammam uttamam.

Sahassavaggo atthamo.

### 9. Pāpavaggo.

116. Abhittharetha kalyāne, pāpā cittaṃ nivāraye,  
dandham hi karoto puññaṃ pāpasmim ramatī mano.

- piens, non compositus, — vita unius diei melior sapientia  
112. præditi, meditabundi. Quique centum annos vivit languidus,  
viribus destitutus, — vita unius diei melior robur edentis  
113. firmum. Quique centum annos vivit ortum (rerum) et  
interitum non animadvertens, — vita unius diei melior  
114. ortum et interitum animadvertentis. Quique centum annos  
vivit viam immortalem non conspiciens, — vita unius  
115. diei melior viam immortalem conspicientis. Quique cen-  
tum annos vivit summam legem non conspiciens, — vita  
unius diei melior summam legem conspicientis.

### Cap. 9.

116. Festinet (quisque) in bono (agendo), a malo cogitationem  
retineat; segnitè enim bonum agentis in malo delectatur

117. Pápañ ce puriso kayirá, na nam kayirá punappunam,  
na tamhi chandam kayirátha; dukkho pápassa uccayo.
118. Puññañ ce puriso kayirá, kayiráth' enam punappunam,  
tamhi chandam kayirátha; sukho puññassa uccayo.
119. Pápo pi passatí bhadram, yáva pápam na paccatí,  
yadá ca paccatí pápam, atha pápo pápáni passati.
120. Bhadro pi passatí pápam, yáva bhadram na paccatí,  
yadá ca paccatí bhadram, atha bhadro bhadráni passati.
121. Māppamaññetha pápassa: „na man tam ágamissati“;  
udabindunipátēna udakumbho pi púrati,  
púrati bálo pápassa thokathokam pi ácinam.
122. Māppamaññetha puññassa: „na man tam ágamissati“;  
udabindunipátēna udakumbho pi púrati,  
púrati dhíro puññassa thokathokam pi ácinam.
123. Vániyo va bhayam maggam appasattho, mahaddhano,  
visam jívítukámo va, pápáni parivajjaye.

117. mens. Malum si homo fecit, ne id faciat iterum iterumque:  
ne in eo libidinem habeat, dolor (enim) mali accumulatio.
118. Bonum si homo fecit, faciat id iterum iterumque; in eo  
libidinem habeat, lætitia (enim) boni accumulatio. Im-  
probus bonum videt, quamdiu malefactum non maturescit;
120. ubi vero maturescit malefactum, tum mala videt. Probus  
malum videt, quamdiu bonum non maturescit, ubi vero
121. bonum maturescit, tum bona videt. Ne (quis) parvi æstimet  
malum (dum cogitat): „me id non adibit“; guttæ casu  
hydria impletur, impletur stultus malo paulatim colligens.
122. Ne (quis) parvi æstimet bonum (dum cogitat): „me id  
non adibit“; guttæ casu hydria impletur, impletur sapiens
123. bono paulatim colligens. Mercator velut periculosam  
viam (evitat), parva manu comitum, opulentissimus, vene-

124. Pāṇimhi ce vano nāssa, hareyya pāṇinā visam,  
nābbaṇam visam anveti; n' atthi pāpam akubbato.
125. Yo appadutthassa narassa dussati,  
suddhassa posassa, anaṅgaṇassa,  
tam eva bālam pacceti pāpam  
sukhumo rajo paṭivātam va khitto.
126. Gabbham eke upapajjanti, nirayam pāpakammīno,  
saggam sugatino yanti, parinibbanti anāsavā.
127. Na antalikhe, na samuddamajjhe,  
na pabbatānam vivaram pavissa,  
na vijjatī so jagatippadeso,  
yatthaṭṭhito muñceyya pāpakammā.
128. Na antalikhe, na samuddamajjhe,  
na pabbatānam vivaram pavissa,  
na vijjatī so jagatippadeso,  
yatthaṭṭhitam na-ppasaḥetha maccu.

Pāpavaggo navamo.

- num(que) vivendi cupidus velut, mala fugiat (homo).
124. In manu si vulnus non est, prehendere potest (homo) manu  
venenum, invulneratam (manum) non aggreditur venenum :
125. non est peccatum (peccatum) non facientis. Qui virum  
innocentem offendit, integrum hominem, culpa liberum,  
in eum ipsum stultum retorquetur malum pulvis velut
126. tenuis adversus ventum coniectus. Uterum nonnulli sub-  
eunt, inferos malefici, ad coelum eunt vitam probam de-  
gentes; consummantur cupidinibus vacui. Non in aere,
127. non in medio mari, non montium speluncas ingrediendo  
invenitur illa terræ regio, ubi commorans liberetur (homo)
128. malo facinore. Non in aere, non in medio mari, non

## 10. D a ṇ ḍ a v a g g o.

129. Sabbe tasanti dandassa, sabbe bhāyanti maccuno;  
attānaṃ upamaṃ katvā na haṇeyya, na ghātaye.
130. Sabbe tasanti dandassa, sabbesaṃ jīvitaṃ piyaṃ;  
attānaṃ upamaṃ katvā na haṇeyya, na ghātaye.
131. Sūkhakāmāni bhūtāni yo dandena vihiṃsati  
attano sukhaṃ esāno, pecca so na labhate sukhaṃ.
132. Sūkhakāmāni bhūtāni yo dandena na hiṃsati  
attano sukhaṃ esāno, pecca so labhate sukhaṃ.
133. Mā voca pharusāṃ kañci, vuttā paṭivadeyyu taṃ;  
dukkhā hi sārambhakathā, paṭidandā phuseyyu taṃ.
134. Sace nēresi attānaṃ kaṃso upahato yathā,  
esa papto 'si nibbānaṃ, sārambho te na vijjati.

montium speluncas ingrediendo invenitur illa terræ regio,  
in qua commorantem mors non vincat.

## C a p. 1 0.

129. Omnes tremunt baculum, omnes timent mortem, se ipsum  
exemplum reddens ne occidat (quis), ne occidere faciat.
130. Omnes tremunt baculum, omnibus vita cara, se ipsum  
exemplum reddens ne occidat (quis), ne occidere faciat.
131. Gaudii cupidos animantes qui baculo lædit, suum ipsius  
gaudium desiderans, morte obita ille gaudium non conse-
132. quitur. Gaudii cupidos animantes qui baculo non lædit,  
suum ipsius gaudium desiderans, morte obita ille gaudium
133. consequitur. Ne dicas aspera in quemquam, lacesiti  
respondebunt tibi; molestus videlicet rixosus sermo, vin-
134. dicta assequetur te. Si mutum te ipsum reddere potes



135. Yathá daṇḍena gopálo gávo páceti gocaram,  
evam jará ca maccu ca áyum pácenti páṇinam.
136. Atha pápáni kammáni karam bálo na bujjhati,  
sehi kammehi dummedho aggidaddho va tappati.
137. Yo daṇḍena adāṇdesu appadutthesu dussati,  
dasannam aññataram thānam khippam eva nigacchati:
138. vedanam pharusam, jānim sarīssa ca bhedanam,  
garukam vāpi ābādham cittakkhepam va pāpune,
139. rájato va upassaggaṃ abbhakkhánaṃ ca dāruṇam,  
parikkhayam va nātinam bhogānam va pābhangaṇam,
140. athav' assa agārāni aggi dahati pávako;  
káyassa bhedá duppañño nirayam so upapajjati.
141. Na naggacariyá, na jatá, na pamká,  
na násaká thaṇḍilasáyiká vá,  
rajovajallam, ukkuṭikappadhānam  
sodhenti maccam avitṇṇakamkham.

- tympanum fractum velut, talis tu adipisceris Nibbānum,
135. (dum) rixandi-cupido in te non invenitur. Sicut baculo  
bubuleus boves cogit in stabulum, ita et senium et mors
136. vitam cogunt animantium. Ac mala facinora patrans  
stultus non resipiscit; facinoribus suis, igne combustus
137. velut, insipiens uritur. Qui per baculum (homines) ba-  
culum non usurpantes, non offendentes, offendit, unam
138. e decem conditionibus cito adit: dolorem asperum, tabem  
corporisque diruptionem, vel etiam terribilem cladem, vel
139. cogitationis dissipationem assequitur; fulgentis (lunæ) de-  
fectionem et calumniam ingentem, vel interitum cogna-
140. torum vel opum dissolutionem; vel etiam domos ejus  
fulmen cremat (seu) ignis; corporis dissolutione insipiens
141. iste ad inferos accedit. Non nudorum vivendi ratio, non

149. Alamkato ce pi samañ careyya  
santo, danto, niyato, brahmacáři,  
sabbesu bhútesu nidháya dandañ,  
so bráhmaño, so samaño, sa bhikkhu.
- 143<sup>a</sup>. Hirínisedho puriso koci lokasmim vijjati,  
yo nindañ appabodhati, asso bhadro kasám iva?
- 143<sup>b</sup>. Asso yathá bhadro kasánivittño  
átápino samvegino bhavátha.
144. Saddháya sñena ca viriyena ca  
samádhiná, dhammavinicchayena ca  
sampannavijjácarañá, patissatá  
pahassatha dukkham idañ anappakam.
145. Udañam hi nayanti nettiká,  
usukára namayanti tejanam,  
dáruram namayanti tacchaká:  
attánam damayanti subbatá.

Dandavaggo dasamo.

- capilli religati, non sordes, non jejunium nec cubatio  
in loco sacro, (non) pulveris tegumentum (nec) coissim  
sedendi constantia purgant mortalem cupiditatem non
149. expertem. Ornamentis quoque instructus si (quis) tran-  
quillitatem (animi) exercet tranquillus, domitus, refre-  
natus, religiosus, omnibus animalibus non afferens ca-  
stigationem, ille bráhmañas, ille samanas, ille bhikkhus.
145. Pudore retentus homo quisnam in terra reperitur; qui  
increpationem non excitet, equus excellens flagellum velut?  
Equus velut excellens flagello tactus, ardentes, veloces
144. estote. Fide et virtute et firmitate, meditatione et legis  
reputatione, scientiam et cultum exercentes, recordantes
145. relinquetis dolorem hunc magnum. Aquam videlicet ducunt

11. Jarāvaggo.

146. Ko nu hāso, kim ānando ? niccāṃ pajjalite satti ;  
andhakārena onaddhā padīpaṃ na gavassatha ?
147. Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ,  
āturaṃ, bahusamkappaṃ, yassa n' atthi dhuvaṇ, thiti.
148. Parijīṇṇaṃ idaṃ rūpaṃ, rogaṇiddhaṃ, pabhaṃguṇaṃ ;  
bhijjati pūtisaṇḍeho, maraṇaṃ tamhi jīvitaṃ.
149. Yān' imāni, apatthāni alāpūn' eva sārade,  
kāpotakāni atthīni, tāni disvāna kā rati ?
150. Atthīnaṃ naṅgaraṃ katvā maṃsalohitalepanaṃ,  
yattha jarā ca maccu ca, māno makkho ca ohito.

aquarii, fabri sagittarii subigunt sagittam, lignum subigunt  
fabri tignarii, semet ipsi domant pii.

Cap. 11.

146. Quænam (est) lætitia, quodnam gaudium (hoc in mundo) ?  
semper exardescit recordatio ; tenebris involuti (quam ob
147. rem) lucernam non quæretis ? Vide figuram versicolo-  
rem, ulcerosum corpus, congestum, segrotum, multis con-  
siliis captum, cujus non est (vel) firmitas (vel) constantia.
148. Senio conficitur hæc forma, morborum nidus, fragilis ;
149. finditur putridum corpus, mors (est) vita ejus. Quæ hæc  
alba ossa, abjectæ cucurbitæ (velut) auctumno, — ea vi-
150. dendo quodnam (est) gaudium ? Ossium arce facta, carnis et  
sanguinis (fit) conglutinatio, ubi et senium et mors, arro-
151. gantia et simulatio deposita est. Obsolescunt certe regum  
carrus admodum varii, item corpus quoque senectutem

151. Jīranti ve rájarathá sucittá,  
 atho saríram pi jaram upeti,  
 satañ ca dhammo na jaram upēti,  
 santo have sabbhi pavedayanti.
152. Appassutáyañ puriso balivaddo va jīrati,  
 mañsāni tassa vaddhanti, paññā tassa na vaddhati.
153. Anekajátisamsārañ sandhāvissam anibbisam  
 gaḥakarakam gavesanto, dukkhā jāti punappunam.
154. Gaḥakarakadittho 'si, puna geham na kāhasi;  
 sabbā te phāsukā bhaggā, gaḥakuṭam visamkhitam,  
 visamkhāragatam cittam tanhānam khayam ajjbagā.
155. Acaritvā brahmacariyañ, aladdhā yobbane dhanam  
 jinṇakoṇcā va jhāyanti khīṇamacche va pallale.
156. Acaritvā brahmacariyañ, aladdhā yobbane dhanam  
 senti cāpātikhīṇā va purāṇāni anutthunam.

Jarāvaggo ekādasamo.

- subit, proborum vero pietas senectutem non subit, (sic)  
 probi (Buddhæ) certe unacum probis (hominibus) tradunt.
152. Pauca edoctus hic homo bos velut senescit: carnes ejus  
 153. increscunt, cognitio ejus non increcit. Multiplices gene-  
 rationis revolutiones percurrerem, non inveniens, domus  
 (corporis) fabricatorem quærens; doloris plena (est) gene-  
 154. ratio iterum iterumque (subeunda). Domus fabricatorem  
 edoctus es, iterum domum non construes; omnes costæ  
 tuæ fractæ sunt, culmen domus destructum; destruc-  
 tionem (Nibbānum) adepta cogitatio ad desideriorum ex-  
 155. stinctionem pervenit. Vita religiosa (statu Brahmācārinis)  
 non culta, divitiis in juventute non comparatis, ardere  
 decrepitæ velut in lacu piscibus destituto, tabescunt stulti.

## 12. Attavaggo.

157. Attānañ ce piyañ jaññá, rakkheyyá nañ surakkhitam;  
tinñam aññataram yāmañ paṭijaggeyya paṇḍito.
158. Attānam eva paṭhamam patirūpe nivesaye,  
ath' aññam anusāseyya, na kilisseyya paṇḍito.
159. Attānañ ce tathá kayirá yath' aññam anusāsati,  
sudanto vata dametha, attá hi kira duddamo.
160. Attá hi attano nátho, ko hi nátho paro siyá?  
attaná hi sudantena nátham labhati dullabham.
161. Attaná va katañ pápañ, attajañ, attasambhavañ,  
abhimatthati dummedham, vajirañ v' amhamayañ mañim.
162. Yassa accantadussīyañ, máluvá sálam iv' otátam,  
karoti so tath' attānañ yathá nañ icchatí diso.

156. Vita religiosa non culta, divitiis in juventute non comparatis, jacent arcus triti velut pristina lugentes.

## C a p. 1 2.

157. Si (quis) semet ipse carum habiturus est, habeat se bene  
158. custoditum; trium vigiliarum unam vigilet sapiens. Semet  
ipsum primum in honesto constituat, dein alterum edo-  
159. ceat, (tum) non dolebit sapiens. Semet ipsum si (quis)  
ita format, ut alterum edoceat, bene domitus certe doma-  
160. bit, se ipsum enim profecto difficile est domitu. Quisque  
enim sui dominus, quis enim dominus alienus sit? per  
se ipsum enim domitum dominum nanciscitur (homo) nactu  
161. difficilem. Ab ipso factum peccatum, ex ipso progenitum,  
ab ipso oriundum, conterit insipientem, adamas velut e  
162. saxo oriundus gemmam. Cujus permagna nequitia (est),

163. Sukarāni asādhūni attano ahitāni ca;  
yam ve hitaṇ ca sādhuṇ ca, tam ve paramadukkaram.
164. Yo sāsanaṁ arahataṁ, ariyānaṁ, dhammajīvināṁ,  
paṭikkosati dummedho ditthiṁ nissāya pāpikaṁ,  
phalāni kaṭṭhakassēva attaghaṇṇāya phallati.
165. Attanā va katarṁ pāpaṁ attanā saṁkilissati,  
attanā akataṁ pāpaṁ attanā va visujjhati,  
suddhī, asuddhī paccattaṁ, nāṇṇo aññaṁ visodhaye.
166. Attadatthaṁ paratthena bahunāpi na hāpaye;  
attadatthaṁ abhiññāya sadatthapasuto siyā.

Attavaggo dvādasamo.

- 
- māluva arborem sicut eversam (facit, ita) is talem se ipsum
163. reddit, qualem eum cupit inimicus. Factu facilia (sunt)  
mala et (homini) ipsi insalutaria; quod vero salutare et
164. bonum, id certe factu valde difficile (est). Qui prae-  
ceptum venerabilium, nobilium, pie viventium, increpat  
insipiens ad doctrinam confugiens falsam, fructus katthakæ  
(arboris) velut ad suam ipsius cladem maturitatem adi-
165. piscitur. Ab (homine) ipso factum malum in ipso ex-  
piabitur, ab ipso non factum malum in ipso compensa-  
bitur; probus (et) improbus singulatim (purificabuntur),
166. alter alterum non purgat. Suum ipsius commodum ob  
magnum quoque alterius commodum ne (quis) dimittat;  
commodum suum perspectum habens sui ipsius commodi  
studiosus sit.
-

## 13. Lokavaggo.

167. Hīnañ dhammañ na seveyya, pamādena na sañvase,  
micchādittihīñ na seveyya, na siyá lokavaddhano.
168. Uttitthe, na-ppamajjeyya, dhammañ sucaritañ care;  
dhammacári sukhañ seti asmim loke paramhi ca.
169. Dhammañ care sucaritañ, na nañ duccaritañ care;  
dhammacári sukhañ seti asmim loke paramhi ca.
170. Yathá bubbulakañ passe, yathá passe marícikañ,  
evañ lokañ avekkhantañ maccurájá na passati.
171. Etha, passath' imañ lokañ cittañ, rájarathúpamañ,  
yattha bálá visíḍanti, n' atthi saṅgo vijánatañ.
172. Yo ca pubbe pamajjitvá pacchá so na-ppamajjati,  
so imañ lokañ pabháseti abbhá mutto va candimá.
173. Yassa pápañ katañ kammañ kusalena pithíyati,  
so imañ lokañ pabháseti abbhá mutto va candimá.

## Cap. 13.

167. Perditos mores ne (quis) colat, in socordia ne vitam degat,  
falsam doctrinam ne colat, ne sit mundi amplificator.
168. Surgat, ne sit socors, vitam probam degat; qui pie  
169. vivit bene agit in hoc mundo et in altero. Vitam degat  
honestam, inhonestam ne degat; qui pie vivit bene agit  
170. in hoc mundo et in altero. Sicut bullam contemplatur  
(quis), sicut contemplatur imagines aerias — tali modo  
171. mundum despicientem rex mortis non conspicit. Venite,  
contemplamini hunc mundum versicolorem, curruí regali  
similem, ubi stulti perduntur, (ubi) non est desiderium intel-  
172. ligentibus. Quique antea socordiæ deditus posthac socor-  
diam non colit, is hunc mundum collustrat nube liberata  
173. velut luna. Cujus male factum facinus bono operitur,

174. Andhabhúto ayaṁ loko, tanuk' ettha vipassati;  
sakunto jálamutto va appo saggáya gacchati.
175. Hamsá ádiccapáthe yanti; ákase yanti iddhiyá,  
níyanti dhírá lokamhá jetvá máraṁ saváhanam.
176. Ekam dhammam atitassa, musávádissa jantuno,  
vitinṇaparalokassa, n' atthi pápaṁ akáriyam.
177. Na ve kadariyá devalokam vajanti,  
bálá have na-ppasamsanti dánam,  
dhíro ca dánam anumodamáno,  
ten' eva so hoti sukhí parattha.
178. Pathavyá ekarajjena saggassa gamanena vá,  
sabbalokádhiccena sotápattiphalam varam.

Lokavaggo terasamo.

- 
- is hunc mundum collustrat nube liberata velut luna.
174. Occoecatus est hic mundus, pauci hic clare vident; avis
175. e reti extricata velut pauci coelum adeunt. Anseres solis  
via incedunt; in aere incedunt magiá, tolluntur sapientes
176. e mundo, Mára et comitatu ejus superatis. Unum prae-  
ceptum violantis, falsiloqui viri, mundum alterum repre-
177. hendentis, non est malefactum, quod non fiat. Non certe  
avari deorum mundum adeunt, stulti profecto non laudant  
liberalitatem, sapiens vero liberalitate gaudet, quare quidem
178. is evadit lætus in altero mundo. Terræ imperio coeli  
adituve, totius mundi dominatione fructus e statu sotá-  
pannæ (sotápatti) oriundus præstantior est.
-



## 14. B u d d h a v a g g o.

179. Yassa jitaṃ nāvajjīyati,  
 jitaṃ assa no yāti koci lōke;  
 taṃ buddhaṃ, anantaḡocaraṃ,  
 apadaṃ, kena padena nēssaṭṭha?
180. Yassa jālinī, visattikā  
 taṇhā n'atthi kuhiñci netave,  
 taṃ buddhaṃ, anantaḡocaraṃ,  
 apadaṃ, kena padena nēssaṭṭha?
181. Ye jhānapasutā, dhīrā, nekkhammūpasame ratā,  
 devāpi teṣaṃ piḡhayanti, sambuddhānaṃ, satīmataṃ.
182. Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitāṃ,  
 kicchaṃ saddhammasavanaṃ, kiccho buddhānaṃ uppādo.
183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,  
 sacittapariyodapanaṃ; etaṃ buddhāna sāsanaṃ.
- 

## C a p. 14.

179. Cujus victoria non vincitur, ad superationem (enim) ejus  
 haud it quisquam in mundo; illum Buddham, in infinitas  
 res incumbentem, non investigabilem, qua via investiga-
180. bitis? Cui irretiens, venenosum desiderium non est quo-  
 quam ducendi (potens), illum Buddham, in infinitas res  
 incumbentem, non investigabilem, qua via investigabitis?
181. Qui meditationis studiosi, sapientes, otii tranquillitate  
 gaudentes, iis dii etiam invident persapientibus, recorda-
182. tione plenis. Laboriosus est conceptus hominis, laboriosa  
 mortalium vita, laboriosa veræ doctrinæ auditio, laboriosus
183. Buddharum ortus. Omnis mali omissio, boni susceptio,  
 cogitationis suæ lustratio: hoc est Buddharum præceptum.

184. *Khañtī paramaṃ tapo titikkhā,  
nibbānaṃ paramaṃ vadanti buddhā,  
na hi pabbajito parūpaghātī,  
samaṇo hoti paraṃ viheṭṭhayanto.*
185. *Anupavādo, anupaghāto pātimokkhe ca saṃvaro  
mattaññutā ca bhattasmim patthaṇ ca sayanāsanaṃ  
adhicitte ca āyogo; etaṃ buddhāna sāsanaṃ.*
186. *Na kaḥapaṇavassena titti kāmesu vijjati;  
„appaśādā dukkhā kāmā“, iti viññāya paṇḍito.*
187. *Api dibbesu kāmesu ratim so nādhigacchati,  
taṇhakkhayaṇato hoti sammāsambuddhasāvako.*
188. *Baḥuṃ ve saraṇaṃ yanti pabbatāni vanāni ca,  
ārāmarukkhacetyāni, manussā bhayatajjitā.*
189. *N' etaṃ kho saraṇaṃ khemaṃ, n' etaṃ saraṇaṃ uttamaṃ,  
n' etaṃ saraṇaṃ āgamaṃ sabbadukkhā pamuccati.*

184. *Patientia optima devotio — indulgentia (videlicet), Nibbānum optimum dicunt Buddhæ, non enim (is) pabbajitas (fit), qui alterum cædit, (neque) samanas fit, qui alterum*
185. *affligit. Increpationis et vexationis omissio et secundum præscripta (quæ liberationem spectant) continentia et moderatio edendi et secretus cubandi locus et in summa cogitatione occupatio: hoc est Buddharum præceptum. Non*
186. *per imbrem pecuniarum satietas libidinum invenitur, parum dulcedinis habentes doloris plenæ (sunt) libidines:*
187. *hoc perspecto homo sapiens (est). Etiam in divinis libidinibus gaudium ille non invenit, desiderii extinctione*
188. *gaudens fit plane sapiens auscultator. Multiplex sane refugium adeunt: montes et sylvas, hortulos, arbores sacras,*
189. *homines formidine perculsi. Non illud tamen refugium securum, non illud refugium summum, non illud refugium*

190. Yo ca buddhañ ca dhammañ ca saṅghaṇ ca saraṇaṃ gato,  
cattāri ariyasaccāni sammappaññāya passati:
191. dukkhaṃ, dukkhasamuppādaṃ dukkhassa ca atikkamaṃ  
ariyañ c' atṭhaṅgikaṃ maggaṃ, dukkhūpasamagāmināṃ.
192. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ uttamaṃ,  
etaṃ saraṇaṃ āgamaṃ sabbadukkhā pamuccati.
193. Dullabho purisājaṇṇo, na so sabbattha jāyati;  
yathā so jāyati dhīro, taṃ kulāṃ sukhaṃ edhati.
194. Sukho buddhānaṃ uppādo, sukhā saddhammadeśanā,  
sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.
195. Pūjārahe pūjayato, buddhe yadiva sāvake,  
papañcasamatikkante, tiṇṇasokapariddave,
196. te tādise pūjayato, nibbute, akutobhaye,  
na sakkā puññaṃ saṃkhātum im' ettaṃ api kenaci.

Buddhavaggo cuddasamo.

Paṭhamakabhāṇavāraṃ.

190. adeundo ab omni dolore liberatur (homo). Sed qui et ad  
Buddham et ad doctrinam et ad conventum confugit,  
quatuor veritates .præcipuas clare perspicendo videt:
191. dolorem, doloris ortum et doloris interitum, excellentem
192. octopartitam viam ad doloris sedationem ducentem. Illud  
certe refugium securum, illud refugium summum, illud
193. refugium adeundo ab omni dolore liberatur (homo). Dif-  
ficilis nactu homo miraculosus (Buddhas videlicet), non  
ille ubique nascitur; ubi ille nascitur sapiens, illa familia
194. bene adolescit. Lætabilis (est) Buddharum ortus, lætabilis  
veræ doctrinæ institutio, lætabilis unanimitas conventus,
195. unanimatorum devotio lætabilis. Reverentia dignos vene-  
rantis Buddhas vel etiam auscultatores, perversitatem de-

## 15. S u k h a v a g g o.

197. Susukham vata jívāma verinesu averino,  
verinesu manussesu viharāma averino.
198. Susukham vata jívāma áturesu anáturá,  
áturesu manussesu viharāma anáturá.
199. Susukham vata jívāma ussukesu anussuká,  
ussukesu manussesu viharāma annssuká.
200. Susukham vata jívāma, yesan no n' atthi kiñcanāṃ;  
pítibhakkhá bhavissāma devá ábhassará yathá.
201. Jayāṃ verāṃ pasavati, dukkham seti parájito,  
upasanto sukham seti hitvá jayaparájayāṃ.
202. N' atthi rágasamo aggi, n' atthi dosaṣamo kali;  
n' atthi khandhádísá dukkhá, n' atthi santiparam sukham.

196. vincentes, moerorem et luctum superantes, hos tales vene-  
rantis tranquillos, a timore vacuos, non potest bonum  
(facinus) numerari hoc unum a quoquam.

## C a p. 15.

197. Lætissime, age, vivamus inter iracundos mites, inter iracun-  
198. dos homines degamus mites. Lætissime, age, vivamus inter  
ægrotos non ægroti, inter ægrotos homines degamus non  
199. ægroti. Lætissime, age, vivamus inter desiderantes desi-  
derii expertes, inter desiderantes homines degamus de-  
200. siderii expertes. Lætissime, age, vivamus, nos quibus  
non est quidquam; gaudio vescentes erimus dei ábhas-  
201. saræ velut. Victor inimicitias procreat, male agit victus;  
202. sedatus bene agit victoria et clade relictis. Non est cu-

203. Jighacchā paramā rogā, saṃkhārā paramā dukhā,  
etaṃ nātvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.
204. Árogyaparamā lābhā, santutthiparamaṃ dhanam,  
vissāsaparamā nāti, nibbānaṃ paramaṃ sukhaṃ.
205. Pavivekarasaṃ pítvā rasaṃ upasame 'ssa ca  
niddaro hoti, nippāpo, dhammapítirasaṃ pivam.
206. Sādhū dassanam ariyānaṃ, sannivāso sadā sukho;  
adassanena bālānaṃ niccam eva sukhī siyā.
207. Bālaṃgatacārī hi dīgham addhāna socati,  
dukkho bālehi saṃvāso amittenēva sabbadā,  
dhīro ca sukhasaṃvāso, nātīnaṃ va samāgamo.

- pidini similis ignis, non odio simile peccatum, non sunt  
khandhis æquales dolores, non est sedatione majus gau-  
203. dium. Fames morbus gravissimus, saṃkhāræ summi dolo-  
res, hoc revera agnoscens (sapiens agnoscit esse) Nibbānum  
204. summum gaudium. Sanitas maximum lucrum, gaudium  
summæ divitiæ, fiducia optimus cognatus, Nibbānum  
205. summum gaudium. Succo secessus bibito et succo tran-  
quillitatis gustato terroris et peccati expers fit (homo)  
206. jucundum religionis succum bibens. Faustus (est) con-  
spectus excellentium, consuetudo (cum iis) semper gau-  
dium; stultos non videndo semper (homo) lætus est.  
207. Stultorum in consuetudine versans enim longā viā moeret,  
dolor (est) consuetudo cum stultis ut cum inimico om-  
niq; sapientis vero consuetudo gaudium propinquorum  
208. velut congressus. Propterea igitur: Sapientem, intelligentem  
et multa edoctum, jumentum natura instructum, piis operibus  
ornatum, venerabilem — hunc talem virum probum, præ-  
claro intellectu præditum, colat (homo) siderum viam  
velut luna.

Tasmá hi:

209. Dhírañ ca paññañ ca bahussutañ ca,  
dhorayhasīlañ, vatavantam, áriyañ,  
tañ tádisaṃ sappurisaṃ, suṃmedhañ,  
bhajetha, nakkhattapathaṃ va candimá.

Sukhavaggo pannarasamo.

## 16. Piya v a g g o.

- 209. Ayoge yuñjam attánaṃ yogasmiñ ca ayojayam,  
atthaṃ hitvá piyaggáhi piḥet' attánuyoginam.
- 210. Má piyehi samágañchi, appiyehi kudácanam;  
piyánaṃ adassanaṃ dukkhaṃ appiyánañ ca dassanaṃ.
- 211. Tasmá piyaṃ na kayirátha, piyápáyo hi pápako;  
ganthá tesam na vijjanti, yesam n'atthi piyáppiyam.
- 212. Piyato jáyatí soko, piyato jáyatí bhayaṃ;  
piyato vippamuttassa n'atthi soko, kuto bhayaṃ.
- 213. Pemato jáyatí soko, pemato jáyatí bhayaṃ;  
pemato vippamuttassa n'atthi soko, kuto bhayaṃ.

## C a p. 16.

- 209. Ad distractionem applicans sese et meditationi operam  
non navans, essentiâ relictâ jucunda capessens invidet
- 210. iis, qui ad meditandum semet ipsi applicant. Ne ju-  
cunda quærat (homo, neve) injucunda unquam; jucunda
- 211. non videre dolor (est) et injucunda videre. Ideo jucunda  
ne faciat, jucundorum enim jactura mala (est); vincula  
illis non inveniuntur, quibus nec jucundum est nec in-
- 212. jucundum. Ex jucundo nascitur moeror, ex jucundo nascitur  
metus; a jucundo soluti non est moeror, nedum metus.
- 213. E caritate nascitur moeror, e caritate nascitur metus; a

914. Ratiyá jáyatí soko, ratiyá jáyatí bhayañ;  
 ratiyá vippamuttassa n'atthi soko, kuto bhayañ.  
 915. Kámato jáyatí soko, kámato jáyatí bhayañ;  
 kámato vippamuttassa n'atthi soko, kuto bhayañ.  
 916. Tanháya jáyatí soko, tanháya jáyatí bhayañ;  
 tanháya vippamuttassa n'atthi soko, kuto bhayañ.  
 917. Sīladassanasampannañ, dhammaṭṭhañ, saccavádināñ,  
 attano kamma kubbánañ; tañ jano kurute piyañ;  
 918. chandajáto anakkháto manasá ca puṭho siyá  
 káme ca appaṭibaddhacitto, „uddhamso“ ti vuccati.  
 919. Cirappavásim purisañ, dūrato sotthim ágaṭañ,  
 nātimitá suhájá ca abhinandanti ágaṭañ.  
 920. Tath'eva katapuññañ pi, asmá loká parañ gatañ,  
 puññañi patigañhanti, piyañ nātva ágaṭañ.

Piyavaggo soḷasamo.

914. caritate soluti non est moeror, nedum metus. E voluptate nascitur moeror, e voluptate nascitur metus; a voluptate soluti non est moeror, nedum metus. E cupiditate nascitur moeror, e cupiditate nascitur metus; a cupiditate soluti non est moeror, nedum metus. E desiderio nascitur moeror, e desiderio nascitur metus; a desiderio soluti non est moeror, nedum metus. Virtute et contemplatione præditum, pium, veridicum, suum ipsius opus agentem, eum vulgus reddit sibi gratum; cupidus  
 915. (is) ineffabilis (Nibbáni) menteque opulentus est, et cupiditate cogitatio (ejus) non constringitur, (is) uddham-  
 916. sotas (qui sublime fertur) vocatur. Diu peregrinatum virum, e longinquo salve redeuntem, cognati et familiares  
 917. et amici salutant venientem. Similiter eum, qui bona

## 17. Kodhavaḅḅo.

221. Kodham jahe, vippajaheyya mānaṁ,  
saññojanaṁ sabbam atikkameyya;  
tan nāmarūpasmiṁ asajjamānaṁ,  
akiñcanaṁ, nānupatanti dukkhā.
222. Yo ve uppatitaṁ kodham rathaṁ bhantaṁ va dhāraye,  
tam ahaṁ sārathim brūmi, rasmiggāho itaro jano.
223. Akkodhena jine kodham, asādhum sādhuṇā jine,  
jine kadariyaṁ dānena, saccena alikavādināṁ.
224. Saccam bhāṇe, na kujiheyya, dajjā appasmiṁ yācīto;  
eteḥi tīhi thānehi gacche devāna santike.
225. Ahimsakā ye munayo, niccaṁ kāyena saṁvutā,  
te yanti accutaṁ thānaṁ, yattha gantvā na socare.

egit, ex hoc mundo in alterum profectum bona (opera)  
excipiunt, dilectum propinqui velut redeuntem.

## Cap. 17.

221. Iram ponat (homo), deponat arrogantiam, vinculum omne  
superet; eum speciei propriæ non inhærentem, inopem
222. non consequuntur dolores. Qui exortam iram currus  
volventis instar retinet, eum aurigam dico; frena tenens
223. cetera multitudo. Clementiâ vincat (homo) iram, malum  
bono vincat, vincat avarum liberalitate, sinceritate falsi-
224. loquum. Verum loquatur, ne irascatur, det parvulum  
rogatus: per has tres conditiones ibit in deorum pro-
225. pinquitatem. Vim non inferentes qui (sunt) anachoretæ,  
semper corpore domiti, ii adeunt immortale locum, quo
226. profecti non moerent. Semper vigilantium, die noctuque



226. Sadá jágaramánanam, a<sub>h</sub>orattánusikkhinam,  
nibbánam adhimuttánam attham gacchanti ásavá.
227. Poráṇam etaṁ atulaṁ, n' etaṁ, ajjatanám iva,  
nindanti tuṇhím ásinam, nindanti bahubhāṇinam,  
mitabhāṇinam pi nindanti, n' atthi loke anindito.
228. Na cáhu, na ca bhavissati, na c' etarahi vijjati  
ekantaṁ nindito poso, ekantaṁ vá pasamsito.
229. Yaṁ ce viññú pasamsanti anuvicca suve suve,  
acchiddavuttim, medhávim, paññásflasamáhitam,  
230. nekkham jambonadassēva, ko taṁ ninditum arahati?  
devāpi naṁ pasamsanti, brahmunaṁpi pasamsito.
231. Káyappakopaṁ rakkheyya, káyena samvuto siyá;  
káyaduccaritaṁ hitvá káyena sucaritaṁ care.
232. Vacípakopaṁ rakkheyya, vácáya samvuto siyá;  
vacíduccaritaṁ hitvá vácáya sucaritaṁ care.

discentium, in Nibbānum intendentium intereunt cupiditates.

227. Grandævum illum incomparabilem, non eum, ut (nec) infan-  
tem, (vituperant); vituperant tacite sedentem, vituperant  
multa loquentem, demense loquentem etiam vituperant, non  
228. est in mundo (quisquam) non vituperatus. Neque fuit, neque  
erit, neque nunc reperitur solummodo vituperatus homo vel  
229. solummodo laudatus. Quem forte intelligentes laudant quo-  
tidie reputando, integram vitam degentem, sapientem, cog-  
230. nitione et virtute præditum, jambonadæ numi instar quis  
eum vituperare sustinet? Etiam dii eum celebrant, a Brahma  
231. ipso celebratus (est). A corporis iracundia caveat (homo),  
corpore domitus sit; malis corporis facinoribus relictis  
232. per corpus bona facinora exerceat. A sermonis iracundia  
caveat, sermone domitus sit; malis sermonis facinoribus  
233. relictis per sermonem bona facinora exerceat. A mentis

233. Manopakopaṃ rakkheyya, manasā saṃvuto siyā;  
manoduḥcaritaṃ hitvā manasā sucaritaṃ care.  
234. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā,  
manasā saṃvutā dhīrā, te ve supariṣaṃvutā.

Kodhavaggo sattarasamo.

### 18. Malavaggo.

235. Paṇḍupalāso va dāni 'sī,  
yamapurisāpi ca taṃ upatṭhitā,  
uyyogamukhe ca tiṭṭhasi,  
pātheyyam pi ca te na vijjati.  
236. So karoḥi dīpam attano,  
khippaṃ vāyama, paṇḍito bhava;  
niddhantamalo, anaṅgano  
dibbaṃ ariyabhūmim ehi.

- iracundia caveat, mente domitus sit, malis mentis faci-  
234. noribus relictis per mentem bona facinora exerceat. Cor-  
pore domiti sapientes itidemque sermone domiti, mente  
domiti sapientes, hi sane ab omni parte bene domiti.

### Cap. 18.

235. Flaccidum folium velut nunc es et Yamæ ministri quoque  
tibi appropinquarunt et in tavis ostio stas et (bonorum  
236. operum) viaticum tibi non invenitur. Tu fac tibi insu-  
lam, celeriter labora, sapiens esto; maculis liberatus, culpæ  
237. expers divinam excellentium terram adibis. Ætatem con-

237. Upanīstavayo va dāni 'sī,  
 sampayāto 'si yamassa santike,  
 vāso pi ca te n'atthi antarā,  
 pātheyyam pi ca te na vijjati.
238. So karoṇi dīpam attano,  
 khippaṃ vāyama, paṇḍito bhava;  
 niddhantamalo, anaṅgaṇo  
 na puna jātijāraṃ upehisi.
239. Anupubbena medhāvi thokathokaṃ khaṇe khaṇe,  
 kammāro rajatassēva, niddhame malam attano.
240. Ayasā va malaṃ samuṭṭhitam  
 taduṭṭhāya tam eva khādati,  
 evaṃ atidhonacārinam  
 sāni kammāni nayanti duggatim.
241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,  
 malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.
242. Mal' itthiyā duccaritam, maccheram dadato malaṃ,  
 malā ve pāpakā dhammā asmiṃ loke paramhi ca.

- fecisti nunc, processisti in propinquitatem Yamæ et com-  
 moratio tibi non est in itinere et viaticum tibi non in-  
 238. venit. Tu fac tibi insulam, celeriter labora, sapiens  
 esto; maculis liberatus, culpæ expers non iterum genituram  
 239. et senectutem subibis. Ordine sapiens paulatim quoquo  
 temporis puncto, opifex (maculas) argenti velut, auferat  
 240. maculas suas. In ferro utique macula orta extemplo hoc  
 ipsum comedit, item modum transgredientes sua facinora  
 241. trahunt ad inferos. Sine meditatione vitiosæ (sunt) preces,  
 sine contentione vitiosa oeconomia, vitium (est) coloris  
 242. languor, socordia custodientis vitium. Vitium (est) mu-  
 lieris evagatio, avaritia dantis vitium, vitia certe mali

243. Tato malá malataram: avijjá paramam malam,  
etam malam pahatvána nimmalá hotha, bhikkhavo.
244. Sujjvam ahirikena, kákasúrena, dhamsiná,  
pakkhandiná, pagabbhena; samkiliṭṭhena jívitam.
245. Hirímatá ca dujjívam, niccam sucigavesiná,  
alínen', appagabbhena, suddhájivena, passatá.
246. Yo pánam atimápeti musávadañ ca bhásati,  
loke adinnam ádiyati paradárañ ca gacchati;
247. surámerayapánañ ca yo naro anuyujjati,  
idh'evam eso lokasmiñ múlāñ khaṇati attano.
248. Evam bho purisa jánāhi: pápadhammá asaññatá;  
má nam lobho adhammó ca ciram dukkháya randhayum.
249. Dadanti ve yathásaddham, yathápásádanam jano,  
tatha yo mamku hoti paresam pánabhojane,  
na so divá vá rattim vá samádhiñ adhigacchati.

243. mores in hoc mundo et in altero. Dein vitio vitiosius  
(est): inscientia summum vitium; hoc vitio relicto a vitiis
244. vacui estote, o mendici. Facile vita agitur ab impudico,  
kákasúræ (simili), obtrectatore, protervo, arroganti, malo.
245. A pudico vero difficulter agitur, candida semper quæ-  
renti, propensione vacuo, non arroganti, integram vitam
246. degenti, (clare) videnti. Qui vitam exstinguit falsumque  
sermonem profert, in mundo non data sibi arripit et ad
247. alterius uxorem accedit, qui vir ad suram et merayum  
(potus inebriantes) bibendum se dat, is in hoc ipso mundo
248. radicem lædit suam. Sic, heus homo, scito malos esse  
intemperantes, ne eum desiderium et impietas diu dolori
249. subjiciant. (Dona) dat quidem ex fide, ex favore vul-  
gus, ob hoc qui tristis fit, ob aliorum potum et cibum,
250. non is vel interdiu vel noctu meditationem adit. Cui

250. Yassa c' etam samucchinnam, mûlaghaccam samûhatam,  
sa ve divá vá rattim vá samádhim adhigacchati.
251. N' atthi rágasamo aggi, n' atthi dosasamo gaḥo,  
n' atthi mohasamam jálam, n' atthi taṇhásamá nadí.
252. Sudassam vajjam aññesam, attano pana duddasam;  
paresam hi so vajjáni opunáti yathábbusam,  
attano pana chádeti, kalim va kitavá saṭho.
253. Paravajjánupassissa, niccam ujjhánasaññino,  
ásavá tassa vadḍhanti, árá so ásavakkhayá.
254. Ákase padam n' atthi, samaṇo n' atthi báhiro,  
papañcábhiraṭá pajá, nippapañcá tathágatá.
255. Ákase padam n' atthi, samaṇo n' atthi báhiro,  
samkhárá sassatá n' atthi, n' atthi buddhánam injitam.

Malavaggo aṭṭhārasamo.

- vero id excisum est, radicitus extirpatum, is certe vel
251. interdiu vel noctu meditationem adit. Non est cupidini  
similis ignis, non est odio similis captivitas, non est  
perturbationi simile rete, non est desiderio similis fluvius.
252. Facile visu vitium aliorum, suum e contrario difficile  
visu; aliorum nempe is vitia detegit quam maxime, sua  
e contrario occultat, tessaram velut lusor fraudulentus.
253. Aliorum vitia observantis, semper vituperationis animo  
præditi, libidines ejus crescunt, longe is a libidinum in-  
tēritu abest. In aere incessus non est, samanās non est
254. extraneus, perversitate delectatur vulgus, a perversitate
255. soluti Tathágatā. In aere incessus non est, samanās non  
est extraneus, naturæ æternæ non sunt, non est Buddha-  
rum motus.

## 19. Dhammatthavaggo.

256. Na tena hoti dhammattho, yen' attham sahasá naye;  
yò ca attham anattañ ca ubho niccheyya, paṇḍito,  
257. asáhasena dhammena, samena nayatí pare,  
dhammassa gutto, medháví, „dhammattho“ ti pavuccati.  
258. Na tena paṇḍito hoti, yávatá bahu bhásati;  
khemí, averí, abhayo „paṇḍito“ ti pavuccati.  
259. Na távatá dhammadharo, yávatá bahu bhásati;  
yo ca appam pi sutvána dhammañ káyena passati,  
sa ve dhammadharo hoti, yo dhammañ na-ppamajjati.  
260. Na tena therò hoti, yen' assa phalitam siro,  
paripakko vayo tassa, „moghajinno“ ti vuccati;  
261. yamhi saccañ ca dhammo ca, ahimsá, sãññamo, damo,  
sa ve vantamalo, dhíro, „thero“ ti pavuccati.
- 

## C a p. 19.

256. Non ideo fit (homo) justus, quod causam ex arbitrio di-  
judicet; qui autem verum falsumque utrumque considerat  
257. sapiens, (qui) non arbitrario modo (sed) animo æquo ju-  
dicat alios, legis custos, intelligens, (is) justus appellatur.  
258. Non ideo sapiens fit (homo), quod multa loquatur; pla-  
cidus, iracundiæ et formidinis expers sapiens appellatur.  
259. Non ideo legis servator (fit homo), quod multa loquatur;  
sed qui pauca etiamsi edoctus legem corpore perspicit,  
260. is certe legis servator est, qui legem non negligit. Non  
ideo theras fit (homo), quod sit canum caput, plane ma-  
tura (quidem) ætas ejus, (attamen) frustra senescens vo-  
261. catur; in quo et veritas et pietas, mansuetudo, tempe-  
rantia, moderatio, is certe culpa vacuus, sapiens, theras

262. Na vākkaraṇamattena vaṇṇapokkharatāya vā  
sādhurūpo naro hoti issukī, maccharī, saṭho;  
263. yassa c' etaṃ samucchinnam, mūlaghaccaṃ samūhataṃ,  
sa vantadoso, medhāvī, „sādhurūpo“ ti vuccati.  
264. Na muṇḍakena samaṇo abbuto, alikaṃ bhaṇam,  
icchālobhasamāpanno samaṇo kiṃ bhavissati?  
265. yo ca sameti pāpāni aṇumthūlāni sabbaso,  
samitattā hi pāpānam „samaṇo“ ti pavuccati.  
266. Na tena bhikkhū hoti, yāvatā bhikkhate pare,  
vissam dhammaṃ samādaya bhikkhu hoti na tāvatā;  
267. yo dha puññaṃ ca pāpaṃ ca bāhetvā brahmācariyavā  
saṃkhāya loke carati, sa ve „bhikkhū“ ti vuccati.  
268. Na monena-munī hoti mūlharūpo, aviddasu,  
yo ca tulaṃ va paggayha varam ādaya, paṇḍito,  
269. pāpāni parivajjeti, sa munī, tena so munī;  
yo munāti ubho loke, munī tena pavuccati.

262. appellatur. Non verba faciendo tantummodo sive coloris  
pulchritudine venustus fit homo invidus, avarus, fraudu-  
263. lentus; cui vero id excisum, radicitus exstirpatum, is  
264. vitii respuens, sapiens, venustus vocatur. Non tonsurā  
samanas (fit homo) intemperans, falsiloquus; cupiditate  
265. et appetitu captus samanass num erit? Qui vero mala  
sedat parva magnaue omni ex parte, a sedatione ma-  
266. lorum samanass appellatur. Non ideo bhikkhus fit (homo),  
quod apud alios mendicet, tota lege assumpta bhikkhus  
267. fit non ideo; qui hic, bono maloque alienato, religiosus  
considerate in mundo vivit, is profecto bhikkhus appel-  
268. latur. Non silentio munis (anachoreta) fit stultus, in-  
sciens, qui vero, trutina prehensa, meliore parte sumpta,  
269. sapiens mala evitat, is munis, ideo munis est; qui con-

270. Na tena ariyo hoti, yena pánáni himsati,  
ahimsá sabbapánánañ „ariyo“ ti pavuccati.
271. Na sílabbatamattena báhusaccena vá puna  
athavá samádhilábhena viviccasayanena vá
272. phusámi nekkhammasukhañ aputhujjanasevitā;  
bhikkhu, vissásam ápádi appatto ásavakkhayañ.

Dhammatthavaggo ekúnavísatimo.

---

20. M a g g a v a g g o.

273. Maggán' atthaṅgiko seṭṭho, saccánañ caturo padá,  
virágo seṭṭho dhammánañ dipadánañ ca cakkhumá.
274. Es' eva maggo, n' atth' añño dassanassa visuddhiyá;  
etam hi tumhe paṭipajjatha, mārass' etañ pamohanañ.

- 
270. siderat utrumque in mundo, muni ideo appellatur. Non  
ideo ariyas (nobilis) fit (ullus), quod animantia cædat;  
ob mansuetudinem erga omnia animantia ariyas appella-
271. tur. Non virtute et votis susceptis solis vel rursus mul-  
torum recordatione vel etiam meditationis luatione vel
272. lecto secreto adipiscor tranquillitatis gaudium viris ex-  
cellentibus appetitum; o bhikkhus, fiduciam obtinuit qui  
cupiditatum interitum adeptus est.

---

C a p. 20.

273. Viarum octopartita (est) optima, veritatum quatuor versus,  
a cupidine vacuitas optimus (est) statuum, bipedumque
274. contemplatione præditus. Hæc ipsa via (est), non est



275. Etam hi tumhe paṭipanná dukkhass' antam karissatha;  
akkháto ve mayá maggo aññáya sallasanthanam.
276. Tumhehi kiccaṃ átappam, akkhátaro tathágatá;  
paṭipanná pamokkhanti jháyino mārabandhaná.
277. „Sabbe saṃkhárá aniccá“ ti yadá paññáya passati,  
atha nibbindatí dukkhe, esa maggo visuddhiyá.
278. „Sabbe saṃkhárá dukkhá“ ti yadá paññáya passati,  
atha nibbindatí dukkhe, esa maggo visuddhiyá.
279. „Sabbe dhammá anattá“ ti yadá paññáya passati,  
atha nibbindatí dukkhe, esa maggo visuddhiyá.
280. Utthánakálamhi anutthaháno  
yuvá; balí, álasiyá upeto,  
samsannasamkappamano, kusíto,  
paññáya maggaṃ alaso na vindati.

- alia cognitionis lustrationi (subveniens); hanc igitur vos
275. amplectimini, Máræ hæc (est) illusio. Hanc enim vos  
amplectentes doloris finem facietis; enarrata profecto a
276. me (est) via, intellecta doloris sedatione. Vobis facienda  
(est) virium contentio, enarratores (tantum) Tathágatæ;  
(viam) amplectentes liberabuntur meditabundi e Máræ
277. vinctulis. „Omnes creaturæ inconstantes“, id quando sa-  
pientiâ videt (homo), tum liberatur in dolore; hæc est via
278. (quæ) ad lustrationem (conducit). „Omnes creaturæ doloris  
plenæ“, id quando sapientiâ videt (homo), tum liberatur  
in dolore, hæc est via (quæ) ad lustrationem (conducit).
279. „Omnes naturæ sui impotentes sunt“, id quando sapientiâ  
videt (homo), tum liberatur in dolore; hæc est via (quæ)
280. ad lustrationem (conducit). Roboris tempore vires non  
contendens juvenis robustus, ignaviæ indulgens, voluntate  
menteque depressus, segnis, intelligentiæ viam ignavus non

281. Vácánurakkhí, manasá susamvuto,  
káyena ca akúsalam na kayirá;  
ete tayo kammapathe visodhaye,  
árádhaye maggam isippaveditam.
282. Yogá ve jáyatí bhúrí, ayogá bhúrisamkhayo;  
etam dvedhápatham ñatvá bhaváya vibhaváya ca  
tath' attánam niveseyya yathá bhúrí pavaddhati.
283. Vanam chindatha, má rukkam, vanato jáyatí bhayam;  
chetvá vanañ ca vanathañ ca nibbáná hotha, bhikkhavo.
284. Yávam hi vanatho na chijjati  
anumatto pi narassa nárisu,  
paṭibaddhamano va táva so,  
vaccho khírapako va mátari.
285. Uccinda sineham attano,  
kumudam sáradikam va pániná,  
santimaggam eva brúhaya,  
nibbánam sugatena desitam.

281. invenit. Verba (sua) custodiens (sit), mente bene domitus  
(sit), corporeque malum ne faciat; has tres actionis vias
282. purget, amplectatur viam a vatibus enarratam. E me-  
ditatione certe nascitur intelligentia, e distractione intelli-  
gentiæ interitus; hac bipartita via cognita incrementi et  
decrementi, talem se ipse reddat (homo), ut intelligentia
283. crescat. Cupiditatem (vana i. e. cupiditas s. sylva) exstirpate,  
non arborem (dico), e cupiditate oritur metus; cupiditate  
vel minima exstirpata (miseriis) liberati estote, o mendici.
284. Quamdiu enim cupiditas non exstirpatur vel minima viri  
in feminas, tamdiu mente constrictus est ille, sicut
285. vitulus lactens matri. Exstirpa tuam ipsius propensionem  
lotum auctumnalem velut manu, tranquillitatis viam am-

286. „Idha vassam vasissāmi, idha hemantagimhisu“,  
iti bālo vicinteti, antarāyam na bujjhati.
287. Tam puttapasusammattam, byāsattamanasam naram,  
suttam gāmaṃ mahogho va, maccu ādāya gacchati.
288. Na santi puttā tānāya, na pitā, na pi bandhavā;  
antakenādhīpannassa n' atthi nātisu tānatā.
289. Etam atthavasam űatvā paṇḍito sīlasamvuto  
nibbānagamanam maggam khippam eva visodhaye.

Maggavaggo vísatimo.

## 21. Pakinnakavaggo.

290. Mattāsukhapariccāgā passe ce vipulam sukham,  
caje mattāsukham dhīro sampassam vipulam sukham.
291. Paradukkhúpadhānena yo attano sukham icchati,  
verasamsaggasamsattho verā so na parimuccati.

286. plifica, Nibbānum (enim) a Buddha institutum est. „Hic  
per tempus pluvium habitabo, hic frigido et fervido  
(tempore)“, sic stultus secum volvit, obstacula non anim-
287. advertit. Illum de filiis et pecudibus sollicitum, con-  
strictæ mentis virum, sopitum vicum torrens velut, mors
- 288.prehendens proficiscitur. Non sunt filii salutis, non pater  
neque propinqui; quem mors adiit, ei non est penes
289. cognatos salus. Hac rei vi perspecta sapiens virtute  
temperatus viam ad Nibbānum ducentem cito purget.

## Cap. 21.

290. Exigui gaudii relictione si videt amplum gaudium, relin-  
quat exiguum gaudium sapiens, amplum gaudium spectans.

292. Yam hi kiccaṃ tad apaviddhaṃ, akiccaṃ pana kayirati,  
unnalānaṃ, pamattānaṃ, tesam vaddhanti āsavā.
293. Yesaṃ ca susamāraddhā, niccaṃ kāyagatā sati,  
akiccan te na sevanti, kicce sātaccakārino,  
satānaṃ, sampajānānaṃ atthaṃ gacchanti āsavā.
294. Mātaraṃ, pitaraṃ hantvā, rājāno dve ca khattiye,  
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo.
295. Mātaraṃ, pitaraṃ hantvā, rājāno dve ca sotthiye,  
veyyagghapaṇicamaṃ hantvā anīgho yāti brāhmaṇo.
296. Suppabuddhaṃ pabujjhanti sadā gotamasāvakā,  
yesaṃ divā ca ratto ca niccaṃ buddhagatā sati.
297. Suppabuddhaṃ pabujjhanti sadā gotamasāvakā,  
yesaṃ divā ca ratto ca niccaṃ dhammagatā sati.
298. Suppabuddhaṃ pabujjhanti sadā gotamasāvakā,  
yesaṃ divā ca ratto ca niccaṃ saṃghagatā sati.

291. Aliis dolorem imponendo qui suum ipsius gaudium ex-  
optat, iracundiæ vinculo vinctus, iracundia ille non libe-  
292. ratur. Quod nempe faciendum (est) id negligitur, (quod)  
rursus non faciendum (id) agitur: insolentium, socordium,  
293. horum crescunt cupiditates. Quorum vero valde firma est  
semper corpus respiciens recordatio, quod non faciendum  
ii non persequuntur, quæ facienda semper agentes; re-  
294. cordantium, intelligentium intereunt cupiditates. Matre (et)  
patre occisis regibusque duobus militaribus, regno una-  
cum eo pertinentibus devastato insons evadit brāhmanas.
295. Matre (et) patre occisis regibusque duobus brahmanicis,  
occiso viro errante quinto insons evadit brāhmanas.
296. Vigilantissime vigilant semper Gotamidæ auscultatores,  
quorum et interdiu et noctu semper Buddham respiciens  
297. recordatio (est). Vigilantissime vigilant semper Gotamidæ

299. Suppabuddham pabujjhanti sadá gotamasávaká,  
yesam divá ca ratto ca niccam káyagatá sati.
300. Suppabuddham pabujjhanti sadá gotamasávaká  
yesam divá ca ratto ca ahimsáya rato mano.
301. Suppabuddham pabujjhanti sadá gotamasávaká,  
yesam divá ca ratto ca bhávanáya rato mano.
302. Duppabbajjam durabhiramam, durávásá ghará dukhá,  
dukkho samánasamváo, dukkhánupatit' addhagú;  
tasmá na c' addhagú siyá na ca dukkhánupatito siyá.
303. Saddho, sílena sampanno, yasobhogasamappito  
yam yam padesam bhajati, tattha tatth' eva pújito.
304. Dúre santo pakásenti himavanto va pabbato,  
asant' ettha na dissanti rattikhittá yathá sará.

- auscultatores, quorum et interdiu et noctu semper legem
299. respiciens recordatio (est). Vigilantissime vigilant semper  
Gotamidæ auscultatores, quorum et interdiu et noctu semper
300. conventum respiciens recordatio (est). Vigilantissime vi-  
gilant semper Gotamidæ auscultatores, quorum et inter-  
diu et noctu semper corpus respiciens recordatio (est).
301. Vigilantissime vigilant semper Gotamidæ auscultatores,  
quorum et interdiu et noctu mansuetudine gaudens mens
302. (est). Vigilantissime vigilant semper Gotamidæ auscul-  
tores, quorum et interdiu et noctu meditatione gaudens
303. mens (est). Molestus pabbajitæ status difficilis delectatu  
(est), difficiles gestu oeconomix dolore (sunt) plenæ, dolore  
plena arrogantium consuetudo, dolori subjecti (sunt) via-  
tores, propterea neque viator sit (quisquam) neque dolori
304. subjectus sit. Fidei plenus, virtute præditus, gloria et  
opibus instructus quamcunque regionem invisit, hic ibidem  
honoratus (est). Longe probi fulgent Himavantas velut

305. Ekáśanam, ekaseyyam eko caram atandito,  
eko damayam attánam vanante ramito siyá.

Pakinnakavaggo ekavísatimo.

## 22. Nirayavaggo.

306. Abhútavádí nirayam upeti,  
yo vâpi katvá na karomíti cáha;  
ubho pi te pecca samá bhavanti  
nihínakammá manujá parattha.
307. Kásávakanthá bahavo pápadhammá, asaññatá,  
pápá pápehi kammehi nirayan te upapajjare.
308. Seyyo ayogulo bhutto tatto, aggisikhúpamo,  
yañ ce bhunjeyya dussilo ratthapiṇḍam asaññato.

- mons; improbi hic non conspiciuntur noctu emissæ sicut  
305. sagittæ. Sedem solitariam, cubitum solitarium solitarius  
colens non signis, solitarius semet ipse domans in sylva  
extrema delectatus sit.

## Cap. 22.

306. Falsiloquus inferos subit vel etiam qui (malo) facto „non  
facio“ ita dicit, ambo quidem illi morte obita pares fiunt
307. pernicioſa facinora patrantes homines illic. Humeros  
veste lutea cincti multi male morati, indomiti (sunt);
308. mali ob mala facinora inferos illi adeunt. Melior  
(est) globus ferri consumtus candens, ignis flammæ  
similis, quam si vescatur impius terræ cibo indomitus.
309. In quatuor status vir socors incidit alterius uxorem ap-  
petens: infortunium, cubitum ingratum, vituperationem

309. Cattāri thānāni naro pamatto  
 āpajjati paradārūpasevī:  
 apuññalābham, nanikāmaseyyam,  
 nidaṃ tatīyaṃ, nirayaṃ catuttham.
310. Apuññalābho ca gati ca pāpikā  
 bhītaṃ bhītāya ratī ca thokikā,  
 rājā ca daṇḍam garukaṃ paṇeti;  
 tasmā naro paradāraṃ na seve.
311. Kuso yathā duggahīto haṭṭham evānukantati,  
 sāmaññaṃ dupparāmaṭṭham nirayāya upakaḍḍhati.
312. Yaṃ kiñci saṭṭhilaṃ kammaṃ samkiliṭṭhaṃ ca yaṃ vataṃ  
 samkassaraṃ brahmacariyaṃ, na taṃ hoti mahāpphalaṃ.
313. Kayiraṇ ce kayirath' enaṃ, dalhaṃ enaṃ parakkame;  
 saṭṭhilo hi paribbājo bhiyyo ākirate rajaṃ.
314. Akataṃ dukkataṃ seyyo, pacchā tapati dukkataṃ;  
 kataṃ ca sukataṃ seyyo, yaṃ katvā nānutappati.

310. tertiam, tartarum quartum. Et infortunium et (inferorum)  
 via mala (ei evenit) timidique cum timida (femina) gaudium  
 brevissimum, rex grave supplicium sumit, propterea vir
311. alterius uxorem ne appetat. Sicut gramen kusae male  
 prehensum manum secatur, (ita) communitas male suscepta
312. ad inferos ducit. Quodvis falsum facinus malumque  
 quod (vis) opus, dubio animo plena vita religiosa (status
313. brahmacarinis): haec non fiunt magno fructui. Facien-  
 dum si (quid est), perficiat (homo) id, firmiter id agat;  
 falsus enim paribbājas (mendicus ambulans) magis spar-
314. git vitium. Non factum perperam factum melius (est),  
 postea urit perperam factum, et factum bene factum
315. melius, quo facto non uritur (homo). Arx velut in fini-  
 bus sita, custodita, (munimentis) interioribus et exte-

315. Naṅgaram yathā paccantaṃ, guttaṃ, santarabāhiraṃ,  
evaṃ gopetha attānaṃ; khaṇo ve mā upaccagā,  
khaṇātītā hi socanti nirayaṃhi samappitā.
316. Alajjitā ye lajjanti, lajjitā ye na lajjare,  
micchādīṭṭhisamādanā sattā gacchanti duggatiṃ.
317. Abhaye bhayadassino bhaye ca abhayadassino,  
micchādīṭṭhisamādanā sattā gacchanti duggatiṃ.
318. Avajje vajjamatino vajje ca avajjadassino,  
micchādīṭṭhisamādanā sattā gacchanti duggatiṃ,
319. Vajjaṇ ca vajjato ñatvā avajjaṇ ca avajjato  
sammādīṭṭhisamādanā sattā gacchanti duggatiṃ.

Nirayavaggo dvāvisatimo.

- rrioribus instructa, — sic custodiat semet ipse; ne momentum  
quidem prætereat, qui enim momentum amiserunt moerent
316. inferis traditi. Non pudendi quos pudet, pudendi quos  
non pudet, falsæ doctrinæ dediti animantes ad inferos
317. vadunt. In non periculoso periculum conspicientes et in  
periculoso periculum non conspicientes falsæ doctrinæ
318. dediti animantes ad inferos vadunt. In (eo, quod) non  
fugiendum (est), fugiendum opinantes et in (eo, quod)  
fugiendum (est), fugiendum non conspicientes falsæ doctrinæ
319. dediti animantes ad inferos vadunt. Fugiendumque fu-  
giendum censentes et non fugiendum non fugiendum, veræ  
doctrinæ dediti animantes in coelum vadunt.



## 23. N á g a v a g g o.

320. Aham, nágo va saṁgāme cāpāto patitaṁ saraṁ,  
ativākyaṁ titikkhissaraṁ, dusslo hi bahujjano.
321. Dantaṁ nayanti samitiṁ, dantaṁ rājābhirūhati,  
danto seṭṭho manussesu, yo 'tivākyaṁ titikkhati.
322. Varam assatarā dantā, ājāṇiyā va sindhavā,  
kuṇjarā va mahānāgā, attadanto tato varam.
323. Na hi ete hi yānehi gaccheyya agataṁ disaṁ  
yath' attānaṁ sudantena, dantena gacchati.
324. Dhanapālako nāma kuṇjaro,  
kaṭukappabhedano, dunnivārayo,  
baddho kabalaṁ na bhuñjati:  
sumarati nāgavanassa kuṇjaro.

## C a p. 23.

320. Ego elephantus velut in certamine ex arcu emissam sa-  
321. gittam verba aspera perferam, impium enim vulgus. Do-  
mitum ducunt in coetum, domitum rex ascendit; domitus  
optimus (est) inter homines, qui verba aspera perfert.
322. Præstantes (sunt) muli domiti, generosi (equi) sindhuici,  
magni elephantī kunjaræ; per se domitus adhuc præstan-  
323. tior. Non enim his vehiculis adire potest (quisquam) non  
aditam (Nibbāni) regionem (eo modo), quo per se ipsum  
324. bene domitum, domitu eo pervenit. Dhanapālakas nomine  
elephantus, acri succo præditus, vix coercendus, ligatus  
frustum non edit; memor est elephantorum sylvæ elephan-  
325. tus. Torpidus quando (quis) fit et pinguefactus, som-  
nolentus, sese volutans jacens, magnus aper velut cibo  
sacrificiali nutritus, iterum iterumque uterum subit stolidus.

325. Middhī yadā hoti mahagghaso ca,  
niddāyitā, samparivattasāyī,  
mahāvarāho va nivāpapuṭṭho,  
punappunaṃ gabbhaṃ upeti mando.
326. Idam pure cittaṃ acāri cārikaṃ  
yenicchakaṃ, yatthakāmaṃ, yathāsukhaṃ,  
tad ajj' ahaṃ niggaheṣṣāmi yoniso,  
hatthippabhinnaṃ viya amkusaggaho.
327. Appamādaratā hotha, sacittam anurakkhatha,,  
duggā uddharath' attānaṃ, paṃke sanno va kuṇjaro.
328. Sace labhetha nipakaṃ saḥāyaṃ,  
saddhimcaram sādhuviḥāriddhiraṃ,  
abhibhuyya sabbāni parissayāni  
careyya ten' attamano, satīmā.
329. No ce labhetha nipakaṃ saḥāyaṃ,  
saddhimcaram sādhuviḥāriddhiraṃ,  
rājā va ratṭhaṃ vijitaṃ paḥāya  
eko care mātāṅgaraṇṇo va nāgo.

326. Antea hæc cogitatio migrabat migrationem ex arbitrio,  
quo voluit, sicut placuit, eam nunc ego retinebo sapientiā,
327. elephantum furem velut rector. Vigilantiā læti estote,  
cogitationem vestram custodite, e vix pervio (mundo) ex-
328. trahite vosmet ipsi, in luto hærens velut elephantus. Si  
obtinuerit (quis) prudentem socium, comitem probe viventem  
sapientemque, omni horrore superato cum eo degat lætus,
329. recordationis plenus. Si non obtinuerit prudentem socium,  
comitem probe viventem sapientemque, rex velut regnum  
occupatum relinquens, solitarius agat mātāṅgarannas velut
330. elephantus. Solitarii vita melior: non est penes stultum so-  
dalitas; solitarius agat neve mala patret pauca desideria

330. Ekassa caritaṃ seyyo, n' atthi bāle saḥāyatā;  
eko care na ca pāpāni kayirā  
appossukko mātāṅgaraṇṇo va nāgo.
331. Atthamhi jātamhi sukhā saḥāyā,  
tuttihi sukhā yā itarītarena,  
puññaṃ sukhāṃ jīvitasamkhayamhi,  
sabbassa dukkhassa sukhāṃ paḥānaṃ.
332. Sukhā mattheyyatā loke, atho petteyyatā sukhā,  
sukhā sāmāññatā loke, atho brahmaññatā sukhā.
333. Sukhaṃ yāvajará sīlaṃ, sukhā saddhā patiṭṭhitā,  
sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhāṃ.

Nāgavaggo tevīsatimo.

## 24. Taṇhāvaggo.

334. Manujassa pamattacārino  
taṇhā vaddhati māluvā viya,  
so palavatī hurāhuram  
phalam icchaṃ va vanasmim vānaro.
- 
331. habens mātangarannas velut elephantus. Negotio exorto  
suaves (sunt) sodales, gaudium suave quod mutuum, bonum  
(facinus) suave in vitæ extinctione, omnis doloris relictio
332. suavis. Suave (est) munus matris in mundo, item munus  
patris suave, suave munus samanæ in mundo, item mu-
333. nus brahmanæ suave. Suavis (est) in senectute virtus,  
suavis fides firma, suavis intellectus adeptio, mala non  
facere suave.

335. Yam esá sahatí jammí tanhá loke visattiká  
soká tassa pavaddhanti abhivaddham va bíraṇaṃ.
336. Yo ve taṃ sahatí jammiṃ taṇhaṃ loke duraccayaṃ  
soká tamhá papatanti udabindu va pokkhará.
337. Taṃ vovadāmi bhaddaṃ vo, yāvanti' ettha samāgatá :  
taṇháya mūlaṃ khaṇatha , usírattho va bíraṇaṃ,  
má vo, nalaṃ va soto va, máro bhañji punappunaṃ.
338. Yathāpi mūle anupaddave dalho  
chinno pi rukkho punar eva rūhati,  
evam pi taṇhānusaye anúhate  
nibbattati dukkham idaṃ punappunaṃ.
339. Yassa chattiṃsatisotá manápassa vaná bhusá,  
váhá vahanti duddiṭṭhaṃ saṃkappá rágaṇissitá.
340. Savanti sabbadhí sotá, latá ubbhijja tiṭṭhati,  
taṇ ca disvá lataṃ játaṃ mūlaṃ paññáya chindatha.

#### Cap. 24.

334. Hominis socorditer viventis libido increscit máluva velut;  
is currit huc et illuc fructum desiderans sicut in sylva simia.
335. Quem illa superat sava libido in mundo venenosa, dolores  
ejus augentur, sese adaugens velut (gramen) bíranum.
336. Qui vero illam superat savam libidinem in mundo vix  
vincendam, dolores ab eo decidunt gutta velut de loto.
337. Hoc dico salutare vobis, quotquot hic congressi: libidinis  
radicem exstirpate usírae opulentus velut bíranum, ne  
vos, arundinem velut flumen, Máras frangat iterum
338. iterumque. Sicut, radice salva, firma arbor tonsa etiam  
denuo crescit, ita etiam libidinis studio non exstirpato
339. revertitur dolor hic iterum iterumque. Cui triginta sex  
fluminibus diffluens jucúndi cupiditas (est) valida, (eum)  
equi (velut) vehunt male edoctum studia amores petentia.

341. Saritáni sinehitáni ca  
somanassáni bhavanti jantuno,  
te sátasitá, sukhesino,  
te ve játijarúpagá nará.
342. Tasiṇáya purakkhatá pajá  
parisappanti saso va bádhitó,  
saññojanasaṅgasattá  
dukkham upenti punappunam ciráya.
343. Tasiṇáya purakkhatá pajá  
parisappanti saso va bádhitó,  
tasmá tasiṇam vinodaye  
bhikkhu, ákamkha virágam attano.
344. Yo nibbanato vanádhimutto  
vanamutto vanam eva dhávati,  
tam puggalam eva passatha,  
mutto bandhanam eva dhávati.

- 
340. Fluunt ubique (cupiditatis) flumina, planta serpens (velut)  
pullulans stat (cupiditas), eam vero plantam ortam videntes
341. radicem prudentiá scindite. Ruentia et libidinosa gaudia  
fiunt viri (cupiditati subjecti), illi voluptates petentes et  
gaudia exoptantes, illi certe generationem senectutemque
342. subeunt viri. Cupiditatem subsequentes homines serpunt  
lepus velut (a venatore) pressus; ligamentis et vinculis
343. vincti dolorem subeunt iterum iterumque diu. Cupi-  
ditatem subsequentes homines serpunt lepus velut (a  
venatore) pressus, propterea cupiditatem dispellat men-  
dicus exoptans suam ipsius a cupidine vacuitatem.
344. Qui in Nibbánum sylvestri vita intendens cupidine libe-  
ratus in cupidinem ipsam incurrit, illum quidem vi-
345. rum contemplamini, solutus in vinculum incurrit. Non

345. Na taṃ dalhaṃ bandhanam āhu dhīrá,  
yad āyaśaṃ, dārujaṃ, pabbajaṃ ca;  
sārattarattā maṇikuṇḍalesu,  
puttesu, dāresu ca yá apekhaṃ,  
346. etaṃ dalhaṃ bandhanam āhu dhīrá,  
ohāriṇaṃ; sithilaṃ, duppamuñcaṃ;  
etaṃ pi chetvána paribbajanti  
anapekhiṇo kámasukhaṃ paḥāya.  
347. Ye rāgarattānupatanti soṭaṃ  
sayamkataṃ makkatāko va jālaṃ,  
etaṃ pi chetvána vajanti dhīrá,  
anapekhiṇo, sabbadukkhaṃ paḥāya.  
348. Muñca pure, muñca pacchato,  
majjhe muñca bhavassa páragú,  
sabbattha vimuttamānaso  
na punaṃ jātijaraṃ upeḥisi.

- 
- id firmum vinculum dicunt sapientes, quod ferreum, ligneum deciduumque; vehementissimum gemmarum annulorumque, filiorum et uxorum quod (est) desiderium,  
346. hoc firmum vinculum dicunt sapientes, perdens, laxum, vix dissolubile; hoc scisso ambulant desiderii expertes  
347. voluptatibus et gaudiis relictis. Qui cupidini dediti (sunt, hi desiderii) flumen sequuntur ab ipsis factum, araneus velut rete; hoc (vinculo) scisso ambulant sapientes desiderii expertes omni dolore relicto. Mitte (quæ) ante, mitte (quæ) posthac, (quæ) in medio (jacent) mitte, mundum transiens, omni ex parte liberatam mentem possidens non iterum genituram et senectutem subibis.  
349. Deliberatione agitati hominis, vehementi cupidine capti, jucunda spectantis, magis libido augetur, is certe firmum

349. Vitakkapamathitassa jantuno,  
tibbarágassa, subhánupassino,  
bhiyyo taṇhā pavaḍḍhati,  
esa kho dalhaṃ karoti bandhanam.
350. Vitakkúpasame ca yo rato  
asubhaṃ bhāvayatī sadāsato,  
esa kho vyantikāhiti,  
esa-cchecchati mārābandhanam.
351. Nittāhaṃ gato, asantāsī, vītataṇho, anaṅgaṇo  
acchidda bhavasallāni, antimo 'yaṃ samussayo.
352. Vītataṇho, anādāno, niruttipadakovido  
akkharānaṃ sannipātaṃ jaññā pubbaparāni ca,  
sa ve antimasārīro mahāpaṇṇo mahāpuriso ti vuccati.
353. Sabbābhibhū, sabbavidū 'haṃ asmi,  
sabbesu dhammesu anūpalitto,  
sabbañjaḥo, taṇhakkhaye vimutto,  
sayāṃ abhiññāya kam uddiseyyaṃ ?

350. facit vinculum. Qui vero deliberationis sedatione delectatus  
injucondis studet semper recordatione præditus, is certe
351. (libidinem) removebit, is rescindet Māræ vinculum. Con-  
summationem consecutus, non trepidus, libidinis et an-  
goris expers abscidit mundi dolores; ultimum hoc (ei est)
352. corpus. Libidinis et cupiditatis expers, niruttis vocabu-  
lorum peritus, (et qui) litterarum congeriem cognovit,  
priora (litteras) posterioresque, is certe ultimum corpus
353. habens admodum sapiens vocatur. Omnia vincens, om-  
nium gnarus ego sum, omnibus conditionibus non adhæ-  
rens, omnia relinquens, in libidinis extinctione solutus,
354. ipse intelligens quemnam edocebo? Omne donum reli-  
gionis donum vincit, omnem dulcedinem religionis dulcedo

354. Sabbadānam dhammadānam jināti,  
 sabbañ rasam dhammaraso jināti,  
 sabbañ ratim dhammaratī jināti,  
 tañhakkhaya sabbaḍukkhañ jināti.
355. Hananti bhogā dummedhañ, no ce páragavesino,  
 bhogatañháya dummedho hanti aññe va attanañ.
356. Tiñadosāni khattāni, rágadosā ayam pajá,  
 tasmá hi vítarágesu dinnam hoti mahapphalañ.
357. Tiñadosāni khattāni, dosadosā ayam pajá,  
 tasmá hi vítadosesu dinnam hoti mahapphalañ.
358. Tiñadosāni khattāni, mohadosā ayam pajá,  
 tasmá hi vítamohesu dinnam hoti mahapphalañ.
359. Tiñadosāni khattāni, icchadosā ayam pajá,  
 tasmá hi vigaticchesu dinnam hoti mahapphalañ.

Tañhávaggo catuvísatimo.

- vincit, omne gaudium religionis gaudium vincit, libidinis
355. extinctio omnem dolorem vincit. Occidunt opes insipientem, non si (qui forte) ulteriorem ripam quærunt; ob opum cupiditatem insipiens occidit tanquam alios semet ipsum.
356. Herbis vitiantur agri, cupidine vitiatu hoc vulgus, ideo scilicet cupidinis expertibus donum (oblatum) fit magno
357. fructui. Herbis vitiantur agri, odio vitiatu hoc vulgus, ideo scilicet odii expertibus donum (oblatum) fit magno
358. fructui. Herbis vitiantur agri, perturbatione (animi) vitiatu hoc vulgus, ideo scilicet perturbationis expertibus
359. donum (oblatum) fit magno fructui. Herbis vitiantur agri, desiderio vitiatu hoc vulgus, ideo scilicet desiderii expertibus donum (oblatum) fit magno fructui.



25. Bhikkhuvaggo.

360. Cakkhuná saṁvaro sádhu, sádhu sotena saṁvaro,  
ghāṇena saṁvaro sádhu, sádhu jivhāya saṁvaro.
361. Kāyena saṁvaro sádhu, sádhu vācāya saṁvaro,  
manasā saṁvaro sádhu, sádhu sabbattha saṁvaro;  
sabbattha saṁvuto bhikkhu sabbadukkhā paṇuuccati.
362. Hatthasaññato, pādasaññato,  
vācāya saññato, saññatuttamo,  
ajjhatarato, samāhito,  
eko santusito, tam āhu bhikkhum.
363. Yo mukhasaññato bhikkhu, mantabhāṇī, anuddhato,  
atthaṁ dhammaṁ ca dīpeti, madhuraṁ tassa bhāsitaṁ.
364. Dhammārāmo, dhammarato, dhammaṁ anuvicintayaṁ,  
dhammaṁ anussaraṁ bhikkhu saddhammā na parihāyati.

C a p. 25.

360. Oculi continentia salutaris (est), salutaris auris continentia,  
nasi continentia salutaris (est), salutaris linguae continentia.
361. Corporis continentia salutaris (est), salutaris sermonis  
continentia, mentis continentia salutaris (est), salutaris  
omnibus in rebus continentia; omnibus in rebus se conti-
362. nens bhikkhus (mendicus) omni dolore liberatur. (Qui) manu  
moderatus, pede moderatus, sermone moderatus, modera-  
torum optimus, animo intimo delectatus, compositus, soli-
363. tarius gaudens, eum appellant bhikkhum. Qui bhikkhus  
ore moderatus, sapienter loquens, non tumidus, sensus  
(sermonis) et religionem illustrat, dulcis (est) ejus oratio.
364. Cui religio hortulus, religione gaudens, religionem repu-  
tans, religionem recordatus bhikkhus vera religione non

365. Salābham nātimaññeyya, nāññesaṃ piḥayaṃ care,  
aññesaṃ piḥayaṃ bhikkhu samādhiṃ nādhigacchati.
366. Appalābhe pi ce bhikkhu salābham nātimaññati,  
taṃ ve devā pasamsanti, suddhājīvaṃ, atanditaṃ.
367. Sabbaso nāmarūpasmiṃ yassa n'atthi mamāyitaṃ,  
asatā ca ma socati, sa ve „bhikkhú“ ti vuccati.
368. Mettāvīhāriyo bhikkhu, pasanno buddhasāsane,  
adhigacche padaṃ santaṃ, saṃkhārūpasamaṃ, sukhaṃ.
369. Siṅca, bhikkhu, imaṃ nāvaṃ, sittā te laḥum essati,  
chetvā rāgaṃ ca dosaṃ ca tato nibbānaṃ ehi.
370. Pañca chinde, pañca jaḥe, pañca vuttari bhāvaye,  
pañcasaṅgātigo bhikkhu „oghatinno“ ti vuccati.
371. Jhāya, bhikkhu, mā ca pamādo,  
mā te kāmagaṇe bhavassu cittaṃ,  
mā lohagaṇaṃ gilī pamatto,  
mā kandī „dukkhaṃ idan“ ti dayhamāno.

365. excidit. Suum ipsius lucrum ne nimis magni aestimet,  
ne aliis invidens agat; aliis invidens bhikkhus medita-
366. tionem non adipiscitur. Paululum modo lucratus si  
bhikkhus lucrum suum non nimis magni aestimat, eum  
sane dii celebrant puram vitam degentem, non segnem.
367. Omnino speciei propriæ cui non est studium neque
368. vanis moeret, is certe bhikkhus dicitur. Benevole vivens  
bhikkhus, Buddhæ præceptis sedatus, adit locum tran-  
quillum, naturarum (saṃkhārā) sedationem, gaudium.
369. Exhausti, bhikkhus, hanc navem, exhausta tibi cito præ-  
cedet, cupidine et odio rescissis dein Nibbānum adibis.
370. Quinque (vincula) scindat bhikkhus, quinque (vincula)  
relinquat, quinque (sensus) removeat, quinque vincula  
qui superavit bhikkhus oghatinna (flumen transgressus)

272. N'atthi jhānaṃ apaññassa, paññā n'atthi ajhāyato;  
yamhi jhānañ ca paññañ ca, sa ve nibbānasantike.
273. Suññāgāraṃ pavittṭhassa, santacittassa bhikkhuno  
amānusi ratī hoti, sammā dhammaṃ vipassato.
274. Yato yato sammāsati khandhānaṃ udayavyayaṃ,  
labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ;
275. tatrayaṃ ādi bhavati idha paññassa bhikkhuno:  
indriyaguttī, santutṭhī pātimokkhe ca samvaro,  
mitte bhajassu kalyāṇe, suddhājīve, atandite,
276. paṭisanthāravutt' assa, ācāra kusalo siyā,  
tato pāmojjabahulo dukkhass' antaṃ karissati.
277. Vassikā viya pupphāni maddavāni pamuñcati,  
evaṃ rāgañ ca dosaṃ ca vippamuñcetha, bhikkhavo.

271. dicitur. Meditare, bhikkhus, neve socors sis, ne tua ad  
res jucundas sit cogitatio (applicata), ne globum ferreum  
devoret socors, ne ululet: „dolor hic (est)“, tortus.
272. Non est meditatio non intelligentis, intellectus non est  
non meditantis; in quo et meditatio et intellectus, is sane
273. in Nibbāni propinquitatem (versatur). Vacuam domum in-  
gresso, sedata cogitatione praedito bhikkhui divina voluptas
274. fit plane religionem perspicienti. Simulac consideravit  
natura suam ortum et interitum, adipiscitur gaudium et
275. voluptatem, immortalitatem illam intelligentium; hujus  
rei hoc exordium fit hic intelligentis bhikkhus: sensuum  
custodia, animus contentus et secundum praescripta (quae  
liberationem spectant) continentia; amicos colas probos,
276. puram vitam degentes, impigros; vitam familiarem agat,  
morum gnarus sit, tum gaudio abundans doloris finem faciet.
277. Vassika sicut flores flaccidos dimittit, ita et cupidinem
278. et odium dimittite, o bhikkhus. Corpore sedatus, ser-

378. Santakáyo, santaváco, santavá, susamáhito,  
vantelokámiso bhikkhu „upasanto“ ti vuccati.
379. Attaná coday' attánam, paṭimáse attam attaná,  
so attagutto, satimá, sukham, bhikkhu, viháhihi.
380. Attá hi attano nátho, attá hi attano gati,  
tasmá saññámay' attánam, assam bhadram va vāpijo.
381. Pámojjabahulo bhikkhu, pasanno buddhasásane,  
adhigacche padam santam, samkhárupasamam, sukham.
382. Yo have daharo bhikkhu yuñjati buddhasásane,  
so imam lokam pabháseti abbhá mutto va candimá.

Bhikkhuvaggo pañcavísatimo.

- mone sedatus, (mente) sedatus, bene compositus, qui cupi-
379. ditates mundi expuit bhikkhus sedatus vocatur. Per te  
incita te ipse, exploret se (quisque) per se, talis tu per te  
custoditus, recordatione præditus, læte, o bhikkhus, vitam
380. ages. Quisque enim sui (est) dominus, quisque enim suum  
refugium; ideo cohibe te ipsum, equum generosum velut
381. mercator. Gaudio abundans bhikkhus, sedatus Buddhæ  
præceptis, adit locum tranquillum, naturarum (samkhárá)
382. sedationem, gaudium. Qui utique juvenis bhikkhus applicat  
se ad Buddhæ præcepta, is hunc mundum collustrat nube  
liberata velut luna.

## 26. Brá h m a ṇ a v a g g o.

223. Chinda sotam parakkamma, káme panuda, bráhmana;  
saṁkhárānaṁ khayam ātvā akataññū 'si, bráhmana.
224. Yadá dvayesu dhammesu páragú hoti bráhmaṇo,  
ath' assa sabbe saṁyogá atthaṁ gacchanti jánato.
225. Yassa páraṁ apáraṁ vá, párápáraṁ na vijjati,  
vítaddaraṁ, visaññuttaṁ, tam ahaṁ brúmi bráhmaṇaṁ.
226. Jháyiṁ, virajam, áśnaṁ, katakiccaṁ, anásavaṁ,  
uttamatthaṁ anuppattaṁ, tam ahaṁ brúmi bráhmaṇaṁ.
227. Divá tapati ádicco, rattim ábháti candimá,  
sannaddho khattiyo tapati, jháyi' tapati bráhmaṇo,  
atha sabbam ahóratthim buddho tapati tejasá.
228. „Báhitapápo“ ti bráhmaṇo,  
samacariyá „samaṇo“ ti vuccati,  
pabbájay' attano malaṁ  
tasmá „pabbajito“ ti vuccati.

## C a p. 26.

223. Exstingue (cupiditatis) flumen connitendo, cupiditates propelle,  
o bráhmana; naturarum (saṁkhára) interitu perspecto in-
224. creatum (Nibbánum) novisti, o bráhmana. Quando duabus  
in rebus ripam ulteriorem attingit bráhmanas, tum omnes
225. ejus vincula intereunt intelligentis. Cui ulterius vel ci-  
terius utrumque non invenitur, terroris expertem, solutum,
226. eum ego dico bráhmanam. Meditabundum, vitii expertem,  
(solitarium) sedentem, negotio functum, cupidinibus vacuum,
227. summam rem adeptum, eum ego dico bráhmanam. Die ardet  
sol, noctu fulget luna, armatus miles ardet, meditabundus  
ardet bráhmanas, at omnes dies noctesque Buddhas

389. Na bráhmaṇassa pahāreyya, nāssa muñcetha bráhmaṇo,  
dhī bráhmaṇassa hantāraṃ, tato dhi y' assa muñcati.
390. Na bráhmaṇass' etad akiñci seyyo,  
yadā nisedho manaso piyehi;  
yato yato hiṃsamano nivattati,  
tato tato sammati meva dukkhaṃ.
391. Yassa kāyena, vácāya, manasā n' atthi dukkataṃ,  
saṃvutaṃ tīhi thānehi, tam ahaṃ, brūmi bráhmaṇaṃ.
392. Yamhá dhammaṃ vijāneyya sammāsambuddhadesitaṃ,  
sakkaccaṃ naṃ namasseyya, agghuttaṃ va bráhmaṇo.
393. Na jaṭāhi, na gottehi, na jacco hoti bráhmaṇo;  
yamhi saccaṃ ca dhammo ca, so sukhī, so ca bráhmaṇo.
394. Kin te jaṭāhi, dummedha? kin te ajinasāṭṭiyā?  
abbhantaraṃ te gaḥanaṃ, báhiraṃ parimajjasi.

388. ardet claritate. Qui malum alienavit bráhmanas (dicitur);  
ob vitam sedatam samanas dicitur; dimittens suum ipsius
389. vitium, ideo pabbajitas dicitur. Ne (quis) bráhmanæ vim  
inferat, ne in illum se mittat bráhmanas; væ ei, qui bráh-
390. manam cædit, dein væ (ei), qui in illum se mittit. Non  
bráhmanæ hoc paulo melius, quando retentio (fit) mentis  
a jucundis; quo ex tempore violenta mens desinit, inde
391. usque sedatur utique dolor. Cui corpore, sermone, mente  
non est malefactum, domitum (his) tribus nominibus, eum
392. ego dico bráhmaṇaṃ. Quo ex tempore religionem cog-  
noverit (quis) a persapientibus traditam, assidue eam ve-
393. neretur ignem sanctum velut bráhmanas. Non capillis  
religatis, non gente nobilis fit bráhmanas; in quo (vero) et
394. veritas et pietas, is beatus isque bráhmanas. Quid tibi cum  
capillis religatis, stulte? quid tibi cum amictu ex pellibus
395. facto? interna tua impervia (sunt), externa terges. Sordidam

395. Pamsukúladharañ janturañ , kisañ , dhamanisañbatañ ,  
ekañ vanasmimñjháyantañ , tam ahañ brúmi bráhmanañ.
396. Na váhañ bráhmanañ brúmi yonijañ , mattisambhavañ ,  
bhovádi náma so hoti , sa ve hoti sakiñcanañ ;  
akiñcanañ , anádánañ , tam ahañ brúmi bráhmanañ.
397. Sabbasañyojanañ chetvá yo ve na paritassati ,  
sañgátigamñ , visañyuttañ , tam ahañ brúmi bráhmanañ.
398. Chetvá nandhimñ varattañ ca , sandánañ sahanukkamañ ,  
ukkhittapalighañ , buddhañ , tam ahañ brúmi bráhmanañ.
399. Akkosañ vadhabandhañ ca aduṭṭho yo titikkhati ,  
khañtibalañ , baláñkañ , tam ahañ brúmi bráhmanañ.
400. Akkodhanañ , vatañvantañ , sílavantañ , anussutañ ,  
dantañ , antimañsáñrañ , tam ahañ brúmi bráhmanañ.
401. Vári pokkharapatte va , áragger iva sásapo ,  
yo na lippati kámesu , tam ahañ brúmi bráhmanañ.

- vestem gestantem hominem, macrum, venis consitum,  
solitarium in sylva meditantem, eum ego dico bráhmanam.
396. Non ego bráhmanam dico utero natum, matrē brahmanica  
oriundum, bhovádis (vociferator) nempe is fit, is quidem fit  
opulentus; inopem, cupiditatis expertem, eum ego dico
397. bráhmanam. Omni ligamento scisso qui non contremittit,  
vincula qui superavit, solutum, eum ego dico bráhmanam.
398. Scissis loris et corrigiis (et) funibus ordine, claustra (inscientiæ)
399. qui excussit, sapientem, eum ego dico bráhmanam. Ob-  
jurgationem et cædem et vinculum insons qui fert,  
patientiæ robore instructum (et hoc) robur exercitum ha-
400. bentem, eum ego dico bráhmanam. Non iracundum, piis  
operibus ornatum, virtute instructum, non rigidum, do-  
mitum, ultimo corpore indutum, eum ego dico bráhmanam.
401. Aqua in folio loti velut, in sagittæ cuspide velut granum

402. Yo dukkhassa pajánáti idb' eva khayam attano,  
pannabháram, visaññuttam, tam aham brúmi bráhmaṇam.
403. Gambhírapaññam, medhávim, maggámaggassa kovidam,  
uttamattham anuppattam, tam aham brúmi bráhmaṇam.
404. Asamsattham gahaṭṭhehi anágárehi c' úbhayam,  
anokasárim, appiccham, tam aham brúmi bráhmaṇam.
405. Nidháya dandam bhútesu tasesu thávaresu ca,  
yo na hanti, na gháteti, tam aham brúmi bráhmaṇam.
406. Aviruddham viruddhesu, attadādesu nibbutam,  
sádānesu anádānam, tam aham brúmi bráhmaṇam.
407. Yassa rágo ca doso ca, máno makkho ca pátito,  
sásapor iva áraggá, tam aham brúmi bráhmaṇam.
408. Akakkasam, viññāpanim, giram saccam udíraye,  
yáya nábbisaje kañci, tam aham brúmi bráhmaṇam.

- sinapis qui non inhæret libidinibus, eum ego dico bráhma-  
402. manam. Qui doloris sui cognoscit hic interitum, onus  
403. qui deposuit, solutum, eum ego dico bráhmaṇam. Alta  
intelligentia præditum, sapientem, (quæ sit) via et (quæ)  
non (sit) via gnarum, summam rem adeptum, eum  
404. ego dico bráhmaṇam. Non utentem (hominibus) in domo  
et sine domo versantibus utrisque, sine domicilio gras-  
santem, pauca desiderantem, eum ego dico bráhmaṇam.
405. Non adhibita castigatione in animantes infirmos et  
firmos, qui non ferit neque ferire facit, eum ego dico  
406. bráhmaṇam. Obstantibus non obstantem, erga (homines)  
supplicio semet ipsos afficientes mitem, adversus cupientes  
407. non cupientem, eum ego dico bráhmaṇam. Cujus et cupi-  
ditas et odium, arrogantia et simulatio deciderunt, granum  
sinapis velut de sagittæ cuspidē, eum ego dico bráhma-  
408. nam. Qui lenem, edocentem, veram vocem profert, qua



409. Yo dha dīgham va rassam vá, anumthúlam, subhásubham  
loke adimnam nádiyati, tam aham brúmi bráhmaṇam.
410. Ásá yassa na vijjanti asmim loke paramhi ca,  
nirásayam, visamyuttam, tam aham brúmi bráhmaṇam.
411. Yassálayá na vijjanti, aññáya akathamkathí,  
amatogadham anuppattam, tam aham brúmi bráhmaṇam.
412. Yo dha puññañ ca pápañ ca, ubho saṃgam upaccagá,  
asokam, virajam, suddham, tam aham brúmi bráhmaṇam.
413. Candam va vimalam, suddham, vippasannam, anávilam,  
nandibhavaparikkhīnam, tam aham brúmi bráhmaṇam.
414. Yo imam palipatham, duggam saṃsáram, moham accagá,  
tinno, páragato, jháyí, anejo, akathamkathí,  
anupádáya nibbuto, tam aham brúmi bráhmaṇam.
415. Yo dha káme paḥatvána anágáro paribbaje,  
kámábhavaparikkhīnam, tam aham brúmi bráhmaṇam.

409. non objurget quemquam, eum ego dico bráhmaṇam. Qui  
hic neque longum neque breve, neque parvum neque magnum,  
neque jucundum neque injucundum in mundo non datum
410. sibi arripit, eum ego dico bráhmaṇam. Cupiditates cui  
non inveniuntur in hoc mundo alteroque, cupidinis ex-
411. pertem, solutum, eum ego dico bráhmaṇam. Cui studia  
non reperiuntur, (re) perspecta non dubitantem, immortali-  
tatis comprehensionem adeptum, eum ego dico bráhmaṇam.
412. Qui hic et bonum et malum, utrumque vinculum supe-  
ravit, moeroris expertem, vitio liberum, integrum, eum
413. ego dico bráhmaṇam. Lunæ instar immaculatum, purum,  
placatum, inturbidum, voluptatem qui exstinxit, eum ego dico
414. bráhmaṇam. Qui hanc adversariam, vix perviam revolutio-  
nem, perturbationem superavit, transgressus, ripam ulterio-  
rem adeptus, meditabundus, concupiscentiæ expers, non dubi-

416. Yo dha taṇhaṃ paḥatvāna anāgāro paribbaje,  
taṇhābhavaparikkhīṇaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.
417. Hitvā mānusakaṃ yogaṃ dibbaṃ yogaṃ upaccagā,  
sabbayogavisamyuttaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.
418. Hitvā ratiṇ ca aratiṇ ca sītibhūtaṃ, nirūpadhiṃ,  
sabbalokābbhibhuṃ, vīraṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.
419. Cutiṃ yo vedi sattānaṃ upapattiṇ ca sabbaso,  
asattaṃ, sugataṃ, buddhaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.
420. Yassa gatiṃ na jānanti devā, gandhabbamānusaṃ,  
khīṇāsavaṃ, arahantaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.
421. Yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaṃ,  
akiñcanaṃ, anādānaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.
422. Usabhaṃ, pavaraṃ, vīraṃ, mahesiṃ, vijitāvinaṃ,  
anejaṃ, naḥātakaṃ, buddhaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.

- tans, non sibi arripiens tranquillus, eum ego dico brāh-
415. manam. Qui hic libidinibus relictis sine domo vagatur,  
libidinem qui exstinxit, eum ego dico brāhmaṇam.
416. Qui hic desiderio relicto sine domo vagatur, desiderium
417. qui exstinxit, eum ego dico brāhmaṇam. (Qui) relicta  
humana societate divinam societatem superavit, omni
418. societate liberatum, eum ego dico brāhmaṇam. Relicta  
et lætitia et moestitia tranquillum factum, miseriarum  
expertem, omnes mundos superantem, heroem, eum ego
419. dico brāhmaṇam. Interitum qui novit animantium or-  
tumque omnino, non studiosum, beatum, sapientem,
420. eum ego dico brāhmaṇam. Cujus cursum non perspi-  
ciunt dii, gandhabbæ hominesque, cupiditates qui ex-
421. stinxit, venerabilem, eum ego dico brāhmaṇam. Cui  
et ante et posthac et in medio non est quidquam, inopem,
422. appetitus expertem, eum ego dico brāhmaṇam. Tauri

423. Pubbenivásaṃ yo vedī saggápāyaṃ ca passati,  
 atho jātikkhayaṃ patto, abhiññāvosito muni;  
 sabbavositavosānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

Brāhmaṇavaggo chabbīsatiṃ.

- 
1. Yamakaṃ, appamadaṃ, cittaṃ, pupphaṃ, bālena paṇḍitaṃ,  
 arahantaṃ saḥassena, pápaṃ daṇḍena: te dasa;
  2. jará, attá ca, loko ca, buddhaṃ, sukhaṃ piyena ca,  
 kodhaṃ, malaṃ ca, dhammatṭhaṃ maggavaggena: vísati;
  3. pakinnāṃ, nirayaṃ, nágo, taṇhaṃ, bhikkhu ca, brāhmaṇo:  
 ete chabbīsati vaggá desitādiccabandhuná.

Dhammapadaṃ niṭṭhitaṃ.

---

(instar), eximium, heroem, magnum vatem, concupiscen-  
 tiæ expertem, lautum, sapientem, eum ego dico brāhmaṇam.

423. Pristinas commorationes qui novit et coelum tartarumque  
 perspicit, item generationis interitum (qui) adeptus (et)  
 cognitione confectus (est) anachoreta, — omni confectione  
 confectum, eum ego dico brāhmaṇam.





1. Yamake vísatí gáthá, appamádamhi dvádasa,  
ekádasá cittavagge, pupphavaggamhi solasa;
2. bále sattarasá gáthá, paṇḍitamhi catuddasa;  
arahante dasá gáthá, saḥasse honti solasa,
3. terasá pápavaggamhi, daṇḍamhi dasa satta ca,  
ekádasá jarávagge, attavaggamhi dvádasa,
4. dvádasá lokavaggamhi, buddhavaggamhi solasa;  
sukhe ca piyavagge ca gátháyo honti dvádasa,
5. cuddasá kodhavaggamhi, malavagg' ekavísati,  
sattarasá ca dhammatthe, maggavaggamhi solasa;
6. pakiṇṇe solasá gáthá, niraye, náge cuddasa,  
dvávísá tanhávaggamhi, tevísá bhikkhuvaggaká,  
cattálisa ca gátháyo bráhmaṇe vaggamuttame. (= 418.)

---

Gáthásatáni cattári tevísá ca punápare  
dhammapade nipátamhi desitádiccabandhuná. (= 422.)

---

Sabbe sattá sukhappattá averá ca, anámayá,  
díggháyuká, aññamaññam piyá, papponti nibbutim.

---

Siddhir astu, subham astu, árogyam astu.



## EXCERPTA EX COMMENTARIO ET NOTÆ.

**Q**ui codice B continetur commentarius ita comparatus est, ut singulis versibus (vel interdum pluribus conjunctis) præmittatur fabula tum longior tum brevior, quæ ostendat, quo loco commorans quemque respiciens Buddhas hanc doctrinam tradiderit; fabula desinit in versum, quem deinde sequitur interpretatio verborum. Totius commentarii rationem plane ut cognoscas jam commentationem in primum versum integram in lucem proferam. Posthac ex interpretatione verborum ad singulos versus graviora excerpam; fabulæ vero plures sunt et longioris sæpe ambitus, quam quas omnes describere possim, nec necessarium puto, nam neque arcte intimeque cum versibus cohærent, neque doctrinam versibus traditam nisi generatim respiciunt, ut ad versus interpretandos fere nihil inde redundet. Delectum igitur habeo earum præsertim quæ ad historiam illustrandam aliquid conferre videantur. Textum, ut potui, emendare conatus sum.

**v. 1.** Ayam dhammadesanā kattha bhāsita ti: Sāvattthiyam; kam ārabbhā ti: Cakkhupālattheram. Sāvattthiyam kira Mahāsvanṇo nāma kuṭumbiko aḥosi (cod. abhosi) addho, mahaddhano, mahābhogo, aputtako; so ekadivasaṃ mahānatittham gantvā mahātvā āgacchanto antarāmagge sampannasakham ekam vanaspathiṃ disvā ayam mahesakkhāya devatāya

adhiggaḥīto bhavissatīti tassa heṭṭhābhāgam soddhāpetvā pākāraparikkhepaṃ kārāpetvā vālikā okirāpetvā dhajapatākāṃ ussāpetvā vanaspatim alamkaritvā puttāṃ vā dhītaraṃ lvā abhivā tumhākaṃ mahāsakkāraṃ karissāmīti patthanāṃ katvā pakkāmīti. Ath' assa bhariyāya kucchiyaṃ gabbho patitṭhāsi, so tassā (?) gabbhaparihāraṃ adāsi, sā dasamāsaccayena puttāṃ vijāyi, seṭṭhī (c. -i) attanā pālitaṃ vanaspatim nissāya laddhattā tassa Pālo ti nāmaṃ akāsi. Aparabhāge amṇaṃ puttāṃ labhi, tassa Cullapālo ti nāmaṃ katvā itarassa Mahāpālo ti nāmaṃ kari; te vayappatte gharabandhanena bandhimsu. Tasmim samaye Satthā pavattavaradhammacakke (c. -dhammā-) anupubbena gantvā Anāthapiṇḍikamahāseṭṭhinā catupaṇṇāsakoṭidhanaṃ vissajjetvā kārīte Jetavanamahāvihāre viharati mahājanāṃ saggamaḃge ca mokkhamagge ca patitṭhāpayamāno (c. -ṇo); Tathāgato hi mātīpakkhato (mātu- ?) asītiyā pītipakkhato (pitu- ?) asītiyā ti dveasītiṇātīkulasahassehi (?) kārīte vihāre ekam eva vāsaṃ vasitvā Anāthapiṇḍikena kārīte Jetavanamahāvihāre ekūnavīsati (-vassāvāse?), Visākhāya sattavīsati-koṭidhanapariccāgena kārīte Pubbārāme chavassāvāse ti, dvinnāṃ kulānaṃ guṇamahantatāṃ paticca Sāvattim nissāya pañcavīstivassāvāse vasi. Anāthapiṇḍiko pi Visākhāpi mahāupāsikā nibaddhaṃ divasassa dve vāre Tathāgatassa upatṭhānaṃ gacchanti, gacchantā va daharasāmaṇerā (c. -nerā) no hatthe olokessantīti tuechahatthato na gatapubbā purebhattāṃ gacchantā khādaniyādīni gāhāpetvā gacchanti, pacchābhattāṃ pañca bhesajjāni aṭṭha ca pānāni. Nivesanesu pana nesaṃ dvinnāṃ bhikkhusahassānaṃ niccapamṇattān' evāsanāni honti, annapāna-bhesajjesu yo yaṃ icchati tassa taṃ (?) c. taṃ cassatāṃ) yadicchitaṃ eva sampajjati. Tesu Anāthapiṇḍikena ekam eva divasaṃ pi Satthā (c. satthārā) pañhaṃ na pucchitapubbo, so kira Tathāgato buddhasukhumālo khattiyasukhumālo upakāro me gahapatīti mayhaṃ dhammaṃ desento kilameyyā ti Satthari

adhimattasinehena pañham na pucchati; Satthá pana tasmim  
 nisinnamatte yeva ayam setthi (c. -i) mam arakkhitabbattháne  
 rakkhati, aham hi kappasatasahassádhikáni cattári asamkheyyáni  
 alamkatapaṭiyattam attano sísam chitvá akkhini uppátetvá  
 hadayamamsam ubbattetvá pápasamam (?) puttadáram paricca-  
 jitvá páramiyo púrento paresam dhammadesanattháya meva  
 púresim, esa mam arakkhitabbattháne rakkhatíti ekam dhamma-  
 desanam katheti yeva. Tadá Sávatthiyam sattamanussakoṭiyo  
 vasanti, tesu Satthudhammakatham sutvá pañcakoṭimattá ma-  
 nussá ariyasávaká játá (c. add. dvekoṭimattá manussá ariyasáviká  
 játá), dvekoṭimattá puthujjaná; tesu ariyasávakánam dve yeva  
 kiccáni ahesum: purebhattam dánam denti, pacchábhattam  
 gandhamáládihattá vatthabhesajjádipánakádim gáhápetvá dham-  
 masavanattam gacchanti. Ath' ekadivasam Mahápálo ariya-  
 sávake gandhamáládihatthe viháram gacchante disvá ayam  
 mahájano kuham gacchantíti pucchitvá dhammasavanáyá ti sutvá  
 aham pi gamissámíti gantvá Sattháram vanditvá parisapariyante  
 nisídi. Buddhá va náma dhammam desentá saraṇasílapabbajjá-  
 dínam upanissayam oloketvá ajjhásayavasena dhammam desenti.  
 Tasmá tam divasam 'Satthá satassa (?) upanissayam oloketvá  
 dhammam desento (c. add. tam divasam) anupubbikatham kathesi;  
 seyyathídám dánakatham sílakatham saggakatham kámánam  
 ádínavam (c. ádi-) otáram samkilesam nekkhamme ánisamsam  
 pakásesi. Tam sutvá Mahápálo kuṭumbiko cintesi: paralokam  
 gacchantam puttadhítaro vá bhogá vá nánugacchanti, saríram  
 pi attaná saddhim na gacchati, kim me gharávásena, pabbajissá-  
 mīti so desanāpariyosāne Sattháram upasamkamitvá pabbajjam  
 yáci; atha nam Satthá n'atthi te koci ápucchitabbo (c. -bbanti)  
 yuttako náttíti (c. ná-) áha; kaniṭṭhabhátá me atthi bhante ti;  
 téna hi tam ápucchá ti; so sádhú ti sampaticchitvá Sattháram  
 vanditvá geham gantvá kaniṭṭham pakkosápetvá táta yam  
 imasmim kule savimñānakávimñānakam (c. -ñāṇa-) dhanam

kiñci atthi sabban taṃ tava bhāro, paṭipajjāhi (c. -bhi) naṃ ti, tumhe pana sāmīti, ahaṃ Satthusantike pabbajissāmīti, kiṃ kathesi bhātika (c. bhāsatika); tvaṃ (c. tvā) me mātari matāya mātā viya, pitari mate pitā viya laddho, vo mahāvibhavo, sakkā gehaṃ ajjhāvasanteḥ' eva pumñāni kātum, mā evaṃ akatthā ti; tāta mayā Satthudhammaḍḍesanaṃ sūtā, Satthārā hi saṇḥa-sukhumam tilakkhaṇam āropetvā ādimajjhapariyosānakalyāṇadhammo (c. -sānak-) desito, na sakkā so agāramajjhe pūretum, pabbajissāmi tātā ti, bhātika taruṇāpi ca tāv' ettha mahallakakāle pabbajissāthā(?) ti tāta, mahallakassa hi attano hatthapādāpi anassavā honti, na vase vattanti, kiṃ āṅgapanāṇātakā(?), svāhaṃ tava katham na karomi, samaṇapaṭipattiṃ pūressāmi.

Jarājajjaritā honti hatthapādāp', anassavā; "

yassa so vihatatthāmo, katham dhammaṃ carissasi.

Pabbajissāma' evāhaṃ tātā ti tassa viravantassa' eva Satthusantikaṃ gantvā pabbajjāma yācitvā laddhapabbajjūpasampado ācariyupajjhāyānaṃ santike pañcavassāni vasi tvā vutthavasso pavāretvā Satthāraṃ upasamkamitvā (c. satthārūpas-) vanditvā pucchi: bhante, imasmiṃ sāsane kati dhurāṇīti; ganthadhuraṃ (c. gandhadhūraṃ) vipassanādhuraṃ ti dve yeva dhurāni bhikkhū ti; katamaṃ pana bhante ganthadhuraṃ (c. gandha-), katamaṃ vipassanādhuraṃ ti; attano paṃṇānuruṇa ekaṃ vā dve vā nikāye sakalaṃ vā pana Tepitakaṃ Buddhavacanāṃ uggaṇḥitvā tassa dhāraṇaṃ kathanāṃ (c. -ṇaṃ) vācanāni idāṃ g a n t h a d h u r a ṃ (c. gandha-) nāma; sallaḥkavuttito pana patthasenāsanābhīratassa (c. pantha-) attabhāve khayavayaṃ paṭṭhapetvā sātaccakiriyaḍḍasena vipassanaṃ vaddhetvā arahattaḍḍhaṇaṃ v i p a s s a - n ā d h u r a ṃ nāma ti; bhante, ahaṃ mahallakakāle pabbajito ganthadhuraṃ (c. gandha-) pūretum na sakkhissāmi, vipassanādhuraṃ pana pūressāmi, kammaṭṭhānaṃ me kathethā ti. Ath' assa Satthā, yāva arahattā kammaṭṭhānaṃ kathesi. So

\* cod. -pādapanassavā.



Satthāram vanditvā attanā saḥagāmino bhikkhū pariyesanto satthim bhikkhū labhitvā tehi saddhim nikkhamitvā vīsayojana-saṁ (c. vīsaṁyo-) maggaṁ gantvā ekaṁ mahantaṁ paccanta-gāmaṁ patvā tattha saparivāro piṇḍāya pāvīsi, manussā vattasampanne bhikkhū diśvā va pasannacittā āsanāni paṁṇāpetvā nisīdāpetvā (c. -sīd-) paṇītenāhārena (c. paṇ-) parivisitvā bhante kuhiṁ ayyā gacchantīti pucchitvā yathāphāsukatthānaṁ upāsakā ti vutte paṇḍitamanussā vāsaṁ senāsanaṁ pariyesanti, bhadantā ti natvā bhante sace ayyā imaṁ temāsaṁ idha vaseyyuṁ mayā saraṇesu paṭiṭṭhāya sīlāni gaṇḥeyyāma ti āhaṁsu, te pi mayā imāni kulāni nissāya bhavanīesaraṇaṁ karissāma ti adhvāsesuṁ, manussā tesāṁ paṭimāṇaṁ (c. paṭi-ṇaṁ) gaḥetvā viḥāraṁ paṭijaggitvā rattiṭṭhānadivāṭṭhānāni sampādetvā adhaṁsu, te nibaddhaṁ taṁ eva gāmaṁ piṇḍāya pavisanti; atha ne eko vejjo upasaṁkamitvā bhante baḥunaṁ vasaṇaṭṭhāne aphāsukaṁ pi nāma hoti, tasmim uppanne mayhaṁ katheyyātha, bhesajjaṁ karissāmi ti pavāresi; therovassūpanāyikadivase te bhikkhū āmantetvā pucchi: āvuso imaṁ temāsaṁ katthi (c. katti) iriyāpathehi vītināmessathā ti; catthi (c. catu) bhante ti; kim paṇ' etaṁ āvuso patirūpaṁ, na nu appamattehi bhavitabbaṁ, mayā abhidharamānassa (c. mayā bhi-) Buddhassa santike kammaṭṭhānaṁ gaḥetvā āgatā, Buddhā ca nāma na sakkā sathena ārādhetuṁ, kalyāṇajjhāsayena h'ete ārādhetaṭṭhā (c. -bbaṁ), paṁattassa ca nāma cattāro apāyā sakagehasadisā, appamattā hoṭhāvuso ti; tumhe pana bhante ti; ahaṁ tūhi iriyāpathehi vītināmessāmi piṭṭhiṁ (?) na sāressāmi āvuso ti; sādhu bhante appamattā hoṭhā ti. Therassa niddaṁ anokkamantassa paṭhamamāse atikkante akkhirogo uppajji, chiddaghaṭato udakadhārā viya akkhiṭṭhi dhārā paggharanti, so sabbarattim samaṇadhammaṁ katvā aruṇuggamane gabbhaṁ pavisitvā nisīdi. Bhikkhū bhikkhācāraṇāya therassa santikaṁ upasaṁkamitvā bhikkhācāra-

velāgatā (c. -gante) ti āhaṃsu; tena h' āvuso gaṇhatha  
 pattacīvaran ti; attano pattacīvaran gāhāpetvā nikkhami.  
 Bhikkhū tassa akkhī (c. -i) paggharante disvā kim etaṃ bhante  
 ti pucchimsu; akkhī me āvuso vātā vijjhanṭīti; na nu bhante  
 vejjen' amhā pavāritā, tassa kathemā ti; sād'h' āvuso ti; te  
 vejjassa kathayimsu, so telam pacitvā pesesi, therō nāsāya  
 telam āsiṇcanto nisinnako va āsiṇcitvā antogāmaṃ pāvisi, vejjo  
 disvā āha: ayyassa kira akkhī (c. -i) vāto vijjbatīti (c. vijja-);  
 āma upāsakā ti; bhante mayā telam pacitvā pesitaṃ nāsāya vo  
 āsittan (c. asittan) ti; āma upāsakā ti; idāni kīdisan ti; ruja't'  
 eva upāsakā ti; vejjo mayā ekavāren' eva vūpasamattam telam  
 pahitaṃ, kin nu kho rogo na vūpasanto (c. vup-) ti cintetvā  
 bhante nisīditvā (c. -sīd-) vo āsittam nipajjitvā ti pucchi; therō  
 tuṇhī (c. -i) ahosi, punappunam pucchiyamāno pi na kathesi;  
 so vihāram gantvā vasanaṭṭhānam olokessāmīti cintetvā tena  
 hi bhante gacchathā ti theram vissajjetvā vihāram gantvā  
 therassa vasanaṭṭhānam olokento camkamanānisīdanattānam  
 eva disvā sayanaṭṭhānam adisvā bhante nisinno hi āsitto 'sīti  
 (c. hi vo āsitto hīti) pucchi; therō tuṇhī (c. -i) ahosi; mā bhante  
 evam akattha, samaṇadhammo nāma sarīre (c. -rīr-) yāpente  
 sakkā kātum, nipajjitvā āsiṇcathā ti punappuna yāci, gaccha-  
 thāvuso mantetvā jānissāmīti, therassa ca tattha n'eva nīti  
 na salohito (c. sālohita) atthi yena saddhim manteyya (c.  
 saṭṭhimatteyya), kena ca (c. kaca) pana saddhim mantento  
 vadehi tāva āvuso pālitaṭṭam kim akkhīhi (c. akkhi) olokes-  
 sasi udāhu Buddhasāsanam, anamatamaggasmim (c. -taggasmim)  
 hi samsāravaddhe tava anakkhikakālassa gaṇanā n'atthi, anekāni  
 pana Buddhasatāni Buddhasahassāni attāni, tesu te ekabuddho  
 pi na paricijño (—?), idāni imam antovassam tayo māse na  
 nipajjissāmīti te mānasam baddham, tasmā cakkhūni te nas-  
 santu vā bhijjantu vā Buddhasāsanam eva dhārehi, mā cak-  
 khūṇīti (c. -itī) bhūtakāyam ovaḍanto imā gāthā abhāsi:

Cakkhúni hāyanti mamáyitāni,  
 sotāni<sup>a</sup> hāyanti, tath' eva deho,  
 sabbam p' idaṃ hāyati kāyanissitaṃ,  
 kimkāraṇā pālitatvaṃ pamajjasi.

Cakkhúni jīranti mamáyitāni,  
 sotāni<sup>b</sup> jīranti, tath' eva kāyo  
 sabbam p' idaṃ jīrati kāyanissitaṃ,  
 kimkāraṇā pālitatvaṃ pamajjasi.

Cakkhúni bhijjanti mamáyitāni,  
 sotāni bhijjanti, tath' eva kāyo,  
 sabbam p' idaṃ bhijjati dehanissitaṃ,  
 kimkāraṇā pālitatvaṃ pamajjasīti.

Evam tīhi gáthāhi attano ovādaṃ datvá nisinnako va natthu-  
 kammaṃ katvá gāmaṃ piṇḍāya pāvisi. Vejjo disvá kiṃ  
 bhante natthukammaṃ katan ti pucchi; āma upāsaká ti; kīdisaṃ  
 bhante ti; ruja<sup>t</sup> eva upāsaká ti; nisīditvá (c. nisidivá) vo bhante  
 kataṃ nipajjitvá ti; theró tuṇhí aho<sup>s</sup>i, punappuna pucchito  
 pi na kiñci kathesi; atha naṃ vejjo bhante tumhe sappāyaṃ  
 na karo<sup>t</sup>ha, ajja paṭṭhāya asukena me telam pakkān ti má  
 vadittha; aham pi mayá vo telam pakkān ti na vakkhāmiti  
 āha. So vejjena paccakkháto viháraṃ gantvá vejjena pi  
 paccakkháto 'si, iriyápathaṃ má vissajji samaṇá ti:

Paṭikkhitinno kicchāya vejjena<sup>s</sup>i vivajjito,  
 niyatá maccurájassa kiṃ pālita pamajjasīti (— ?).

Imāya gáthāya attānaṃ ovaditvá samaṇadhammaṃ akási. Ath'  
 assa majjhimayāme atikkamante apubbaṃ acarimaṃ akkhíni  
 c' eva kilesá ca pabhijjimsu (c. pa<sup>h</sup>i-). So sukkhavipassako  
 (sukhavi-?) arahá hutvá gabbhaṃ pavisitvá nisīdi. Bhikkhú  
 bhikkhácáaravelāyaṃ gantvá bhikkhácáarakálo bhante ti āha<sup>s</sup>su;  
 kálo ávuso ti; āma bhante ti; tena hi gacchathá ti; tumhe  
 pana bhante ti; akkhíni me ávuso pari<sup>h</sup>nánāti. Te tassa

<sup>a</sup> cod. addit jīrá.

<sup>b</sup> cod. omittit sotāni.

akkhīni oloketvā assupunṇanetto hutvā bhante mā cintayittha, mayam vo paṭijaggissāmā ti (c. -mīti) theram assāsetvā kattab-  
 bayuttakam vattam katvā gāmaṃ pāvisimsu. Manussā theram  
 adiesvā bhante amhākam aggo kuhin ti pucchitvā tam pavattim  
 sutvā yāgum pesetvā sayam piṇḍapātam ādāya gantvā theram  
 vanditvā pādamaṃle pavaddhayamānā roditvā mayam bhante paṭi-  
 jaggissāma, tumhe mā cintayitthā ti samassāsetvā pakkamimsu.  
 Tato paṭṭhāya nibaddham yāgubhattam vihāram eva pesenti,  
 thero pi itare saṭṭhibhikkhū nīrantaram ovadati, te tass' ovāde  
 thatvā upakaṭṭhāya pavāraṇāya sabbe va saha paṭisambhidāhi  
 arahattaṃ pāpuṇimsu, vutthavassā ca pana Saṭthāram daṭṭhu-  
 kāmā hutvā theram āhamasu: bhante Saṭthāram daṭṭhukām'  
 amhā ti, thero tesam vacanam sutvā cintesi: aham dubbalo  
 antarāmagge ca amanussapariggahītā aṭavī atthi, mayi etehi  
 saddhim gacchante sabbe kilamissanti, bhikkham pi labhitum na  
 sakkhissanti, ime puretaram eva pesissāmīti; atha ne āha: āvuso  
 tumhe purato gacchathā ti; tumhe pana bhante ti; aham dub-  
 balo antarāmagge ca amanussapariggahītā aṭavī atthi, mayi  
 tumhehi saddhim gacchante sabbe kilamissatha, tumhe purato  
 gacchathā ti; mā bhante evam karittha; mayam tumhehi  
 saddhim ñeva gamissāmā ti; mā vo āvuso rucci, evam sante  
 mayham aphāsukam bhavissati, mayham kaniṭṭho tumhe disvā  
 pucchissati, ath' assa mama cakkhūnam parihīnabhāvaṃ āro-  
 ceyyātha, so mayham santikam kañcid eva paṇiṇissati, tena  
 saddhim āgacchissāmi, tumhe mama vacanena Dasabalaṃ ca  
 asītimahāthere ca vandathā ti te uyyojesi; te theram khamā-  
 petvā antogāmaṃ pavisimsu. Manussā nisīdāpetvā bhikkham  
 datvā kim bhante ayyānam gamanākāro paṇṇāyatīti; āma  
 upāsakā, Saṭthāram daṭṭhukām' amhā ti; te punappuna yācitvā  
 tesam gamanachandam eva natvā anugantvā paridevitvā ni-  
 vattimsu; te pi anupubbena Jetavanam gantvā Saṭthāraṃ ca  
 mahāthere ca (c. -raṇ ca) therassa vacanena vanditvā puna

divase yattha therassa kanitt̃ho vasati taṃ vīthim piṇḍāya pāvimsu; kuṭimbiko tesam jānitvā nisīdāpetvā katapaṭisanthāro bhātikathero me kuḥin ti pucchi, ath' assa taṃ pavattim ārocesum, so tesam pādamūle pavaddhento roditvā pucchi: idāni bhante kiṃ kātabban ti; therō ito kassaci gamanam paccāsimsati (c. paṇḍās-), gatakāle tena saddhim āgamissatīti; ayam bhante bhāgineyyo Pālito nāma, etaṃ pesethā ti; evaṃ pesetum na sakkā, magge paripantho atthi, pabbājetvā pesetum vaddhatīti; evaṃ katvā pesetha bhante ti; atha naṃ pabbājetvā addhamāsamattam cīvaragahaṇādīni sikkhāpetvā maggaṃ ācikkhitvā pahimsu. So anupubbena taṃ gāmaṃ patvā gāmadvāre ekaṃ mahallakaṃ disvā imaṃ gāmaṃ nissāya koci aramṇako viḥāro atthīti pucchi; atthi bhante ti; ko tattha vasatīti; Pālithero bhante ti; maggaṃ me ācikkhathā ti; ko 'si tvaṃ ti; bhaddantatherassa bhāgineyyo 'mhitī; atha naṃ gahetvā viḥāraṃ nesi, so theram vanditvā addhamāsamattam vattapaṭivattam katvā theram sammā patijaggitvā bhante mātulakuṭumbiko me tumhākaṃ āgamanam paccāsimsati, etha gacchāmā ti āha; tena hi maṃ yatthim gaṇhāhi; so yatthikoṭim gahetvā therena saddhim antogāmaṃ pāvīsi; manussā nisīdāpetvā kiṃ bhante gamanākāro vo paṃṇāyatīti pucchimsu; āma upāsakā gantvā Satthāraṃ vandissāmi. Te nānappakārena yācitvā alabbantā theram uyyojentā upadḍhapaṭham gantvā roditvā nivattimsu; sāmaṇero theram yatthikoṭim (c. addit: vā) ādāya gacchanto antarāmagge aṭaviyaṃ Katthanaṅgaram nāma therena upanissayavutthapubbagāmaṃ sampāpuni; so tato nikkhamitvā aramṇe gāyitvā dārūni uddharantiyā ekissā itthiyā gītasaddam sutvā sare nimittam gaṇhi. Itthisaddo viya añño saddo purisānaṃ sakalasarīraṃ pharitvā thātum samattho nāma n'atthi, te n ā h a B h a g a v ā; nāhaṃ bhikkhave amṇam ekasaddam pi samanupassāmi yo evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathā yidam (ayam?) bhikkhave itthisaddo ti;

sāmaṇero tattha nimittam gahe<sup>u</sup>tvā ya<sup>u</sup>ṭṭhiko<sup>u</sup>tiṃ vi<sup>u</sup>ssa<sup>u</sup>jjetvā ti<sup>u</sup>ṭṭha-  
tha tāva (c. tāca) bhante kiccam me atthi<sup>u</sup>ti tassā santikaṃ gato,  
sā taṃ disvā tu<sup>u</sup>ṇhī a<sup>u</sup>hosi, so tāya saddhiṃ sīlavipattiṃ pāpu<sup>u</sup>ṇi;  
thero cintesi: idān' ey' eko gītasaddo suyattha (sūyati?), so ca  
kho itthiyā, sāmaṇero pi so sīlavipattiṃ patto bhavissatthi; so  
pi attano kiccam ni<sup>u</sup>ṭṭhāpetvā āgantvā gacchāmaham bhante ti  
āha, atha nam<sup>u</sup> thero pucchi: pāpo jāto 'ei sāmaṇero ti, so  
tu<sup>u</sup>ṇhī hu<sup>u</sup>tvā punappuna pucchito na kiñci kathesi, atha nam<sup>u</sup>  
thero āha: tādīsena pāpēna mama ya<sup>u</sup>ṭṭhiga<sup>u</sup>ha<sup>u</sup>ṇakiccam n' atthi<sup>u</sup>ti,  
so saṃvegappatto kāsāyāni apanetva gihiniyāmena paridāhitvā  
bhante aham<sup>u</sup> pubbe sāmaṇero idāni pa<sup>u</sup>n' amhi<sup>u</sup> gihī jāto, pa<sup>u</sup>-  
bajanto pi cāham<sup>u</sup> na saddhāya pabbajito magga<sup>u</sup>paripanthab<sup>u</sup>hayena  
pabbajito, etha gacchāma<sup>u</sup> ti āha; āvuso gihipāpo (c. gī-) pi pāpo  
samanapāpo pi pāpo yeva, taṃ sama<sup>u</sup>ṇabbhāve tha<sup>u</sup>tvāpi (c. -pī)  
sīlamattaṃ pūretum<sup>u</sup> nāsakkhi, gihī (c. gīhi) hu<sup>u</sup>tvā kiṃ nāma  
kalyāṇam<sup>u</sup> karissasi, tādīsena pāpēna me ya<sup>u</sup>ṭṭhiga<sup>u</sup>ha<sup>u</sup>ṇakiccam  
n' atthi<sup>u</sup>ti; bhante amanussupaddavo maggo, tumhe<sup>u</sup> pi andhā,  
katham<sup>u</sup> idha va<sup>u</sup>si<sup>u</sup>sathā ti; atha nam<sup>u</sup> thero āvuso tvaṃ mā  
evaṃ cintayi, idh' eva me nipa<sup>u</sup>jjitvā marantassa pi aparāparaṃ  
pavaddhentassa pi tayā saddhiṃ gama<sup>u</sup>nam<sup>u</sup> nāma n' atthi<sup>u</sup>ti vatvā  
imā gāthā abhāsi:

Handāha<sup>u</sup>m<sup>u</sup> hatacakkhu<sup>u</sup> 'smi<sup>u</sup>, kantārad<sup>u</sup>dhānam<sup>u</sup> āgato,  
semā(?) na gacchāmi, n' atthi<sup>u</sup> bāle sa<sup>u</sup>hāyatā.

Handāha<sup>u</sup>m<sup>u</sup> hatacakkhu<sup>u</sup> 'smi<sup>u</sup>, kantārad<sup>u</sup>dhānam<sup>u</sup> āgato,  
marissāmi, no gamissāmi<sup>b</sup>, n' atthi<sup>u</sup> bāle sa<sup>u</sup>hāyatā.

Taṃ sutvā itaro saṃvegajāto bhāriyam<sup>u</sup> vata me sā<sup>u</sup>hasikaṃ  
ana<sup>u</sup>nucchavikaṃ kammaṃ katan<sup>u</sup> ti bāhā pagga<sup>u</sup>ya<sup>u</sup>ha<sup>u</sup> kandanto  
vanasaṇḍam<sup>u</sup> pakkhanditvā tathā pakkanto va a<sup>u</sup>hosi. Therassa<sup>u</sup>pi  
sīlatejēna sa<sup>u</sup>ṭṭhiyojanāyāmaṃ pa<sup>u</sup>ṇṇāsayo<sup>u</sup>janavi<sup>u</sup>tt<sup>u</sup>hatam<sup>u</sup> pa<sup>u</sup>na-  
rasayo<sup>u</sup>janabāhalaṃ jayasuma<sup>u</sup>napupphava<sup>u</sup>ṇṇam<sup>u</sup> nisīdanu<sup>u</sup>ṭṭha<sup>u</sup>-  
nakāle sumbanamanu<sup>u</sup>ñṇama<sup>u</sup>napakatikam<sup>u</sup> (? c. -su oṇamanu<sup>u</sup>ṇṇ-?)

<sup>a</sup> cod. -smiṃ.

<sup>b</sup> cod. gā-.

Sakkassa devaramño paṇḍukambalasilāsanam unbhāram das-  
sesi. Sakko ko nu kho mam thānā cāvetukāmo ti olokento  
dibbena cakkhunā theram addasa; tenāhu porānā:

Sahassanetto devindo dibbam cakkhum visodhayi\*,

pāpagarahi ayam Pālo ājīvam parisodhayi.

Sahassanetto devindo dibbam cakkhum visodhayi,

dhammagaruko ayam Pālo nisinno sāsane rato ti.

Ath' assa etad aḥosi: sacāham evarūpassa pāpagarahino dham-  
magarukassa ayyassa santikam na gamissāmi muddhā me  
sattadhā pāleyya, gamissāmi 'ssa santikan ti (c. -missantikanti).

Tato:

Sahassanetto devindo devarajjasirīdharo

khaṇena āgantvāna Cakkhupālam upāgami.

Upagantvā pana therassāvidūre padasaddam akāsi; atha nam  
thero pucchi: ko esā ti; aham bhante addhiko ti; kuhiṃ yāsi  
upāsakā ti; Sāvattim bhante ti; yāhi āvuso ti; ayyo pana  
bhante kuhiṃ gamissasīti; aham pi (c. ahamhi) tath' eva  
gamissāmīti; tena hi ekato gacchāma bhante ti; aham dubbalo,  
mayā saddhim gacchantassa tava papaṇco bhavissatīti; mayham  
accāyikam n'atthi, aham pi ayyena saddhim gacchanto dasasu  
punnakiriyavatthusu ekam labhissāmi, ekato gacchāma bhante  
ti. Thero eko sappuriso bhavissatīti cintetvā tena hi yatthi-  
koṭim gaṇha upāsakā ti āha; Sakko tathā katvā paṭhavim  
samkhipanto samkhipanto sāyaṇhasamayē Jetavanam sampā-  
pesi; thero samkhapaṇavādisadde sutvā katth' esa saddo ti  
pucchi; Sāvattiyam bhante ti; mayam gamanakāle cirena  
gamimhā ti; aham ujukamaggam jānāmi bhante ti; tasmin  
khaṇe thero nāyam manusso devatā bhavissatīti sallakhesi.

Sahassanetto devindo devarajjasirīdharo

samkhipitvāna tam maggam khippam Sāvattim āgami.

So theram therass' eva Satthāya kaniṭṭhakūṭumbikena (c.-tthā-)

\*: cod. -yim.

káritam panna~~sá~~lā~~m~~ netvá pallamke nisídāpetvá piyasahāya-  
 vanṇena tāssa santikam gantvá sammá (c. -ma) Pálā ti pakkositvá  
 kim sammá ti; therassāgatabhāvam jānāsīti; na jānāmi; kim pana  
 therō āgato ti; āma sammá idān' āham viháram gantvá theram  
 tayā katapannasālāya nisinnakam disvá āgato 'mhīti vatvá  
 pakkāmi; kuṭumbiko pi viháram gantvá theram disvá pādāmūle  
 pavaddhento idam disvá āham bhante tumhākam pabbajitum  
 na dāsin ti ādīni vatvá dve dāsakārake bhujisse (c. buchi-) katvá  
 therassa santike pabbājetvá antogāmato yāgubhattādīni āharitvá  
 theram upatthahāthā ti pātipādesi; sāmaṇerā vattapaṭivattam  
 katvá theram upatthahimsu. Ath' ekadivasam disāvāsino bhikkhū  
 Satthāram passissāmā ti Jetavanam āgantvá Satthāram van-  
 ditvá asītimahāthere disvá viháracārikam carantā Cakkhupāla-  
 therassa vasanatthānam patvá imam pi passissāmā ti sāyam  
 tadabhimukhā ahesum; tasmim khane mahāmegho utthahi,  
 te idāni sāyañ ca megho ca utthito, pāto va gantvá passissāmā  
 ti nivattimsu; devo paṭhamayāmam vassitvá majjhimayāme  
 vigame vigato, therō āradhaviṛiyo ācinnacāmkamano (?), tasmā  
 pacchimayāme camkamam otari, tadā pana navavatthaddhāya  
 bhūmiyā bahū indagopakā utthahimsu, te there camkamante  
 yebhuyyena vipajjimsu; āvāsikā therassa camkamanatthānam  
 kālass' eva na samajjimsu (sompajj-?), itare bhikkhū therassa vasa-  
 natthānam passissāmā ti āgantvá camkamane pāṇake disvá ko  
 imasmim camkamāti pucchimsu; amhākam upajjhāyo bhante ti;  
 te upajjhāyimsu: passatha samaṇassa kammam, sacakkhukāle  
 nipajjitvá niddāyanto kiñci akatvá idāni cakkhuvikalakāle cam-  
 kamāmāti ettake pāṇe māresi, attham karissāmāti anattham karīti  
 (c. -ri-). Atha gantvá Tathāgatassa ārocesum: bhante Cakkhupā-  
 latthero camkamāmāti bahupāṇake māresīti; kim pana so tum-  
 hehi mārento diṭṭho ti; na diṭṭho bhante ti; yath' eva tumhe  
 tam na passatha tathāpi so te pāṇe na passati, khīṇāsavānam  
 maraṇacetanā nāma n' atthi bhikkhave ti; bhante arahattassa



upanissaye sati kasmá andho játo ti; attaná katakammavasena; kim pana tena katan ti; tena hi bhikkhave suṇátha: Atíte Bārāṇasiráje (c. -já) rajjam kárente eko vejjo gámanigame (c. -nigamame) caritvá vejjakammaṁ karonto ekaṁ cakkhu-dubbalakam itthim diavá pucchi: kin te aphásukan ti; akkhhi na passámi; bhesajjam te karomíti; karo hi sámíti; kim me dassasíti; sace me akkhhi pákatikáni kátum sakkhissasi aham te saddhim puttadhítáhi dásí (c. -i) bhavissámíti; so sádhu ti bhesajjam samvidahi, ekabhesajjen' eva akkhhi pákatikáni ahesum; sá cintesi: aham etassa puttadhítáhi saddhim dásí (c. -i) bhavissan ti patijánim, na kho pana maṁ saṇehana (sineham?) samudá-carissati, vañcessámi naṁ ti, sá vejjenāgantvá kídissam bhadde ti puttá pubbe me akkhhi (c. -ini) thokaṁ rujimsu, idáni atirekataram rujannti; vejjo ayam maṁ vañcetvá kiñci adátukamá, na me etáya dinnabhatiyá attho, idán' eva naṁ andham karissámíti (c. -iti) cintetvá geham gantvá bhariyáya nam attham ácikkhi, sá tunhi aho si, so ekaṁ bhesajjam yojetvá tassá santikam gantvá bhadde imam bhesajjam añjáhtti añjāpesi, dve akkhhi dīpasikhá viya vijjháymsu. Vejjo Cakkhupálo aho si bhikkhave, tadá mama puttena katakammaṁ pacchato pacchato anubandhi, pápakammaṁ hi nám' etaṁ dhuram vaḥato balivaddassa padaṁ cakkam viya anugacchatíti. Idam vatthum kathetvá anusandhim ghaṭetvá patitthápitamattikam sásanam rájamuddáya lañchanto viya dhammarájá imam gátham áha:

Manopubbaṅgamá dhammá, manosetthá, manomayá;  
manasá ce padutthena bhásati vá karoti vá,

tato naṁ dukkham anveti cakkam va vaḥato padaṁ ti.

Tattha maṇo ti káma vacarakusaládibhedam sabbam pi catubbú-mikacittam. Imasmim pana pade tadá tassa vejjassa uppannavasena niyamiyamánam vavattthápiyamánam paricchiijjiyamánam domanassasahagatam paṭighasampayuttacittam eva labbhati.

Pubbaṅgamá ti tena paṭhamagáminá hutvá samannágatá. Dhammá ti guṇadesanāpariyattinissattavasena cattāro dhammá náma. Tesu na hi dhammo adhammo ca ubho samavipákino: adhammo nirayan ti (c. nirayanyanti) dhammo pápeti sugatin ti (c. sugg-), ayaṁ guṇadhammo náma; dhammaṁ vo bhikkhave desissámi ádikalyáṇan ti, ayaṁ desanádhammo náma; idha pana bhikkhave ekacce kulaputtá dhammaṁ pariyápuṇanti suttam geyyan ti (c. geyyánti), ayaṁ pariyattidhammo náma; tasmim kho pana samaye na dhammá hontíti, khandhá hontíti, ayaṁ nissattadhammo náma, nijjívadhammo ti pi es' eva. Tesu imasmim tháne nissattanijjívadhammo adhippeto, so atthato tayo arúpino khandhá: vedaná khandho, sa m ñ á khandho, sa m k h á r a k khandho ti, ete hi manopubbaṅgamá. Etesaṁ hi mano pubbaṅgamo náma, kathaṁ pan': etehi saddhim ekavattuko ekárammaṇo apubbácarimaṁ (c. apubbaricar-) ekakkhaṇe uppajjamáno pubbaṅgamo náma hontíti uppádappaccayatthēna. Yathá hi bahusu ekato gámaghátakádikammáni karontesu ko etesaṁ pubbaṅgamo ti vutte yo tesam paccayo hoti yaṁ nissáya te taṁ kammaṁ karonti, so danto (c. datto) vá matto vá tesam pubbaṅgamo ti vuccati, evaṁ sampadam idaṁ veditabbaṁ. Iti uppádappaccayatthēna mano pubbaṅgamo etesaṁ ti manopubbaṅgamá; na hi te mane anuppajjante (c. mano appajjante) uppajjitum sakkonti, mano pana ekaccesu cetasikesu anuppajjantesu pi uppajjati yeva. Adhipativasena pana mano seṭṭho etesaṁ ti mano-seṭṭh á, yathá hi corádínaṁ corajēthakádayo adhipatino seṭṭh á tathá tesam pi mano seṭṭho (c. seṭṭh á). Yathá pana dāruádhi nipphannáni (c. dāruhi ádhi nippa-) táni bhaṇḍáni dārumayádhi náma honti tathá ete pi manato nipphannattá (c. nippantattá) manomayá náma. Paduṭṭhená ti ágantukehi abhiijhádhi upakkilesehi (c. sehi) paduṭṭhēna, pakatimano hi bha-vaṅgadosehi paduṭṭhaṁ hoti na ca na cittaṁ nápurimaṁ bha-

vaṅgacittam eva (?), tenāha Bhagavā: pabhassaram idaṃ bhikkhave cittam tañ ca kho āgantukehi upakkilesehi upakki-  
 litthan ti; evaṃ manasā ce paduṭṭhena bhāsati vā karoti vā so  
 bhāsamāno catubbidham vacīduccaritam (c. -ci-) eva bhāsati, ka-  
 ronto tividham kāyaduccaritam eva karoti, abhāsanto akaronto  
 tāya abhiijhādāhi paduṭṭhamānasatāya tividham manoduccaritam  
 pūreti: evaṃ assa dasa akusalakammapathā pāripūrim-gacchanti.  
 T a t o n a m d u k k h a m a n v e t i t i t a t o t i v i d h a d u c c a r i t a t o t a m  
 p u g g a l a m d u k k h a m a n v e t i, d u c c a r i t ā n u b h ā v e n a c a t t ā r o a p ā y e  
 m a n u s s e s u v ā t a m a b h ā v a m g a c c h a n t a m k ā y a v a t t h u k a m p i i t a r a m  
 p i t i i m i n ā p a r i y ā y e n a k ā y i k a c e t a s i k a m v i p ā k a d u k k h a m a n u -  
 g a c c h a t i, y a t h ā k i m : c a k k a m v a v a h a t o p a d a m, d h u r a -  
 y u t t a s s a d h u r a m v a h a t o b a l i v a d d a s s a c a k k a m v i y a; y a t h ā h i s o  
 e k a m p i d i v a s a m d v e p i p a ñ c a p i d a s a p i a d d h a m ā s a m p i v a h a n t o  
 c a k k a m n i v a t t e t u m j a h i t u m n a s a k k o t i a t h a c a a s s a p u r a t o  
 a b h i k k a m a n t a s s a y u g a m g i v a m (c. gīvā) bādhati pacchato  
 paṭikkamantassa cakkam ūrumamsam paṭihanti, imehi dvīh'  
 ākārehi bādhanam cakkam tassa pādānupadikam hoti, tath'  
 eva (c. tattheva) manasā paduṭṭhena tīpi duccaritāni pūretvā  
 tṭhitam puggalam nirayādisu tattha tattha gataṭṭhāne duccarita-  
 mūlakam kāyikam pi cetasikam pi dukkham anubandhatṭi.  
 Gāthāpariyosāne timsasahassā bhikkhū saha paṭisambhidāhi  
 arahattam pāpuṇimsu, sampattaparisāya pi desanā sātthikā  
 aḥosīti. Cakkhupālattherassa vatthum.

Si quid in fabula illa ad versum interpretandum inest  
 auxilii, ex posterioribus petendum est, quæ ea de causa vertam.  
 Postquam in superioribus narratum est, quomodo Cakkhupālas  
 inter officia summo ardore gerenda oculorum lumine orbatus  
 sit, sic pergit narratio: (Bhikkhus quærun p. 89 l. 2:) „Domine,  
 arahantis dignitatis beatitudinem adeptus cur coecus factus est  
 Cakkhupālas? — Propter suum ipsius facinus (inquit magister). —

Quid tandem ab eo factum est? — Audite igitur, o bhikkhus. Regnante olim rege Báránasis, medicus quidam per rura et op-pida proficiscens munere suo fungens mulierem ex oculis laborantem conspectam rogavit: quid tibi molestum? — Oculis non cerno. — Medicamentum tibi conficiam. — Confice, here. — Quidnam mihi dabis? — Si oculos meos sanos reddere potueris, ego tibi cum filiis filiabusque mancipium ero. — Is, bene, inquit. Medicamentum composuit; uno hoc medicamento oculi sani facti sunt. Illa cogitavit: me cum filiis filiabusque mancipium ei fore promisi... eludam eum. Tum a medico advenienti rogata, quomodo valeret: antea, inquit, oculi mei paulum dolebant, jam vero gravius dolent. Medicus: hæc mihi decepto ne det quidquam cupida est, nec mihi pactæ cum ea mercedis usus erit, nunc igitur eam occoecabo, hæc quum secum reputasset, domum abiens uxori eam rem narravit. Ea tacuit. Is medicamento parato ad illam prope accedens hoc medicamentum inungi iussit. Tum ambo oculi ut lumen lucernæ extincti sunt. Medicus fuit Cakkhupálas, o bhikkhus. Hoc a filio meo tunc factum facinus perpetuo ei adhærebat; malefactum enim hunc, sicut bovis jugum vehentis pedem rota, insequitur." — Hinc apparet, ei rationi quæ inter mentem et dhammam intercedat, quum primarium in versu occupet locum, nullam ex fabula lucem afferri.

Ad dhammam quod attinet, quanquam vocis notio ad universum ambitum difficilem habet definitionem, in duobus primis versibus et in v. 279 de natura et conditione vitæ humanæ haud dubie usurpatur. Quod vero commentator ad versum 1 et 2 de tribus et ad v. 279 de quinque attributis (khandhá, cfr. Burnouf: *Introd.* p. 475. 511. 684) naturæ humanæ vocem interpretatus est, id e scholastica doctrina repetendum est, in hunc quidem locum non convenit. Gogerly, teste Spence Hardy: *Eastern Monachism* p. 28, hunc versum ita

vertit: „Mind precedes action. The motive is chief: actions proceed from mind. If any one speak or act from a corrupt mind, suffering will follow the action, as the wheel follows the lifted foot of the ox.“ Dhammam igitur actionem intelligit, quod certe fieri non potest.

Pedis tertiī choriambus in his duobus versibus (bhāsati vā) atque in v. 382 (yujjati buddh-) contra auctoritatem grammaticorum sanscriticorum obvius (cfr. Boehtlingkii Chrestom. p. 447) tollatur, si ad analogiam v. 38 cet. bhāsati et yujjati legamus.

**v. 2.** Dutiyagāthāya pi Sāvatthiyaṃ yeva Maddhakundalim ārabba bhāsitaṃ. Sāvatthiyaṃ kira Adinnapubbako nāma brāhmaṇo ahoṣi, tena kassaci kimitadinnapubbaṃ (kiñcid adin-?), tena taṃ Adinnapubbako tv-eva sañjānimsu; tassa' ekaputtako ahoṣi piyo manāpo; ath' assa piḷandhanaṃ kāretukāmo sace suvaṇṇakāraṣṣācikkhissāmi vetanaṃ dātābbaṃ bhavissatīti sayam eva suvaṇṇaṃ koddhettvā maddhāni kuṇḍalāni katvā adāsi, ten' assa putto Maddhakundalī tv-eva paṃñāyittha; tassa soḷasavassakāle paṇḍurogo udapādi; mātā puttāṃ oloketvā brāhmaṇa puttassa te rogo uppanno, tikicchāpehi naṃ ti āha; bhoti sace vejjāṃ ānessāmi bhattavetanaṃ dātābbaṃ bhavissati, tvaṃ mama dhanacchedanaṃ (c. dhanavacch-) na olokesīti; atha kiṃ karissasi brāhmaṇā ti; yathā me dhanacchedo na hoti tathā karissāmīti; so vejjānaṃ santikāṃ gantvā asūkarogassa nāma tumhe kiṃ bhesajjāṃ karothā ti pucchi; ath' assa te yaṃ vā taṃ vā rukkhatañcādim (-tac-) ācikkhanti; so taṃ āharitvā puttassa bhesajjāṃ karoti, taṃ karontassa' ev' assa rogo balavā ahoṣi, atekicchabhāvaṃ upāgami; brāhmaṇo tassa dubbalabhāvaṃ ñatvā ekaṃ vejjāṃ pakkosi, so oloketvā va amhākaṃ ekaṃ kiccaṃ atthi, amhāṃ vejjāṃ pakkositvā tikicchāpehīti taṃ paccakkhāya nikkhami; brāhmaṇo tassa maraṇasamayaṃ ñatvā imassa dassanattāya

ágatá antogahe sápatēyyam passissanti bahi nam karissāmtti  
 puttam mharitvā bahi ālinde nipajjāpesi. Tam divasam Bhagavā  
 balavapaccūsasamaye mahākaruṇāsamāpattito vutthāya pubba-  
 buddhesu katādhikāraṇam (c. -nam) ussannakusalamūlānam ve-  
 neyyabandhāvānam dassanattam Buddhacakkhunā lokam volo-  
 kento dasasahassīcakkavāle nāṇajālam patthari. Maddhakūḍalo  
 bahi ālinde nipannākāren' eva tassa anto pamñāyi; Satthā tam  
 disvā tassa antogehā mharitvā (c. ni-) tattha nipajjāpitabbhāvam  
 ñatvā atthi nu kho mayham ettha gatapaccayena attho ti upadhā-  
 rento idam addasa. Ayam māṇavo mayi manam pasādetvā kālam  
 katvā tāvatimsayojanike kanakavimāne nibbattissati, accharāsa-  
 hassam assa parivāro bhavissati; brāhmaṇo pana nam (c. panam)  
 jhāpetvā rodanto ālāhane vicarissati; devaputto tigāvutappamāṇam  
 satthisa katahārālamkārapatimaṇḍitam accharāsahassaparivāram  
 attabbhāvam oloketvā kena nu kho kammena mayā ayam siri-  
 sampatti laddhā ti olokento mayi cittapasādena laddhabbhāvam  
 ñatvā dhanacchedabhayena mama bhesajjam akatvā idāni ālā-  
 hanam gantvā rodati vippakārappattam nam karissāmtti  
 (c. kassāmtti) pitari akkhantiyā Maddhakūḍalivaṇṇo nāgantvā  
 ālāhanassāvidūre nipajjitvā rodissati, atha nam brāhmaṇo ko 'si  
 tvan ti pucchitvā ahan te putto Maddhakūḍalīti, kuhiṃ nib-  
 batto 'siti, tāvatimsabhavane ti, kiṃ kammaṃ katvā ti vutte mayi  
 cittappasādena nibbattabbhāvam ācikkhissati (c. ac-), brāhmaṇo  
 tumhesu cittam pasādetvā sagge nibbattanam (c. nibbattanāma)  
 atthīti mam pucchissatīti, ath' assāham ettakāni satāni vā sa-  
 hassāni vā tassakkāgāṇanāya (tassa takkagāṇanāyo?) pariechin-  
 ditum ti (?) dhammapade gātham bhāsissāmi, gāthāpariyosāne (c.  
 gāthampariy-) caturāsītiyā pāṇasahassānam dhammābhisamayo  
 (c. -hi-) bhavissati, Maddhakūḍalo sotāpanno bhavissati, tathā  
 Adinnapubbako brāhmaṇo; iti imam kulaputtam nissāya dhamma-  
 yāyo (dhammābhisamayo?) mayā bhavissatīti ñatvā puna divase  
 katasarīrapati jaggaṇo mahābhikkhusaṃghaparivuto Sāvattim

piṇḍāya pavisitvā anupubbena brāhmaṇassa gehadvāram gato  
 tasmiṃ khane Maddhakuṇḍalo antogehābhimukho nipanno hoti;  
 Satthā attano apassanabhāvaṃ ñatvā ekaṃ rasmiṃ vissajjesi;  
 māṇavo kiṃ obhāso nāma' eso ti parivattitvā nipanno Satthāram  
 disvā andhabālapitaram nissāya evarūpaṃ (c. erū-) Buddham  
 upasamkamitvā kāyaveyyāvatikaṃ vā kātum dhammaṃ vā so-  
 tum nālattham, idāni me haṭṭhāpi avidheyyā; amñam (c. añam)  
 kattabbaṃ n'atthi manam eva pasādesi. Satthā alaṃ etta-  
 kena imassā ti pakkāmi; so Tathāgate cakkhupathaṃ vijāhante  
 vijāhante yeva pasannamano kālaṃ katvā sutappabuddho  
 viya devaloke tiṃsayojanike kanakavimāne nibbatti. Brāhmaṇo  
 pi 'ssa sarīraṃ jhāpetvā ālāhane rodanaparāyano ahoṣi, deva-  
 sikaṃ ālāhanam gantvā rodati: kaḥam ekaputtaka kaḥam eka-  
 puttakā ti; devaputto pi attano sampattiṃ oloketvā kena kam-  
 mena laddhā ti upadhārento Satthari manopasādenā ti ñatvā  
 ayaṃ brāhmaṇo mama aphāsukakāle bhesajjam akāretvā idāni  
 ālāhanam gantvā rodati, vippekārappattam etaṃ kātum vad-  
 dhatthi Maddhakuṇḍalivaṇṇo nāgantvā ālāhanassāvidūre bāhā  
 paggayha rodanto atthāsi; brāhmaṇo taṃ disvā ahaṃ tāva  
 puttāsokena rodāmi, esa kimattham rodati, pucchissāmi na  
 ti pucchanto imaṃ gātham āha:

Alamkato Maddhakuṇḍali

mālābhārī haricandanussado "

bāhā paggayha kandasi

vanamajjhe kiṃ dukkhito tuvaṇ ti.

So āha: Svaṇṇamayo pabhassaro uppanno rathapañjaro mama,  
 tassa cakkayugaṃ (c. -kaṃyu-) na vindāmi, tena dukkhena jahis-  
 saṃ jīvitaṃ ti. Atha naṃ brāhmaṇo āha: Sovanṇamayam maṇi-  
 mayam lobhamayaṃ (loha-?) atha rūpiyamayaṃ ācikkha me  
 bhaddamānava, cakkayugaṃ (c. -kaṃyu-) paṭilābhayāmi te. Taṃ  
 sutvā māṇavo ayaṃ puttassa bhesajjam akatvā puttapatirūpakam

" (-ssaro?)

(c. -rúpakam) disvá rodanto svaṇṇādimayaṁ rathacakkam karomti vadati, hotu, niggaṇḥissāmi naṁ ti cintetvá kīva mahantaṁ mama cakkayugaṁ karissasīti vatvá yāva mahantaṁ ākamkhasīti vutte candasūriyehi me attho, te me dehīti yācanto so mānavo tassa pāvadi: candasūriyā ubhayettha bhātaro, sovaṇṇa-mayo ratho (c. rathatho) mama tena cakkayugena sobhatti. Atha naṁ brāhmaṇo āha: bālo ko tvaṁ mānava, yo (yaṁ?) tvaṁ patthayase apatthiyaṁ maṁṇāmi, tuvaṁ marissasi, na hi tuvaṁ lacchasi candasuriye ti. Atha naṁ mānavo kiṁ pana paṁṇāyamānass' atthāya rodanto bālo hoti udāhu appaṁṇāyamānassā ti vatvá gamanāgamanam pi dissati, vaṇṇadhātū ubhayettha vīti (?) yo peto pana kálakato na dissako n' ídha kantataṁ balyatáro. Tam sutvá brāhmaṇo yuttaṁ esa vadatīti sallakkhetvá saccam kho vadesi mānava, aham eva kantataṁ balyatáro candam viya dārako rudapetaṁ (?) kálakatābhipatthayan ti vatvá tassa kathāya nissoko hutvá mānavassāthutim karonto imā gāthā abhāsi:

Ádittam vata maṁ santam, ghatam sittam va pāvakam,  
vārinā viya osiṇcam sabbam nibbāpay' odaram,  
Abba<sup>hi</sup> vata me sallam, sokam hadayanissitam,  
yo me sokam \* kare tassa puttasokam apānudi.  
Svāham abbūlhasallo 'smi, sítibhūto 'smi, nibbuto,  
na socāmi, na rodāmi, tava sutvána mānavā ti.

Atha naṁ ko náma tvaṁ ti pucchanto:

Devatā nu 'si, gandhabbo, ádu Sakko purindado,  
ko vá tvaṁ, kassa vá putto, katham jānemu tam mayan  
ti āha.

Ath' assa mānavo yaṁ ca kandasī yaṁ ca rodasī puttam ālāhane sayam ohitvá svāham (c. svāha) kusalam karitvá kamam tidasānam saḥavyatam patto ti ácikkhi. Brāhmaṇo āha: appaṁ vá baḥum vá nāddasāma dānam dadantassa sake agāre

\* cod. soka.



uposathakammañ vá, tádi sakena kammena gato 'si (c. yi) devalokañ ti. Mánavo áha: ábád'hiko 'ham dukkhito báha-giláno áturarúpo 'mhi (c. mahi) sake nivesane, Buddhāñ vi-gatarajāñ vitññakamkhañ addakkhīm, sugatañ anomapamñāñ, svāhañ muditamano pasannacitto añjalīm akarīm Tathāgatassa, táhañ (tenāhañ?) kusalakammañ (adde: akatvá?) tidasānañ saḥavyatañ patto ti. Tasmīm kathente kathente yeva brāhmaṇassa sakalasārīrañ (c. -ra) pñtiyá paripúri, so tañ pñtīm pávadanto: acchariyañ vata abbhutañ, añjalikammaṣṣa ayam ídiso (c. idiso) vipáko, aham pi muditamano pasannacitto ajj' eva Buddhāñ saraṇāñ gacchámti áha (c. ábha). Atha nañi mánavo:

Ajj' eva Buddhāñ saraṇāñ vajāmi  
 dhammañ ca saṃghañ ca pasannacitto\*,  
 tath' eva sikkháya padāni pañca  
 akhaṇḍapullāni samādiyassu:  
 Pánátipátá viramassu khippam,  
 loke adinnañ parivajjayassu,  
 amajjapo, má ca musá bhañáhi,  
 sakena dárena ca hohi tuṭṭho ti áha<sup>†</sup>.

So sádhú ti sampaticchitvá imá gáthá abhási:

Atthakámo 'si me yakkha, hitakámo 'si devate,  
 karomi tuyhañ vacanañ, tvam asi ácariyo mama.  
 Upemi Buddhāñ saraṇāñ dhammañ cápi anuttarañ  
 saṃghañ ca, naradevassa gacchámi saraṇāñ ahañ.  
 Pánátipátá viramāmi khippam,  
 loke adinnañ parivajjayāmi,  
 amajjapo, no\* ca musá bhañāmi,  
 sakena dárena ca homi tuṭṭho ti.

Atha nañ devaputto: brāhmaṇagehe baḥum dhanāñ atthi,  
 Sattbārañ upasaṃkamitvá dánāñ dehi, dhammañ suṇáhi,

\* cod. pasanta.    † cod. ábha.    • cod. no.

pañham (c. pañam) pucchá ti vatvá tatth' ev' antaradháyi. Bráhmaṇo pi geham gantvá bráhmaṇim ámantetvá: bhadde aham samaṇam Gotamam nimantetvá pañham pucchissámi, sakkáram karohíti vatvá viháram gantvá Sattháram n' eva abhivádetvá na paṭisantháram katvá ekamantaṁ thito: bho Gotama adhivásehi me ajjatanáya bhattaṁ saddhim bhikkhusaṁghena ti áha. Satthá adhivásesi, so Satthu adhivásanam viditvá vegena gantvá sakanivesane khádaniyam bhojaniyam paṭiyádápesi, Satthá bhikkhusaṁghaparivuto tassa geham gantvá paṁñattásane nisídi, bráhmaṇo sakkaccaṁ parivisi. Mahájano sannipati, micchádiṭṭhikena kira Tathágate nimantite dve janakáyá sannipatanti, micchádiṭṭhiká: ajja samaṇam Gotamam paṁhapuccháya (c. -hamp-) vihetthiyamánam passissámá ti sannipatanti, sammádiṭṭhiká: ajja Buddhavisayam Buddhaññham passissámá ti sannipatanti. Atha bráhmaṇo katabhattakiccaṁ Tathágataṁ upasaṁkamitvá nivásane nisinnó pañham pucchi: bho Gotama tumhákaṁ dánam adatvá pújam akatvá dhammam asutvá uposathavásam-avasitvá kevalam manopasádamatten' eva sagge nibbattá náma hontíti; bráhmaṇa kasmá maṁ puchasi, na nu te puttena Maddhakunḍaliná mayi manam pasádetvá attano sagge nibbattabhávo kathito ti; kadá bho Gotamá ti; na nu tvaṁ ajja susánam gantvá kanto (kandanto?) avidúre báhá paggayha kandantaṁ ekaṁ mánavam disvá: alamkato Maddhakunḍalí málábhárá haricandanussado ti dvíhi janehi kathitakathaṁ pakásento sabbam Maddhakunḍalivatthum kathesi, ten' ev' etaṁ Buddhabhásitaṁ náma játaṁ kathetvá pana na kho bráhmaṇa ekasataṁ na dve atha kho mayi manam pasádetvá sagge nibbattánam gaṇaná n' atthíti áha. Mahájano (c. -jáno) na nibbematiko (c. -ke) hoti, ath' assa anibbematikabhávam viditvá Satthá Maddhakunḍalidevaputto vimánen' eva saddhim ágacchatú ti adhiṭṭhási, so tigávuta-ppamáno n' eva dibbábharaṇapatimaṇḍitena attabhávenágantvá

*vimāṇavaruṇa* (c. *vimāṇamaruṇa*) *Satthāraṃ vanditvā ekamantaṃ atthāsi*. Atha nam *Satthā*: tam imam sampattiṃ (c. -tū) kim kammaṃ katvā paṭilabbhīti pucchanto:

Abhikkantena vaṇṇena yā tvaṃ tittasi devate,  
obhāsenti disā sabbā osadhī viya tārakā,  
pucchāmi tam devi mahānubhāve:

manussabhūtā kim akāsi puññaṃ ti

*gātham āha*; devaputto: ayam bhante tumhesu manam pasādetvā laddhā ti; mayi manam pasādetvā laddhā te ti; āma bhante ti. Mahājano devaputtaṃ oloketvā: acchariyā vata bho Buddhagunā, Adinnapubbakabrāhmaṇassa nāma putto amāṇam (c. aṇam) kiñci puṇṇam (c. puñam) akatvā Satthari manam pasādetvā evarūpasampattiṃ paṭilabbhīti tutthim pavedesi. Atha nesam kusalākusalakammakaraṇe mano pubbaṅgamo mano seṭṭho, pasannena hi manena katakammaṃ deva-lokam manussalokā (c. -kam) gacchantam puggalam chāyā va na vijahatīti idam vatthum kathetvā anusandhim ghatetvā patitthāpitamattikaṃ sāsanaṃ rājamuddāya lacchanto viya dhammarājā imam gātham āha: Mano pubbaṅgamā etc. Tattha ma no ti avisesena sabbam pi catubhūmakacittam vuccati, imasimīṃ pana padē...somanassa saḥgataṃ nāṇasampayuttacittam eva labbhati;... dhammā ti vedanādayo tayo khandhā;... pasannena ti anabhiññhādhiṃ guṇehi pasannena... Gāthāpariyosāne caturāsītiyā pāṇasaḥassānaṃ dhammābhisamayō aḥosi. Maddhakundalī devaputto sotāpattiphale patitthahi, tathā Adinnapubbako brāhmaṇo, so tāva mahantaṃ vibhavaṃ Buddha-sāsane vippakirīti. Maddhakundalivatthum.

Et hæc et superior fabula, ut aliæ quoque, ex opere aliquo versibus composito transcriptæ esse videntur, ejus scilicet generis, quod purāṇam dicitur, ejus reliquias exhibent et versus toti fabulis immixti sermone antiquitatem prodentes, et versuum fragmenta rhythmī quibusdā vestigiis insignita.

Ad hos versus graviores quæ insuper apud Upham (Mahāvansi vol. III. p. 308 sq.) occurrunt, etiamsi inepta, supplendi tamen causa afferam. Primi hemistichii sensum sic exprimit: thought is the root and the principal thing which marks every intention; et versus vario modo enarrat: the mind is the origin of all the different thoughts, and whatsoever sins a person does by means of his mind, they go together with him or her into his or her next life in hell, in the same manner as a wheel goes after an ox who draws it etc.; as the wheels of a cart follow always the bullocks wherever they draw it, a person who has once committed such sin, follows his custom of committing sins wherever he is born again; et: as the shadow of a man will not leave him at any time, a person who has once done a good act, will not forget to do good acts always wherever he is born etc.

**v. 3-4.** Locus: Jetavanam. Persona: Tissatthero.

Tattha akkocchīti akkosi; avadhīti paḥari; ajinīti kuṭasakkhim otāraṇena vā vādapaṭivādena vā kāraṇuttariya-kāraṇena vā ajesi; aḥ āsīti mama santakam pattādisu kiñcid eva avahari; ye tan ti ye keci devā vā manussā vā gaḥaṭṭhā vā pabbajitā vā tam akkocchi man ti ādivatthukam kodham sakaṭadhuram viya nānāpūtimacchādīni viya ca kusāḍḍhi punappunam vethentā upanayhanti tesam sakim uppannam veram na sammattī;... tesu pamādena uppannam pi veram iminā anupanayhantesu (c. -nayhanne) nirindhano viya jātavedo upasammattī.

Akkocchī aoristus est radicis kus (sanser. kruç), sanscritice esset ākrauxīt, quod quidem a grammaticis ignoratur, vide Westergaardii Radices s. v. Sanscriticum x fere kkh fit, rarius cch et quidem h. l. euphoniæ causa in vicinitate soni k, cfr. tacchaka, kucchi. Ajini aor. radicis ji; stirpes illæ, quæ

radicis incremento ortæ (den udvidede Rodform, cfr. Westerg. Sanskrit Formlære p. 42) varis temporibus modisque formandis inserviunt, latius aliquanto palice quam sanscritice patent, v. c. fut. pápuṇissati, paḥiṇissati, vijinissati; aor. tussimsu, kujjhimsu, paribhuñji, gaṇhimsu, cintayimsu; inf. paribhuñjitum, gaṇhitum ger. paṭivijjhita, sannayihitvá, paṭisuṇitvá, uggaṇhitvá. In passivo idem occurrit, quo fit, ut lingua palica passivos habeat infinitivos et passiva gerundia v. c. vimuccimsu, muccitum (act. muñcitum), muccitvá (act. muñcitvá), jinitabba. A hāsi sansc. ahāṣṭi aor. a rad. har sansc. hr. Upanayihanti a rad. nah, forma est ex upanayhanti diducta. Metathesin litteræ h (sive primitivæ sive ex sibilanti ortæ), linguam palicam cum sanscritica comparans, invenies in confinio nasalium et semivocalium, ex gr. paṇha, uṇha, gaṇhāti; jimha, gimha, amhamaya, muyhati, mayham, jivhá, atque in initio verborum vocalibus insertis: rahada, naháru, mihita; sansc. praṇa, uṣṇa, grhṇāti, jihma, grīṣma, aṣmamaya, muhyati, jihvá, hrada, snáyu, smita. Verborum diductio, vocalibus occursus consonantium evitandi causa insertis, adest in exemplis: sakkunāti, rajunaṁ, pápuṇāti, sineha, paduma, sumarati, silesuma, sukhuma, cetiya, hammiya, iriyá, ativiya, visiya, vajira, hiri, araha, kilesa, gilána, siloka, hiládati. Eadem metathesis eademque diductio reperitur in payirupásati, kayirátha, kayirati etc.

Exstat in codd. A et B lectio: tesupasammati, quæ haud dubie admitti potest, sive prior vox ex auctoritate commentatoris pro locativo apocopato tes(u) habenda sive pro genitivo tes(am), quod quidem parallelismus prioris versus commendare videtur.

Si grammaticis sanscriticis credendum est (Boehtl. Chrest. p. 447), secundo hemistichii loco pæone tertio uti non licet, attamen in Dhammapado, præter v. 8. (-nayihanti), invenies: v. 118 kayirátha, v. 336 papatanti, v. 159 vata dametha (c. B dammetha),

v. 344 *ahirikena*, quod tamen in *ahirīkena* emendari potest. Adnumerandus est v. 389, si vera est lectio (*-pahareyya*), quam comm. et c. B praebent. Pæon quartus (*ajini maṃ*) in pede tertio itidem non permissus in v. 154 quoque exstat, attamen illic *gaḥakūṭam* facile corrigi potest.

Gogerly (Sp. Hardy p. 29) hos versus sic vertit: Their anger is not subdued who recal to mind — he abused me, he struck me, he conquered me, he plundered me. But their anger is subdued who do not recal to mind — he abused me, he struck me, he conquered me, he plundered me.

v. 5. Locus: Jetavanam. Persona: Kāḷiyakkhinī.

Tattha na hi verena ti yathā hi khelasīṅghāṇikādi-asucimakkhitaṭṭhānam (c.-lamsi-) teḥ' eva asucīhi dhovanto sudham duggandham kātum asakkoti (c.-konti) atha kho taṃ ṭhānam ... asuddhataṇ ca duggandhataṇ ca hoti evam evam akkosantaṃ (c. asakkontaṃ \*) paccakkosanto paḥarantaṃ (c. parantaṃ) paṭiḥharanto verena veraṃ vūpasametum na sakkoti atha kho bhiyyo veraṃ eva karoti...; yathā pana tāni khelādāni asucīni vipasannena udakena dhoviyamānāni (c. ddho-) nassanti taṃ ṭhānam suddham hoti niggandham evam eva averena khanti-mettodakena yonisomanasikārena paccavekkhanaṇa verāni vūpasammanti paṭippassambhanti abhāvaṃ gacchanti; esa dhammo sanantano ti esa averena verūpasamanasamkhāto porāṇako dhammo sabbesaṃ buddhapaccekaḥbuddhakhīṇāsavānaṃ gatamaggo ti.

Sammant' idha cfr. v. 34 pariphandat' idaṃ, v. 140 yān' imāni, alāpūn' eva, v. 209 piḥet' attā-, v. 374 n' atth' añño, v. 376 paṭisanthāravutt' assa, Kammav. ed. Spiegel p. 7, l. 12 tuṇh' assa. Sanantano sans. sanātano, cfr. Vaṅḡsa, nāṅga(?), nāṅgara; Burnouf: Introd. p. 631. Ad ultima verba

\* Emendationem cl. Westergaardio debeo.

cfr. Manu 4, 122. Rāmāyana ed. Gorr. 3, 18/24, 8/12. Mahābh. 12, 4740 cet.

Gogerly sic vertit: Anger will never be appeased by anger, but by gentleness. This is the doctrine of the ancients.

v. 6. Pare ca na vijānantīti imaṃ dhammaḍḍesaṇaṃ Satthā Jetavane viharanto kosambake bhikkhū ārabbhā kathesi. Kosambiyāṃ hi Ghositarāme pañcasataparivāre dve bhikkhū viharimsu Vinayadharo ca Dhammakathiko ca. Tesu Dhammakathiko ekadivasaṃ sarīravahjīm (?) katvā udaye koṭṭhake (?) ācamaṇaṇḍakāvasesaṃ bhājane tṭhapetvā nikkhami; pacchā Vinayadharo tattha pavittṭho taṃ udayaṃ disvā nikkhamitvā itaraṃ pucchi: āvuso taya udayaṃ tṭhapitaṃ ti; āma āvuso ti; kiṃ pan' ettha āpattibhāvaṃ na jānāsīti (c. -siti); āma na jānāmīti; ho' āvuso ettha āpattīti; tena hi paṭikarissāmi taṃ ti; sace pana te āvuso asaṇḍeicca asatiyā kataṃ n' atthi āpattīti (c. -ttiti) so tassa āpattiyā anāpattidittṭhi ahoṣi. Vinayadharo pi attano nissitakāṇaṃ: ayaṃ Dhammakathiko āpattim āpajjamāno pi na jānātīti ārocesi; te tassa nissitake disvā: tumhākaṃ upajjhāyo āpattim āpajjitvāpi āpattibhāvaṃ na jānātīti (c. -nāti) āhaṃsu; te gantvā attano upajjhāyassārocesuṃ, so evaṃ āha: Vinayadharo pubbe anāpattīti vatvā idāni āpattīti vadati, musāvādī (c. -di) eso ti; te gantvā: tumhākaṃ upajjhāyo musāvādīti evaṃ aññamaññakalaḥaṃ vaddhayimsu. Tato Vinayadharo okāsaṃ labhitvā Dhammakathikassa āpattiyā ukkhepaniyakammaṃ akāsi, tato paṭṭhāya tesaṃ paccayadāyaka upaṭṭhakāpi dve koṭṭhāsā (c. -se) ahesuṃ, ovāda paṭiggāhaka bhikkhuniyo pi ārakkhadevatāpi sandittṭhasambhattā ākāsaṭṭhadevatāpīti yāva brahmalokaṃ sabbe puthujjanaṃ dve, pakkhā ahesuṃ, cātummahārājikaṃ āditvā yāva akanittṭhabhavanaṃ pan' idaṃ kolāhalaṃ agamāsi. Ath' eko amānataro bhikkhu Tathāgataṃ upasamkamitvā: ukkhepakāyaṃ (?) dhammiken' evāyaṃ kammaṇa

ukkhitto, ukkhittānuvattakānam adhammikenā kammena ukkhitto  
 ti laddhim ukkhepehi vāriyamānānam pi ca tesam taṃ anupa-  
 rivāretvā vicaraṇabhāvaṃ ārocesi (—?). Bhagavā samaggā kira  
 hontū ti dve vāre pesetvā na icchanti bhante samaggā bha-  
 vitun ti sutvā tatiyavāre bhinno bhikkhusaṃgho ti bhinno bhik-  
 khusaṃgho ti tesam santikaṃ gantvā ukkhepakānam ukkhepane  
 itaresaṃ ca āpattiyaṃ adassanāya (c. -dasa-) ādīnavāṃ (c. ādi-)  
 kathetvā puna tesam tatth'eva ekasīmāya uposathādīni anujānitvā  
 bhattaggādisu bhaṇḍanajātānaṃ āsanantarikāya nisīditabban ti  
 bhattaggevaṃ(?) paññāpetvā idāni bhaṇḍanajātā viharantīti sutvā  
 tattha gantvā alaṃ bhikkhave mā bhaṇḍanan ti ādīni (c. -di-) vatvā  
 bhikkhave bhaṇḍanakalaḥaviggahavivādānāṃ ete anattakārakā,  
 kalaḥaṃ nissāya hi laṭukikāpi sakunikā hatthināgaṃ jīvi-  
 takkhaṃ pāpesīti (c. -siti) Laṭukikajātakaṃ kathetvā bhikkhave  
 samaggā hotha, mā vivādatha, vivādaṃ nissāya hi anekasa-  
 ḥassavaddhakā jīvitakkhaṃ pattā ti Vaddhakajātakaṃ kathesi,  
 evaṃ pi tesu vacanaṃ anādiyaṃteṣu amñātarena dhamma-  
 vādinā Tathāgatassa vihesaṃ(?) anicchantena: āgametu bhante  
 Bhagavā dhammassāmi appossukko bhante Bhagavā diṭṭhadham-  
 masukhavihāraṃ anuyutto viharatu mayaṃ tena bhaṇḍanena ka-  
 laḥena viggahena vivādena paññāyissāma ti vutte bhūtapubbaṃ  
 bhikkhave Bārāṇasīyaṃ Brahmadaṭṭo nāma Kāsīrājā aḥosīti (c.  
 -siti) Brahmadaṭṭena Dīghatikosalarāṇṇo rajjaṃ acchinditvā am-  
 ñātakavesena vasantassa māritabhāvaṃ c'eva Dīghāvukumārena  
 attano jīvite dinne tato patthāya tesam samaggabhāvaṃ (c. -ggā-)  
 ca kathetvā tesam hi nāma bhikkhave rājānaṃ adinnasattānaṃ  
 evarūpaṃ khantisoraccaṃ bhavissati, idha kho taṃ bhikkhave  
 sohetayaṃ(?), tumhe evaṃ svākkhāte (c. -o) dhammavinaye  
 pabbajitā samānā khamā ca bhaveyyātha soṇatā cā ti ovaditvā-  
 pi n'eva te samagge kātum asakkhi. So tāya ākiṇṇavihāratāya  
 ukkanthito: ahaṃ kho idāni ākiṇṇo dukkhaṃ viharāmi, ime  
 ca bhikkhū (c. -u) mama vacanaṃ na karonti, yannūnāhaṃ



(c. -nnu-) eko gaṇamhā vūpakaṭṭho vihareyyan ti cintetvā Kosam-  
 biyaṃ piṇḍāya caritvā anapaloketvā bhikkhusaṃghaṃ ekako  
 va attano pattacīvaram ādāya Bālakalonakārāmaṃ gantvā tattha  
 Bhagūtherassa ekavārikavatthaṃ kathetvā pācīnavāṃsamigadāye  
 tiṇṇaṃ kulaputtānaṃ sāmaggīyaraśānisāṃsaṃ kathetvā yena  
 pārileyyakaṃ tad avasari, tatra sudāṃ Bhagavā pārileyyakaṃ  
 upanissāya Rakkhitavanasaṇḍe bhaddasālamāle pārileyyakena  
 haṭṭhinā upaṭṭhiyamāno phāsukaṃ vassāvāsaṃ vasi. Kosam-  
 biyaṃ vāsino pi kho upāsakā viharāṃ gantvā Satthāraṃ apas-  
 santā kuhiṃ bhante Satthā ti pucchitvā pārileyyavanasaṇḍaṃ  
 gato ti; kinkāraṇā ti; amhe samagge kātum vāyami, vayaṃ  
 pana na samaggā aḥumhā ti; bhante tumhe Satthu santike  
 pabbajitvā tasmim sāmaggim karonte samaggā nāhuvatthā ti;  
 evaṃ āvuso ti; manussā: ime Satthu santike pabbajitvā ta-  
 smim sāmaggim karonte pi samaggā na jātā, mayaṃ ime nissāya  
 Satthāraṃ (c. -ra) datṭhum na labhimha, imesaṃ n' eva āsa-  
 naṃ dassāma (c. -mā) na abhivādanādāni karissāma ti, tato  
 paṭṭhāya tesāṃ samicimattam (samiti-?) pi na karimsu. Te appā-  
 hāratāya sūssamānā katipāhen' eva ujukā hutvā amāmaṃñāṃ  
 accayaṃ desetvā khamāpetvā: upāsakā mayaṃ samaggā jātā,  
 tumhe pi no purimaeadisāpi hoṭhā ti (c. pi) āhamsu; khamāpito  
 pana vo bhante Satthā ti; na khamāpito āvuso ti; tena hi Satthā-  
 raṃ khamāpetha, Satthu khamāpitakāle mayaṃ pi tumhākaṃ pub-  
 basadisā bhavissāma ti. Te antovassabhāvena Satthu santikaṃ  
 gantum avisahantā dukkhena taṃ antovassaṃ vītinaṃmesum.  
 Satthā pana tena haṭṭhinā upaṭṭhiyamāno sukhaṃ vasi, so pi hi  
 gaṇamhā saphāsuvihāratthāy' eva taṃ vanasaṇḍaṃ pāvīsi,  
 yathāha: ahaṃ kho ākiṇṇo viharāmi, haṭṭhihi haṭṭhinhi haṭṭhi-  
 kaḷabhehi atticcbāpehi (haṭṭhi-?) chinnaggāni c'eva tiṇāni khādāmi,  
 obhagge bhaggaṇ ca me sākhaḥbhaṅgaṃ khādanti, avilāni ca pā-  
 niyāni pivāmi, ogāhantassa me uttiṇṇassa haṭṭhiniyo kāyaṃ upa-  
 nighamsantiyo gacchanti; yannūnāhaṃ eko gaṇasma vūpakaṭṭho

vihareyyan ti. Atha kho so hatthināgo yuthā apakkamma yena pā-  
 rileyyakarakkhitavanasaṇḍo (c.-kaṁra-) bhaddasālamūlaṁ yena  
 Bhagavā ten' upasaṁkami, upasaṁkamitvā pana Bhagavantam  
 vanditvā olokeno amāṇaṁ kiñci adisvā bhaddasālamūlaṁ pādena  
 paḥaranto tacchetvā soṇḍāya (c. soḍḍhāya) sākhaṁ gaḥetvā sam-  
 majji, tato paṭṭhāya soṇḍāya ghaṭaṁ gaḥetvā pāniyaṁ paribho-  
 janiyaṁ upaṭṭhapeti, uṇḥodakena atthe sati uṇḥodakaṁ paṭiyādeti,  
 kathaṁ: hatthena kaṭṭhāni ghaṁsitvā aggim (c. -i) pāpeti taṁ  
 dārūni ukkhipanto (c. -e) jāletvā tattha tattha pāsāṇe pavitvā dā-  
 rudandakena pavaddhetvā paricchinnāya khuddakasaṇḍiyaṁ (-ṛ)  
 khipati, tato hatthaṁ otāretvā udakassa tattabhāvaṁ jānitvā  
 gantvā Satthāraṁ vandati, Satthā udakan te tāpitaṁ pāruleyyā  
 ti vatvā tattha gantvā naḥāyati, ath' assa nānāvīdhāni pha-  
 lāni āharitvā deti, yadā pana Satthā gāmaṁ piṇḍāya pavisati  
 tadā Satthu pattacīvaram ādāya kumbhe paṭiṭṭhāpetvā Satthāraṁ  
 saddhim yeva gacchati, Satthā gāmaṁ pacāraṁ patvā: pāruleyya  
 ito paṭṭhāya gantum na sakkā, āhara me pattacīvaraṁ ti āha-  
 rāpetvā gāmaṁ pavisati, so pi yāva Satthu nikkhamaṇā tatth'  
 eva ṭhatvā Satthu āgamanakāle paccuggamaṇaṁ katvā purima-  
 nayen' eva pattacīvaraṁ gaḥetvā vasanaṭṭhāne otāretvā vattaṁ  
 dassetvā sākḥāya vījati, rattiṁ vālamigaparipanthanivāraṇatthaṁ  
 mahantaṁ daṇḍaṁ soṇḍāya gaḥetvā Satthāraṁ rakkhissāmiti  
 yāva aruṇuggamaṇā vanasaṇḍassa antarantarena vivarati, tato  
 paṭṭhāya yeva kira so vanasaṇḍo Rakkhitavanasaṇḍo nāma jāto,  
 aruṇe (c. -o) uggate (c. -he) mukhodakadānaṁ ākatvā ten' eva upā-  
 yena sabbavattāni karoti. Ath' eko makkhaṇo taṁ hatthim (c. -ṛ)  
 utṭhāya samutṭhāya Tathāgatassa abhisamācārikaṁ karontaṁ  
 disvā ahaṁ pi kiñcid eva karissāmiti vivaranto ekadivasaṁ nim-  
 makkhikaṁ daṇḍakamadhum disvā daṇḍakaṁ bhañjitvā daṇḍaken'  
 eva saddhim madhupaṭaḷaṁ Satthu santikaṁ haritvā kadalipattaraṁ  
 chinditvā tattha ṭhapetvā adāsi, Satthā gaṇhi, makkhaṇo: karissati  
 nu kho paribhogaṁ na karissatthi olokeno gaḥetvā nisinnaṁ

disvá kin nu kho (c. ko) cintetvá daṇḍakoṭṭiyam gaḥetvá parivat-  
 tetvá upadhārento aṇḍakāni disvá tāni sanikam apanetvá adāsi,  
 Satthā paribhogam akāsi, so tuṭṭhamānaso tam tam sakkham  
 gaḥetvá naccanto aṭṭhāsi, ath' assāgaḥitasakkhāpi akkantasakkhāpi  
 bhijji, so ekasmīn khānumattake patitvá nibbidbhagatto pa-  
 sannen'eva cittena kālam katvá tāvatimsabhavane timsayojanike  
 kanakavimāne nibbatti, accharāsahassasaparivāro aḥosi. Tathā-  
 gatassa tattha haṭṭhināgena upaṭṭhiyamānassa vasanabhāvo saka-  
 lajambudīpe (c. -bū-) pākato aḥosi, Sāvattхинаṅgarato Anāthapiṇ-  
 diko Visākhā mahāupāsikā ti evam ādīni mahākulāni Ananda-  
 ttherassa sāsanam paṇinimsu (c. -han-): Satthāram no bhante  
 dassethā ti, disāvāsino pi ca pañcasatā bhikkhū vutthavassā  
 Anandattheram upasamkamitvá: cirassutā no Ananda Bhagavato  
 sammukhā dhammikathā, sādhu mayam āvuso Ananda labhey-  
 yāma, Bhagavato sammukhā dhammikathasavanāyā (?) ti yācimsu  
 (c. yām-), therō te bhikkhū ādāya tattha gantvá: temāsam ekavi-  
 hārino Tathāgatassa santikam ettakehi (c. etth-) bhikkhūhi saddhim  
 upasamkamitum ayuttan (c. āy-) ti cintetvá te bhikkhū bahi ṭha-  
 petvá ekako Satthāram upasamkami, pārileyyako tam disvá  
 daṇḍam ādāya pakkandi, Satthā oloketvá: apehi pārileyyaka  
 mā cārayi (vā-?), Buddhupaṭṭhāko eso ti āha, so tatth' eva  
 daṇḍam chaddetvá pattacīvarapaṭiggahanam āpucchi, therō na  
 adāsi, nāṅgo: sace uggaḥintavatto (-hita-?) bhavissati Satthu  
 nisīdanapāsāpaphalake parikkhāram na ṭhapesīti (-essattīti?)  
 cintesi, therō pattacīvaram bhūmiyam ṭhapesi, vattasam-  
 pannā hi garūnam āsane vā sayane vā attano parikkhāram  
 na ṭhapenti, therō Satthāram vanditvá ekamantaṃ nisīdi, Sat-  
 thā ekako āgato 'sīti pucchitvá pañcasatehi bhikkhūhi saddhim  
 āgatabhāvam sutvá kaḥam pan'ete ti vatvá tumhākam eittam  
 ajānanto bahi ṭhapetvá āgato 'mhīti vutte pakkosāhi ne ti,  
 therō tathā akāsi. Satthā tehi saddhim paṭisanthāram katvá  
 tehi bhikkhūhi: bhante Bhagavā buddhasukhumālo ca tumhehi

temásam ekakehi tiṭṭhantehi nisīdantehi ca dukkaram katam,  
vattapaṭivattakārako pi mukhodakādiḍāyako pi nāḥosi (c. -hā-)  
mamñe ti vutte bhikkhave pārileyyakahatthinā mama sabba-  
kiccāni katāni, evarūpaṃ hi saḥāyakam labhantena ekato  
vasitum yuttam, alabhantassa ekacārikabhāvo vaseyyā ti vatvā  
ime Nāgavagge<sup>a</sup> tisso gāthā abhāsi :

Sace labhetha nipakam saḥāyam,  
saddhimcaram sādhuviḥāriddhīraṃ,  
abhibhuyya sabbāni parissayāni  
careyya ten' attamano<sup>b</sup>, satīmā.

No ce labhetha nipakam saḥāyam,  
saddhimcaram sādhuviḥāriddhīraṃ,  
rājā ca raṭṭham vijitam paḥāya  
eko care mātāṅgaramño va nāgo.

Ekassa caritam seyyo, n' atthi bāle saḥāyatā,  
eko care na ca pāpāni kayirā  
appossukko mātāṅgaramño va nāgo<sup>c</sup> ti.

Gāthāpariyosāne pañcasatāpi te bhikkhū arahatte paṭiṭṭhahimsu.  
Ānandatthero Anāthapiṇḍikādīhi pesitam sāsanaṃ ārocetvā:  
bhante Anāthapiṇḍikapamukhā pañca ariyasāvakaṇiyo āgama-  
naṃ paccāsimsantīti āha, Satthā: tena hi gaṇhāhi pattacīvaran  
ti pattacīvaram gāḥāpetvā nikkhami. Nāgo gantvā magge  
tiriyaṃ aṭṭhāsi, kim karoti bhante nāngo ti; tumhākaṃ bhikkhave  
bhikkham dātum paccāsimsatīti, dīgharattam kho paṇḍyaṃ may-  
ham upakāro, n'assa cittam kopetum vaddhati, nivattatha bhik-  
khave ti Satthā bhikkhū gaḥetvā nivatti; haṭṭhī pi vanasaṇḍam  
pavisitvā pana sakadaliphalādīni nānāphalāni saṃharitvā rāsīm  
katvā puna divase pañcasatabhikkhūnaṃ (c. -tā-) adāsi, pañcasatā  
bhikkhū sabbāni khepetum nāsakkhimsu, bhattakiccapariyosāne  
Satthā pattacīvaram gaḥetvā nikkhami, nāgo bhikkhūnaṃ an-  
tarantarena gantvā Satthu purato tiriyaṃ aṭṭhāsi, kim karoti

<sup>a</sup> V. 318-320.

<sup>b</sup> c. -no.

<sup>c</sup> cod. nāgo.

bhante ti, ayaṃ bhikkhave tuṃhe pesetvā maṃ nivattesi, atha  
 naṃ Satthā: pārileyya idaṃ mama anivattitāgamaṇaṃ (c. -taṅga-),  
 tava iminā attabhāvena jhānaṃ vā vipassanaṃ vā maggaphalaṃ  
 vā n'atthi, tiṭṭha tvaṃ ti āha (c. ahaṃ), na sutvā nāgo mukhe soṇḍaṃ  
 pakkhipitvā rodanto pacchato pacchato agamāsi, so hi Satthā-  
 raṃ nivattetuṃ labhanto ten' eva niyāmena yāvajīvaṃ paṭi-  
 jaggeyya. Satthā pana gāṇḍupacāraṃ patvā: pārileyya ito  
 paṭṭhāya tava abhūmanussāvāso sapaṇipanto (-ṇ), tiṭṭha tvaṃ ti  
 āha, so rodamaṇo (hatvā Satthari caḅkḅupathāṃ (c. -kḅump-) vi-  
 jahante haḍayena phalitena kālaṃ katvā Satthari pasādena tāva-  
 tiṃsabhavane tiṃsayojanike (c. -ko) kanakavimāṇe accharāsahas-  
 samajjhe nibbatti, Pārileyyakadevaputto yev' assa nāmaṃ aḥosi.  
 Satthāpi anupubbena Jetavanaṃ agamāsi, kosambakā bhikkhū  
 Satthā kira Sāvattḥiṃ gato ti sutvā Satthāraṃ khamāpetuṃ  
 tattha agamaṃsu; Kosalarājā te kira kosambakā bhaṇḍana-  
 kārakā bhikkhū āgacchanti ti sutvā Satthāraṃ upasaṃkamitvā:  
 ahaṃ bhante tesāṃ mama vijitaṃ pavisitūṃ na dassāmi ti  
 āha; mahārājā sīlavantā te bhikkhū, kevaṇaṃ aṃhamaṇhaṃ  
 vivādena mama vacanaṃ na gaṇhiṃsu, idāni maṃ khamāpetuṃ  
 āgacchanti, āgacchantu mahārājā ti (c. -m); Anāthapiṇḍiko pi:  
 ahaṃ tesāṃ viḥāraṃ pavisitūṃ na dassāmi ti vatvā tath' eva  
 Bhagavatā paṭikkhitto tuṃhī aḥosi. Sāvattḥiyaṃ anuppattānaṃ  
 pana tesāṃ Bhagavā ekamante vicittaṃ kārāpetvā senāsaṇaṃ  
 dāpesi, aṃhe bhikkhū tehi saddhiṃ ekato na nisīdanti na  
 tiṭṭhanti, āgatāgatā Satthāraṃ pucchanti: kaṇaṃ me te (kaḅam  
 ete?) bhante bhaṇḍanakārakā kosambakā bhikkhū ti, Satthā ete  
 ti dasseti (c. addit: te) ete ca ete kirā ti āgatāgatehi aṅguliyā  
 (c. -yya) dassiyamānā lajjāya sīghaṃ ukkhipitūṃ asakkontā Bha-  
 gavato pādamaṇḍale nipajjitvā Bhagavantaṃ khamāpesuṃ, Satthā:  
 bhāriyaṃ (c. hā-) vo bhikkhave kataṃ, tuṃhe nāma mādisasaṇ  
 Buddhassa santike pabbajitvā mayi sāmaggīṃ karonte mama  
 vacanaṃ (c. vaca) na karittha, porāṇakapaṇḍitāpi vajjhappat-

tānaṃ mātāpitunnaṃ ovādaṃ sutvā tesu jīvitaṃ voropiya-  
 mānesu pi taṃ anātikkaṃitvā pacchā dvīsu raṭṭhesu rājjaṃ  
 kārayimsū ti vatvā puna Devakosambikajātakam kathetvā:  
 evaṃ bhikkhave Dīghāvukumāro mātāpitūsu jīvitaṃ voropiya-  
 mānesu pi tesāṃ ovādaṃ anātikkaṃitvā Brahmaḍattassa dhi-  
 taraṃ labhitvā dvīsu Kāsikosalaratṭhesu rājjaṃ karesi (c.-ro-),  
 tumhehi pana mama vacanaṃ akarontehi bhāriyaṃ kaṭaṇ ti  
 vatvā imaṃ gātham āha: Pare ca etc. Tattha pare ti paṇ-  
 ḍite ṭhapetvā tato aṃñe, bhaṇḍanakārakā (c.-a) pare nāma, te  
 tattha saṃghamaṃjhe kolāhalaṃ karontā: mayaṃ ya mā mase  
 uparamāma nassāma satataṃ samitaṃ maccusantikaṃ gacchāma  
 ti na jānanti; ye ca tattha vijānanti ye tattha paṇḍitā  
 mayaṃ maccusamīpaṃ gacchāma ti vijānanti; tato sammanti  
 medhagā ti, evaṃ hi te jānantā yonisomanasikāraṃ uppā-  
 detvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajanti, aṭṭha  
 nesāṃ tāya paṭipattiyā te medhagā sammantīti. Atha vā pare  
 cā ti pubbe mayā mā bhikkhave bhaṇḍanan ti ādīni vatvā  
 ovadiyamānāpi mama ovādassa apatiggahaṇena amamakā pare;  
 mayaṃ chandādivasena micchāgahaṇaṃ gaṇetvā ettha saṃ-  
 ghamaṃjhe ya mā mase bhaṇḍanādināṃ vuddhiyā vāyamāma  
 ti na vijānanti... Gāthāpariyosāne sampattabhikkhū sotāpattī-  
 phalādisu paṭiṭṭhaṃsū ti. Kosambakavatthum.

Yamāmase 1 pers. plur. imper. medii, sanscritice esset  
 yamāmahai. In hac forma palica lingua et sanscritica rem  
 susceperunt altera alterius, sonum enim s in suffixo verbali  
 mase (ex masai, forma e masi vedorum amplificata) lingua  
 palica servavit, sanscritica vero in h convertit. Yamāmase ex  
 altera commentatoris interpretatione intelligendum est: jurgia ut  
 augeamus enitemur; vijānanti tum esset: sapiunt. His vero  
 duabus interpretationibus relictis melius fortasse verteremus:  
 oportet, ut hic nos cohibeamus.

Gogerly sic vertit: Persons do not reflect, we shall speedily die; if any do thus reflect, their quarrels speedily terminate.

v. 7-8. Locus: Setavyanaṅgaram. Personæ: Cūlakālo et Mahākālo.

Tattha subhānupassīti (c. -siti) subham anupassantam, iṭṭhārammaṇe (c. -ṇo) mānasam vissajjetvā viharantan (c. -raṇ) ti attho; yo hi puggalo nimittagāham anuvyañjanagāham (c. anu-byañj-); gaṇhanto nakhā sobhanā ti (c. sobhati) gaṇhāti, aṅguliyo sobhanā ti (c. -ṇāti) gaṇhāti, haṭṭhapādajamghā ūru kari (?) udaram thanā gīvā oṭṭhā dantā mukham (c. mukhā) nāsā akkhini kanhā bhamukā nalātā (c. -tām) kesā sobhanā (c. -ṇā) ti gaṇhāti, kesā lomam (c. -mā) nakhā dantā taco sobhanā ti gaṇhāti, vaṇṇo subho saṁṭhānam subhan ti gaṇhāti, ayam subhānupassī (c. -ssi) nāma, tam evam subhānupassīviharantam; ... kāmavyāpādavihiṁsāvittakavasikatāya (c. -kkamvasik-) ku sītam; hīnāvīriyam ti nibbiriyaṁ catusu iriyāpathesu viriyakaraṇasamrahitam; pasahatīti abhibhavati (c. abhavati) ajjhottharati; vāto rukkham va dubbalaṁ ti balavavāto chinna-taṇe jātam dubbalarukkham viya; yathā hi so vāto tassa rukkhassa pupphapalāsādim pi sādeti khuddasākhāpi bhañjati samūlakam pi tam rukkham ubbattetvā pātetvā uddhamūlaṁ adhosākhā (c. -khām) katvā gacchati evam evam evarūpaṁ puggalaṁ anto uppanno kilesamāro pasahati...; asubhānupassīti (c. -passiti) dasasu ahesum (asubhesu?) amñataram asubham passantam paṭikkūlamanasikārentam kese asubhato passantam lome nakhe dante-tacam vaṇṇam saṁṭhānam asubhato passantam; indriyesū ti chasu indriyesu susamvutaṁ nimittādigārahitaṁ pihitadvāram ...

Ca amattaññum sive legendum est c'amatt-, ut v. 191 c'atth-, v. 41 vat'ayam, v. 77. ovadeyy'anus-, v. 326 ajj'aham

cet., sive cāmatt-, ad analogiam v. 928 cāhu, v. 83 athāyam, v. 398 vāham cet. Pasahati māro ionicus a minori removeri potest pasahati legendo, cfr. notam ad v. 1. Asubhānu- passīvi harantam commentator solvit in asubha et anup-, quod vix permitti potest, quum anupassin in altero versu altero sensu sumendum esset; cfr. tamen vv. 249-50, Spence Hardy p. 247. Viharantam recitandum est viharantam, quæ enim in lingua palica metri causa fit contractio verborum (cfr. ad v. 2, opposita diductioni ad v. 3 commemoratæ) in formam antiquiorem, licentiâ quadam poeticâ etiam alias locum habere videtur ita ut vocalis interdum ut Hebræorum Sh'va legenda sit, cfr. in pede primo vv. 82. 182. 218. 228. 287. 289. (s. 72. 82. 152. 182. 227. 271. 411), in pede secundo vv. 7. 8. 27. 47. 48. 98. 182. 183. 275. 283. 292. 302. 322, in pede tertio vv. 9. 14. 126. 181. 281. 282. 283. 291. 302. 364. 379. Na-ppasahati māro recita -sah'ti māro.

Gogerly: He who lives regarding the pleasures of existence, with unrestrained passions, immoderate in food, indolent, unpersevering, Māraya (lust) will certainly subdue him, as the feeble tree is overturned by the blast. He who lives meditating on the evils of existence etc.

v. 9-10. Anikkasāvo ti imam dhammadesanam Satthā Jetavane viharanto Rājagahe Devadattasea kāsāvalābham ārabha kathesi. Ekasmim hisamaye dve aggasāvakā pañcasate pañcasate attano parivāre ādāya Satthāram āpucchitvā Jetavanato Rājagaham agamamsu; Rājagahavāsino dve pi tayo (pi?) bahū pi ekato hutvā āgantukadānam adamsu. Ath' ekadivasam āyasmā Sāriputto anumodanam karonto: upāsakā eko sayam dānam deti param na samādapeti, so nibbattanibbattaṭṭhāne bhoga-sampadam labhati no parivārasampadam, eko param samādapeti sayam na deti, so nibbattanibbattaṭṭhāne parivārasam-



padam labhati no bhogasampadam, eko sayam pi na deti param pi na samádapeti, so nibbattanibbattaṭṭhāne kaṇḍika-mattam pi kucchipúram na labhati, anátho hoti nippaccayo, eko sayam pi deti param pi samádapeti, so nibbattanibbattaṭṭhāne attabhávasate pi attabhávasahasse pi attabhávasatasa-hasse pi bhogasampadam c' eva parivárasampadañ ca labhatiti evam dhammam desesi. Tañ c' eko paṇḍitapuriso sutvá: acchariyam vata bho dhammadesanásu káranam kamitam, mayá imásam dvinnam sampattínam nipphádakammam kátum vaddhatiti cintetvá bhante sve mayham bhikkham gaṇhatú (c. -ti) ti theram nimantesi; kittakehi te bhikkhúhi attho upásaká ti; kittaká pana vo bhante parivará ti; saḥassam upásaká ti; sabbe va saddhim sve bhikkham gaṇhatha bhante ti; thero adhivá-sesi; upásako naṅgaravíthiyam (c. -vi-) caranto: amma táta mayá bhikkhusaḥassam nimantitam, tumhe kittakánam bhikkhúnam bhikkham dátum sakkhissatha, tumhe kittakánan ti samádapeti; manussá attano attano paṇenakaniyámena: mayam dvinnam dassáma, mayam vísatiyá, mayam satassá ti áhamsu (c. ah-); upásako: tena hi ekasmim ṭhāne samágamam katvá ekato va pacissáma, sábbe tilataṇḍulasappipánṭádini (c. -phāṇit-) samáharathá ti ekaṭṭhāne samáharápesi. Ath' assa eko kuṭimbiko saḥassagghanakam gandhakásávavattham datvá: sace te dānavaddham na-ppahoti idam vissajjetvá tadá dānam púreyyási, sace pahoti yass' icchasi tassa bhikkhuno dadeyyási ti áha; tassa sabbam dānavaddham pahosi, kiñci únam náma nāhosi. So manusse pucchi: idam ayyá (c. -o) kásavam ekena kuṭimbikena evam náma vatvá dinnam atirekam játam, kassa nam demá ti; ekacce: Sáriputtattherassá ti áhamsu (c. ah-), ekacce: thero sassapákasamaye ágantvá gamanasīlo Devadatto amhákam maṅgalámaṅgalesu saḥáyo udakamaṇiko viya niccappatiṭṭhito, tassa tam demá ti áhamsu, sambahulikáya katáya pi Deva-dattassa dátabban ti cattáro bahutará ahesum, aha nam

Devadattassa adamsu, so tam chinditvá samvidahitvá nivásetvá párupitvá vicarati; tam disvá: na idam Devadattassa anucchavikam, Sāriputtattherassa anucchavikam, Sāriputtattherassa anucchavikam (c. -ko) Devadatto attano ananucchavikam (c. anuech-) nivásetvá párupitvá vicaratīti vadimsu. Ath' eko disávásiko bhikkhu Rājagahato (c. -ha) Sāvattim gantvá Satthāram vanditvá katapaṭisanthāro (c. -tthā-) Satthārá dvinnam aggasāvākānam phāsuvihāram pucchito (adde: tato) paṭṭhāya sabbam tam pavattim ārocesi, Satthā: na kho bhikkhave idān' ev' eso attano ananucchavikam vattham dhāreti, pubbe pi dhāresi yevā ti vatvá atītam āhari: Atīte Bārānasiyam Brahmadatte rajjam kārente Bārānasivāsī (c. -si) eko hatthimārako hatthī (c. -i) māretvá dante ca nakhe ca antāni ca ghanamamsaṇ ca āharitvá vikkīnanto (c. vikki-) jīvikaṁ kappeti; ath' ekasmiṁ aramṇe anekasahassā hatthī (c. -i) gocaram gaḥetvá gacchantā paccekabuddhe disvá tato paṭṭhāya gacchamānā gamanakāle jannukehi (c. jann-) patitvá vanditvá pakkamanti; ekadivasam hatthimārako tam kiriyaṁ disvá: aham ime kicchena māremi, ime ca gamanāgamanakāle paccekabuddhe vandanti, kin nu kho disvá vandantīti cintento kāsāvan ti sallakkhetvá mayāp' idāni kāsāvaṁ laddhum vaddhatīti cintetvá ekassa paccekabuddhassa jātassaram oruyha nahāyantassa tīre ṭhapitesu kāsāvesu cīvaram thenetvá tesam hatthinam gamanāgamanamagge sattim gaḥetvá sasīsam párupitvá nisīdati, hatthī tam disvá paccekabuddho ti samñāya (c. samñāsaya) vanditvá pakkamanti, so tesam sabbesam (c. sabba) pacchato gacchantam sattiyā paharitvá māretvá dantādīni gaḥetvá sesam bhūmiyam nikhanitvá (c. -ni-) gacchati; aparabhāge Bodhisatto hatthiyoniyam paṭisandhim gaḥetvá hatthijettako yūthapati (c. -tī) ahosi, tadāpi so tath' eva karoti, mahāpuriso attano parisāya paribhānam (c. -nim) ñatvá kuḥim ime hatthī (c. -i) gatā mandā jātā ti pucchitvá na jānāma sāmīti vutte kuḥimci gacchantā maṁ

anápucchanta (c. -pucchā) na gamissanti, paripanthena (c. -pan-  
tena) bhavitabban ti cintetvā etasmim thāne kāsāvaṃ pārupitvā  
nisinnassa santikā paripanthena bhavitabban ti parisamkitvā  
taṃ parigaṇhituṃ sabbe haṭṭhī purato (c. pū-) pesetvā sayam  
pacchā vilambamāno āgacchati, so sesahaṭṭhisu vanditvā gatesu  
mahāpurisaṃ āgacchantāṃ disvā cīvaraṃ saṃharitvā sattim  
vissajji, mahāpuriso satim upaṭṭhapento āgacchanto paṭikka-  
mitvā sattim vañcesi (c. vadvesi), atha naṃ iminā haṭṭhī (c. -i)  
nāsita (c. -nā) ti gaṇhituṃ pakkhandi, itaro ekaṃ rukkhaṃ purato  
katvā nilīyi, atha naṃ rukkhena saddhim soṇḍāya parikkhipitvā  
gaṇetvā bhūmiyaṃ poṭṭhessāmīti tena nharitvā dassitaṃ kāsāvaṃ  
disvā svāhaṃ (sac'āhaṃ?) imasmim dussissāmi anekasaḥsasesu  
me buddhapaṇṇasambuddhakhināsavesu lajjā va nāma (c. addit:  
bhinna) bhavissatīti adhvāsetvā tayā me ettakā nāsita ti pucchi,  
āna sāmīti vutte kasmā evaṃ bhāriyaṃ kammam akāsi, at-  
tano ananucchavikaṃ vītarāgaṇaṃ anucchavikaṃ vatthaṃ pa-  
ridaḥitvā evarūpaṃ kammaṃ karontena bhāriyaṃ tayā katan  
ti evaṃ ca pana vatvā uttarim pi niggaṇhanto: Anikkasāvo  
kāsāvaṃ — pe — sa ve kāsāvaṃ arahatīti vatvā ayuttan te katan ti  
āha. Satthā imaṃ dhammaḍḍesaṇaṃ āharitvā: tadā haṭṭhimārako  
(c. haṭṭhī-) Devadatto aḥosi, tassa (c. -ā) niggaḥako haṭṭhināṅgo  
ahaṃ (c. ābh-) evā ti jātaṃ samodhānetvā: na bhikkhave  
idāṃ'eva pubbe pi Devadatto attano ananucchavikaṃ vatthaṃ  
dhāreti yevā ti vatvā imā gāthā bhāsi: Anikkasāvo etc.  
Chaddanta jātakenāpi ayaṃ attho dīpetabbo ti. Tattha anik-  
kasāvo ti rāgādīhi kasāvehi sakasāvo (c. sakavo) parida-  
hessatīti nivāsanapārūpana attharāṇavasena (c. nivās-) pari-  
bhūñjissati, paridadhassatīti pi pāṭho; . . . v a n t a k a s ā v ' a s s ā  
ti catūhi maggehi vantakasāvo chadditakasāvo paḥṇakasāvo  
assa; sīlesū ti catupārisuddhisīlesu; s u s a m ā h i t o ti suṭṭhu-  
samāhito suṭṭhito . . . Gāthāpariyosāne disāvāsiko bhikkhu  
sotāpanno jāto, aññe pi bahusotāpattiphalādīni pāpuṇimsū ti

desanā mahājanassa sātthikā ahoṣīti. Devadattassa dinnakāsā-vavatthum.

Anikkasāvo cfr. Mahābh. 12,566 sq. Paridahe-sati recita par'dah-; animadvertendum est in verbis dhā et thā aspirationem, a consonanti separatam, consonantem fieri, v. c. saṇṭhaḥati, upatṭhaḥati, utṭhaḥitvā, nidaḥanti, pidaḥāpetvā (cfr. not. ad upanayihanti v. 3). Simile quid in partic. daḥa, mūḥa, kīḥa cet. fieri videtur, attamen in his littera h tantummodo spirans est, neque enim vocalis antecedens corripitur neque in metro conjunctio litterarum lh longam efficit syllabam. De dhā aliter sentit doctissimus Spiegel: Kammav. p. VII not. Araḥati recita arḥati; hanc verbi in formam antiquiorem contractionem, metri causa necessariam, videre licet multis aliis locis v. c. vv. 230. 30. 61. 79. 98. 112. 223. 267. 72. 53. 118. 64. 161. 162. 82. 422. Vantakasāv'assa cfr. v. 302 dukkhānupatit' addh-, v. 389 y'assa, v. 152 appassut'āyam, v. 174 tanuk'ettha, v. 304 asant'ettha, v. 337 yāvant'ettha.

Gogerly: He who wears the yellow garment with a polluted mind, regardless of true doctrine, and destitute of a subdued spirit, is unworthy of the yellow robe. He is worthy of the yellow robe who is purified from lusts, established in virtue, of a subdued spirit, and conversant with true doctrine.

**v. 11-12.** Asāre sāramatino ti imaṃ dhammadesanaṃ Satthā Veluvane viharanto aggasāvaṇṇe niveditaṃ Saṇjayaassa anāgamaṇaṃ ārabba kathesi. Tatrāyaṃ anupubbikathā: Amhākam hi Satthā ito kappasatasahassādhikānaṃ catunnaṃ asaṃkheyyānaṃ matthake Amaranaṅgare Sumedho nāma brāhmaṇakumāro hutvā sabbasippe nipphattiṃ (c. nippa-) patvā mātāpitunnaṃ accayena anekakoṭisaṃkhaṃ dhanāṃ pariccajivā isīpabbajjāṃ pabbajitvā Himavante vasanto jhānābhinnāṃ nibbattetvā ākāsena gacchanto Dīpaṃkaradasabalassa Sudassa-

naviháratō Rammanāṅgarapavisanattháya maggaṃ sodhiyamá-  
 nam janam disvá sayam pi ekam padesaṃ gahetvá tasmim  
 asodhite yeva ágatassa Satthuno attánam setum katvá kalale  
 attharitvá: Satthá sasávakasaṃgho kalalam anakkamitvá maṃ  
 akkamanto gacchatú ti (c. -tutí) nipanno, Satthá tam disvá va:  
 buddhamkuro esa, anágate kappasahassádhikánam catunnam  
 asamkheyyánam pariyosáne Gotamo náma Buddho bhavissati;  
 vyákato tassa Satthuno, aparabháge Koṇḍañño Maṃgalo Su-  
 mano Revato Sobhito Anomadassí Padumo Nárado Padumut-  
 taro Sumedho Sujáto Piyadassí Atthadassí Dhammadassí Sid-  
 dhattho Tisso Phusso Vipassí (c. -ssi) Sikhí (c. -khi) Vessabhú  
 (c. -u) Kakusandho Koṇágamano Kassapo ti lokam obhásetvá  
 uppannánam imesam pi tevísatiyánam Buddhánam santike  
 laddhavyákaraṇo, dasa páramiyo dasa upapáramiyo dasa para-  
 matthapáramiyo ti samatimsapáramiyo púretvá Vessantaratta-  
 bháve t̥hito paṭhavíkampanáni mahádánáni datvá puttadáram  
 pariccejitvá áyupariyosáne Tusitapure nibbattitvá tattha yávat-  
 áyukam thatvá dasasahassacakkaváladevatáhi sannipatitvá (c.  
 -mdevatáhasanti-):

Kálo te mahávira uppajja mátukucchiyam  
 sadevakan tárayanto bujjhassu amatam padan ti  
 vutte pañca mahávilokanáni viloketvá tato cuto Sakyarájakule  
 paṭisandhim gahetvá tattha mahásampattiyá parihariyamáno  
 anukkamena bhadrāyobbanam patvá tinṇam utúnam (c. utu-)  
 anucchavikesu t̥su pásádesu devalokasirim viya rajjasirim anu-  
 bhavanto uyyánakfláya (c. -ki-) gamanasamāye anukkamena jinṇa-  
 vyádhimatasamkhyáte (c. jinna-) tayo devadúte disvá sañjátasaṃ-  
 vego nivattitvá catutthaváre pabbajitam disvá sádhu pabbajjá  
 ti pabbajjáya rucim uppádetvá uyyánam gantvá tattha divasam  
 khepetvá Maṅgalapokkharanítire (c. -ṇi-) nisinno kappakavesam  
 gahetvá ágatena Vissakammena devaputtēna alamkatapaṭiyatto  
 (c. -nto) Ráhulakumárassa játasásanam sutvá puttasinēhassa

balavabhāvaṃ (c. -vá-) ñatvá yāva idaṃ bandhanam na vaddhati  
tāvad eva naṃ chindissāmi cintetvá sāyaṃ naṅgaram pavisanto:

Nibbutá nūna sá mātá nibbuto\* nūna so pitá,

nibbutá nūna sá nári, yassāyaṃ ídiso patíti

Kisāgotamínāmapitucchādhítābhāsitaṃ imaṃ gātham sutvá ahaṃ  
imāya nibbutapadaṃ sāvítá ti muttāhāraṃ omuñcitvá tassá  
pesetvá attano bhavanaṃ pavisitvá sirisayane nipanno niddú-  
pagatānaṃ nātakithīnaṃ vippakāraṃ disvá nibbinṇahadayo  
channaṃ utthāpetvá Kanthakaṃ āharāpetvá Kanthakaṃ áruyha  
channasahāyo dasasahassacakkavāladevatāhi parivuto mahá-  
bhinnikkhamanaṃ nikkhamitvá Anománāmanadítire pabbajitvá  
anukkamena Rājagahaṃ gantvá tattha piṇḍāya caritvá Paṇḍava-  
pabbatapabbháre (c. paddha--bbáre) nisinno Magadharamño  
rajjena nimantiyamāno taṃ paṭikkhipitvá sabbamñútaṃ (c. -ñu-)  
patvá attano vijitaṃ āgamanatthāya tena gahitapaṭimño (c. -mp-)  
Áláraṇ ca Uddakaṇ (c. uda-) ca upasaṃkamitvá tesam santike  
adhigatavisesaṃ analamkaritvá jabbassāti (?) mahāpadhānaṃ  
padahitvá visákhapunṇamādivase (c. -madi-) páto va Sujátāya  
dinnapáyāsaṃ paribhuñjitva Nerañjarāya nadiyá svannapátim  
pavāhetvá Nerañjarāya nadiyá tíre Mahāvanasande nánāsam-  
ápattíhi divasabhāgaṃ vītināmetvá sāyanhasamaye sotthi-  
yena dinnam tiṇaṃ gahetvá Kālena náṅgarājena abhittu-  
taguṇo bodhimandaṃ áruyha tiṇāni santharitvá na táv' imaṃ  
pallamkaṃ bhindissāmi yāva me anupádāya ásavehi cittaṃ  
vimuccatíti paṭimñam katvá puratthābhimukho nisídítvá sūriye  
(c. addit: na) anattamite yeva Mārabalaṃ (c. -mb-) vidha-  
mitvá paṭhamayāme pubbenivásañānaṃ majjhimayāme cutuppá-  
tañānaṃ patvá pacchimayámāvasāne paccayákāre ñānaṃ otá-  
retvá dasabalacatuvesarájjádisabbagunapatimanditaṃ sabbam-  
ñútañānaṃ (c. -ñu-) paṭivijjitvá sattasattāhaṃ bodhimande vīti-  
nāmetvá atthame sattāhe ajapālanigrodhamúle nisinno dhamma-

\* cod. nibbutá.

gambhíratápaccavekkhanena appossukkatam ápaJJamāno (c. -no) dasasaḥassamaḥābrahmaparivārena (c. -ssí-) Saḥampatibrahmuṇá áyácitadhamma<sup>desano</sup> (c. -ná) buddhacakkhuná lokam oloketvá Brahmano ca ajjhesanam adhivásetvá kassa nu kho aham pathamam dhammam deseyyan (c. dhamma<sup>des-</sup>) ti olokento Álaruddakānam kálakatabbhavam natvá pañcavaggiyānam bhikkhūnam bahúpakarakatam anussaritvá uttháyāsaná Kásipuram (c. -pí-) gacchanto antarāmaggena upāsakena (c. upakena) saddhim mantetvá asáḥhipuṇṇamādivase (c. -ṇṇadi-) Isipatane migadáye pañcavaggiyānam vasana<sup>tthānam</sup> (c. -āna) patvá te ananucchavikena samudácārena samudácarante samñápetvá Amñákoṇḍaññapamukhe a<sup>tthārasabrahmakotiyo</sup> (-?) amata<sup>m</sup> páyanto dhammacakkam pavattetvá (c. -kappav-) pavattavaradhammacakko (c. -ttarava-) pañcamiyam pakkhassa sabbe te bhikkhú arahatte patitthápetvá tamvasam eva Yasakulaputtassa (c. yassa-) upanissaya-sampattim disvá tam rattibhāge (c. -mbh-) nibbijjítvá geham paháya nikkhantam ehi Yasá ti pakkositvá tasmim űeva rattibhāge sotápattiphalam (c. -la) puna divase arahattam pápesi, apare pi tassa saḥáyake catupaññásajane (c. -pañṇ-) ehi bhikkhú (c. -u, adde: ti) pabbajjáya pabbájetvá arahattam pápesi, evam loke ekasa<sup>tthi</sup>yá arahantesu játesu vutthavasso paváretvá caratha bhikkhave carikan ti satthim bhikkhú disásu pesetvá sayam Uruvelam gacchanto antarāmagge Kappásikavanasaṇḍe timsayojane Bhaddavaggiyakumāre vinesi, te pabbapacchimako (sabba-<sup>ṛ</sup>) sotápanno sabbuttamo anágámí (c. án-) aḥosi, te pi sabbe ehi bhikkhubhāven'eva pabbájetvá disásu pesetvá sayam Uruvelam gantvá aḍḍuddhāni (c. -ḍḍhoni) páti<sup>hāriyasahassāni</sup> dassetvá Uruvelakassapádayo saḥassajaṭilaparivāre tebhátikajaṭile vinetvá ehi bhikkhubhāven'eva pabbájetvá Gayásse nisídápetvá (c. -sid-) ádittapariyáyadesanāya arahatte patitthápetvá tena arahantasaḥassena parivuto Bimbisáramamño dvinnam (din-?) paṭimñam mocessámīti (c. -miti) Rájagahanaṅgarúpacāre (c. -pácáro) Latthi-

vanuyyānaṃ gantvā Satthā kira āgato ti sutvā dvādasana-  
 hutehi (c. tvādasā-) brāhmaṇagahapatikehi saddhim āgatassa  
 raṃṇo madhuradhammakathaṃ kathento rājānaṃ ekadasaḥi na-  
 hutehi saddhim sotāpatti-phale patiṭṭhāpetvā ekaṇaḥutaṃ saraṇesu  
 patiṭṭhāpetvā puna divase Sakkena devaramṇā (c. -o) māṇa-  
 vavaṇṇaṃ gaḥetvā abhiṭṭhutaḡuṇo Rājagahaṇaṅgaram pavisitvā  
 rājanivesane katabhattakicco Veluvanārāmaṃ paṭiggahetvā tatth<sup>r</sup>  
 eva vāsaṃ kappesi, tattha naṃ Sāriputtamoggallānā upasaṃ-  
 kamimsu. Tatthāpi ayaṃ anupubbikathā: Anuppanne yeva hi  
 Buddhē Rājagahato avidūre Upatissagāmo Kolitagāmo dve  
 brāhmaṇagāmā, tesu Upatissagāme Rūpasāriyā nāma brāhma-  
 ñiyā gabbhassa patiṭṭhitadivase yeva Kolitagāme Moggallānā-  
 mabrāhmaṇiyāpi gabbho patiṭṭhaḥi, tāni kira dve pi kulāni  
 yāva sattamā kulaparivaddhā ābaddhaparibaddhā (?) saḥāyakān<sup>r</sup>  
 eva tāsāṃ dvinnam pi ekadivasaṃ (c. -da-) eva gabbhaparihā-  
 raṃ adaṃsu, tā ubho pi dasamāsaccayena (c. -ma-) putte vijā-  
 yimsu, nāmagahaṇadivase Sāribrāhmaṇiyā puttassa Upatissa-  
 gāmake jeṭṭhakulassa puttattā Upatisso ti nāmaṃ karimsu, itarassa  
 Kolitagāme jeṭṭhakulassa puttattā Kolito ti nāmaṃ karimsu; te  
 ubho vuddhim anvāya sabbasippānaṃ pāraṃ āgamaṃsu. Upa-  
 tissamaṇavassa kīlanatthāya nadim vā uyyānaṃ vā gamanakāle  
 pañca svannāsivikāsatāni (c. -nāni, c. addit: parivārā) honti,  
 Kolitamānavassa pañca ājamaṇarathasatāni (c. -tā), dve pi  
 janā pañcamānavakasataparivārā honti, Rājagahe ca anusam-  
 vaccharaṃ giraggasamajjaṃ nāma hoti, tesāṃ dvinnam pi  
 ekatṭhāne yeva mañcaṃ bandhanti, dve pi ekato va nisīditvā  
 samajjaṃ passantā hasitatṭhāne hasanti, saṃvegatṭhāne saṃvij-  
 janti, dāyaṃ dātum yuttatṭhāne dāyaṃ denti, tesāṃ iminā va-  
 niyāmena ekadivasaṃ samajjaṃ passantānaṃ pāripākagatassa  
 nāṇassa purimesu divasesu viya hasitatṭhāne hāso vā saṃ-  
 vegatṭhāne saṃvegajānaṃ vā dātum yuttatṭhāne dānaṃ vā  
 na (c. nā) hoti, dve pi pana janā evaṃ cintayimsu: kim ettha



oloketabbam atthi, sabbe v'ime appatte vassasate apannattika-  
 bhavam gamissanti (c. gamissati), amhehi pana ekamokkha-  
 dhammam pariyesitum vaddhatthi aarammanam gahetva nisidamsu  
 (c. nisidasu), tato Kolito Upatissam (c. -ssa) aha: samma Upatissa  
 na tvam amnesu divasesu viya hatthapahattho, anattamana-  
 dhātuko 'si, kin te sallakkhitan (c. sala-) ti; samma Kolita  
 etesam olokane saro nama n' atthi, niratthakam etam, attano  
 mokkhadhammam gavesitum vaddhatthi idam cintayanto nisinno  
 'mhi (c. mahi), tvam kim pana kasma anattamano ti; so pi  
 tath' eva aha; ath' assa attana saddhim ekajjhāsayatam natva  
 Upatisso aha: amhākam ubhinnam pi sucintitam, mokkha-  
 dhammam pana gavesantehi ekā pabbajjā laddhum vaddhati,  
 kassa santike pabbajjāma ti (c. si). Tena kho pana samayena  
 Saṅjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbā-  
 jakaparisāya saddhim. Te tassa santike pañca (c. -ā) māṇa-  
 vakasatāni sivikā ca rathe ca gahetvā gacchathā ti uyyojetvā  
 pañcahi pi satehi saddhim Saṅjayassa santike pabbajimsu,  
 tesam pabbajitakālatō (c. -lakato) paṭṭhāya Saṅjāyo lābhagga-  
 saggappatto ahosi, katipāhen'eva (c. -hevaneva) sabbam Saṅ-  
 jayassa samayam parimadditvā: ācariya tumhākam jānana-  
 samayo ettako va (c. ca) udāhu uttarim pi atthāti pucchimsu;  
 ettako va, sabbam tumhehi natan ti vutte cintayimsu: evam  
 sati imassa santike brahmacariyavāso va niratthako, mayam  
 yam mokkhadhammam gavesitum nikkhantā tam (c. so) imassa  
 santike uppādetum na sakkoma, mayam (c. -yā) kho pana  
 Jambudīpe (c. -o) gāmanigamarājadhāniyo carantā addhā  
 mokkhadhammadesakam kañci ācariyam labhissāma ti tato  
 paṭṭhāya yattha yattha paṇḍitasamaṇabrāhmaṇā atthāti vadanti  
 tattha tattha gantvā sākaccham karonti, tehi puṭṭhapañham aññe  
 kathetum na sakkonti, te pana tesam pañham vissajjanti, evam  
 sakalajambudīpam (c. -bū-) parigaṇhitvā nivattitvā sakatṭhānam  
 (c. -ṇ-) eva āgantvā: samma Kolita yo paṭhamam amatam

adhigacchati so ároacetú (c. -tum) ti katikaṃ akamsu; evaṃ tesu katikaṃ katvá viharantesu Satthá vuttánukkamena Rájagahaṃ patvá Veluvanaṃ paṭiggahetvá Veluvane viharati; tadā caratha bhikkhave cārikaṃ bahujanahitāyā ti ratanattayagunappakāsanatthaṃ uyyojitānaṃ ekasaṭṭhiyā arahantānaṃ antare pañcavaggiyānaṃ abbhantare Assajithero paṭinivattitvá Rájagahaṃ ágato puna divase páto va pattacīvaraṃ ádāya Rájagahaṃ piṇḍāya pávisi; tasmim samaye Upatissaparibbājako páto va bhattakiccaṃ (c. bhanta-) katvá Paribbājakārāmaṃ gacchanto therāṃ disvá cintesi: mayá evarúpo náma pabbajito na diṭṭhapubbo yeva, te (ye?) loke arahanto (-tá?) vá arahantamaggaṃ vá samāpanná, ayaṃ nesaṃ bhikkhu aññataro, yannúnāhaṃ imaṃ bhikkhuṃ upasaṃkamitvá puccheyyaṃ: k'ási (c. kamsi) tvaṃ ávuso, uddissapabbajito ko vá te Satthá kassa vá tvaṃ dhammaṃ rocesīti (c. karoc-); ath' assa etad aḥosi: akálo kho imaṃ bhikkhuṃ pañhaṃ pucchitum, antargharaṃ pavitṭho piṇḍāya carati, yannúnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ, atthikehi upaṃñātaṃ maggan ti therāṃ laddhapinḍapātaṃ aññataraṃ okāsaṃ gacchantāṃ disvá nisīditukāmataṃ (c. nīsid-) c' assa ñatvá attano paribbājakaṃ piṭṭhikaṃ paṃñāpetvá adási, bhattakiccapariyosāne pi'ssa attano kuṇḍikāya udakaṃ adási, evaṃ ácariyavattaṃ katvá katabhattakiccena therena saddhim madhurapaṭisanthāraṃ katvá evaṃ áha: paṭippasannāni (c. pavipp-) kho te (c. to) ávuso indriyāni, parisuddho chavivaṇṇo pariyodáto, k'ási tvaṃ ávuso, uddissapabbajito ko vá te Satthá kassa vá tvaṃ dhammaṃ rocesīti (c. -iti) pucchi; thero cintesi: ime paribbājaká náma sāsanaṃ paṭipakkhabhúta, imassa sāsane gambhīrataṃ dassessāmīti attano navakabhāvaṃ dassento áha: ahaṃ kho ávuso navo acirapabbajito adhunágato imaṃ dhammaṃ vinayaṃ na, náhaṃ sakkhissāmi vitthārena dhammaṃ desetun ti; paribbājako ahaṃ Upatisso náma, tvaṃ yathásattiyá (c. -sant-)

appam vá bahum vá vadatha, etam nayasatena nayasahassena  
 paṭivijjhitaṃ mayham bhāro ti cintetvā āha: appam vá bahum  
 vá bhāsassu (c. bahubhā-), attham űeva me brūhi, atthen'eva  
 me attho, kim kāhasi vyañjanam bahum ti; evam vutte therō:  
 ye dhammā hetuppabbhavā ti gātham āha; paribbājako paṭha-  
 mapadadvayam ēva sutvā saḥassanayasampanne sotāpattiphale  
 patitṭhahi, itaram padadvayam sotāpannakāle nitṭhāsi, sotāpanno  
 hutvā upariviseṣe appavattante bhavissati ettha kāraṇam ti  
 sallakkhetvā theram āha: bhante mā uparidhammadesanam  
 vaddhayittha, ettakam (c. etth-)eva hotu, kuhiṃ amhākaṃ Satthā  
 vasatṭi; Veluvane āvuso ti; tena hi bhante tumhe purato  
 ṭhātha, mayham eko saḥāyako atthi, amhehi ca amñamamñam  
 katikā katā: yo yo paṭhamam amatam adhigacchati so ārocetū  
 ti, aham tam paṭimñam mocetvā saḥāyakam (c. -mā-) gaḥetvā  
 tumhākaṃ āgamanamaggen' ēva Satthu santikam āgamiṣṣāmā  
 ti pañcapaṭiṭṭhitena therassa pādesu nipatitvā tikkhattupa-  
 dakkhiṇam (c. -nam) katvā theram uyyojetvā Paribbājakārāmā-  
 bhimukho agamāsi. Kolitaparibbājako tam dūrato vāgacchantam  
 disvā: ajja mayham (c. -ha) saḥāyakassa mukhavaṇṇena  
 amñadivasesu viya addhānena amatam adhigatam bhavissatṭi  
 amatādhigamam pucchi; so pi 'ssa: āvuso amatam atigatan  
 (adhi-?) ti paṭijānitvā tam eva gātham abhāsi; gāthāpari-  
 yosāne Kolito sotāpattiphale patitṭhahitvā āha: kuhiṃ kira  
 samma amhākaṃ Satthā vasatṭi; Veluvane kira samma, evam  
 no ācariyena (c. -ye) Assajittherena kathitaṃ ti; tena hi samma  
 āyama Satthāram passissāmā ti; Sāriputtatthero ca nām' esa  
 sadāpi ācariyapūjako, tasmā saḥāyakam evam āha: samma  
 amhehi adhigatam amhākaṃ ācariyassa Sañjayaparibbājaka-  
 ssāmi bujhamāno (-?) paṭivijjhissati, apaṭivijjhanto amhākaṃ  
 saddahitvā Satthu santikam gamissati, Buddhadesanam (c. -ddhā-)  
 hutvā (suttvā?) maggaṭivedham karissatṭi; tato pi dve pi  
 janā Sañjayassa santikam agamaṃsu, Sañjāyo te disvā va: kin

tátá koci vo amaggadesiko (amatamagg-?) laddho ti pucchi; áma ácariya laddho, Buddho loke uppanno, dhammo uppanno, saṅgho uppanno, tumhe tucche asāre (c. ás-) vicaratha, etha Satthu santikaṃ gamissámá ti; gacchatha (c. gaccha) tumhe, ahaṃ na sakkhissámīti; kimkáraṇá ti; ahaṃ mahájanassa ácariyo hutvá vicarim, tassa me antevásiváso cátiyá udakaṃ ca nibhá ca patti viya hoti (-?), na sakkhissám' ahaṃ antevásivásaṃ (c. -vásiṃvá) vasitun ti; má evaṃ kari ácariyá ti; hotu tátá (c. -a), gacchatha tumhe, náhaṃ sakkhissámīti; ácariya loke Buddhassa uppanna-kálato pattháya mahájano gandhamáládīhattho gantvá tam eva pújessati, mayam pi tatth' eva gamissáma, tumhe kim karissathá ti; tátá (c. -a) kin nu kho imasmim loke dandhá bahú udáhu paṇ-ḍitá ti; dandhá ácariya bahú, paṇḍitá náma katicī eva hontīti; tena hi paṇḍitá paṇḍitá samaṇassa Gotamassa santikaṃ gamissanti, dandhá dandhá mama santikaṃ ágamissanti, gacchatha (c. -etha) tumhe, náhaṃ gamissámīti; te paṃñāyissatha tumhe ácariyá ti pakkamimsu; tesu (c. te) gacchantesu Saṅjayassa parisá bhijji, tas-mim khāṇe árámo tuccho ahosi, so tucchaṃ árámaṃ disvá unhaṃ lohitaṃ chaddesi, tehi pi saddhim gacchantesu pañcasu paribbá-jakasatesu Saṅjayassa addhateyyasatāni nivattimsu, attano antevásikehi addhateyyehi paribbájakasatehi saddhim Veluvanaṃ agamaṃsu. Satthá catuparisamajjhe nisinno dhammaṃ (c. -ma) desento te dūrato va disvá bhikkhú ámantesi: bhikkhave dve saháyá ágacchanti Kolito ca Upatisso ca, etaṃ me sávakayugaṃ bhavissati aggāṃ bhaddayugaṃ ti; te Satthāraṃ vanditvá ekamantaṃ nisīdimsu, te Bhagavantaṃ etaḍ avocum: labhey-yāma mayam bhante Bhagavato santike pabbajjam, labheyyāma upasampadan ti; etha bhikkhavo ti Bhagavá avoca, svákkhāto Bhagavatá dhammo, caratha brahmacariyaṃ sammá dukkhassa antakiriyaṃ ti; sabbe iddhi mayapattacīvaradhará vassasatika-therá viya ahesum; atha nesaṃ parisáya cariyávasena Satthá dhammadesanaṃ vaddhesi, tthapetvá dve aggasávake avasesá



sabbapaṭhamam paṭivijjhitaṃ patthetvā adāsetti; kadā Bhagavā ti; suñissatha bhikkhave ti; āma bhante ti; bhikkhave ito ekanavutikappe Vipassī Bhagavā loke udapādi, tadā Mahākālo Cūlakālo ti dve bhātikā kuṭumbikā mahantaṃ sālīkhettaṃ vapāpesuṃ, ath' ekadivasaṃ Cūlakālo sālīkhettaṃ gantvā ekam sālīgabbhaṃ phāletvā khādi, atimadhuraṃ aḥosi, so Buddha-pamukhassa saṃghassa sālīgabbhaṃ dānaṃ dātukāmo hutvā jeṭṭhakabhātikaṃ (c. -bhāti) upasamīkamitvā: bhātika sālīkaṃ gabbhaṃ phāletvā Buddhānaṃ anucchavikaṃ katvā pavādetvā dānaṃ demā ti āha; kim vadesi, sālīgabbhaṃ phāletvā dānaṃ nāma n'eva atīte bhūtapubbaṃ nānāgate bhavissati, mā sassaṃ nāsayīti; so punappuna yāci yeva; atha naṃ bhātā: tena hi khettaṃ dve koṭṭhāse katvā mama koṭṭhāsaṃ amanasikatvā (c. anāmasi-) attano khettaḥkoṭṭhāse yaṃ icchasi (c. -ti) taṃ karohīti āha; so sādhu ti khettaṃ vibhajtvā bahumanusse haṭṭhakammaṃ yācitvā sālīgabbhaṃ phāletvā nirudake khīre paṇāpetvā sappimaḍḍhusakkarāhi yojetvā Buddhapamukhassa bhikkhusaṃghassa dānaṃ datvā bhattakiccapariyosāne: imaṃ bhante mama aggadānaṃ aggadhammaṃ sabbapaṭhamam paṭivedhāya saṃvattatū ti āha; Satthā evaṃ hotū ti (c. -īti) anumodanaṃ akāsi; so khettaṃ gantvā olovento sakalakhette (-ttaṃ?) kaṇṇikabaddhāhi viya sālīsīsehi sañchannaṃ disvā pañcavidhapītiṃ (c. -i) paṭilabbhitvā lābhā vata me ti cintetvā puthukakāle puthukaggaṃ nāma adāsi, dāyane dāyanaggaṃ veṇikaraṇe veggam (?) kalāpādisu kalāpaggaṃ khalaggaṃ khalabhaṇḍaggaṃ koṭṭhaggaṃ ti evaṃ ekasasse navavāre aggadānaṃ adāsi, tassa sabbavāre gahitaṭṭhānaṃ paripūri (c. -pu-), sassaṃ atirekaṃ uddhāpanasampannaṃ (?) aḥosi, dhammo (c. -e) nāma attānaṃ rakkhantaṃ rakkhati:

Dhammo haṃve rakkhati dhammacāriṃ,

dhammo suciṇṇe sukhaṃ āvaḥāti,

etā nisaṃso dhamme suciṇṇo (-?)

na duggatīṃ gacchati dhammacāriti.

Esa me Vipassisammásambuddhakále aggadhammañ paṭhamañ paṭivijjhitum patthento nava aggadánáni adási; ito satasahassa-kappamatthake pana Hamsavatínaṅgare (c. -ti-) Padumuttarabuddhakále pi sattáham mahádánam datvá tassa Bhagavato pádamúle nipajjitvá aggadhammassa paṭhamañ paṭivijjhanattham eva patthanam ṭhapesi; iti iminā patthitam eva mayá dinnam, náham mukham oloketvá demíti. Yasakulaputtapamukhá pañcapamñásajaná kiñ kammañ karimsu bhante ti; ete pi ekassa Buddhassa santike arahattam patthentá baḥum pumñakammañ katvá aparabháge anuppanne Buddhhe saḥáyaká hutvá ávagga-bandhanena pumñáni karontá (c. -o) anáthasaríráni paṭijaggantá vicarimsu, te ekadivasam gabbham itthim kálakatam disvá jhāpes-sámá ti susānam harimsu, etesu pañca jane tumhe jhāpethá ti susāne ṭhapetvá sesá (c. -a) gāmañ pavittá, Yasadārako (c. yadá-) tam saríram sūlehi vijjhitvá parivattetvá parivattetvá jhāpento asubhasamñam paṭilabhi, itaresam pi catunnam janānam: passatha bho imam saríram tattha tattha viddhastāñ cammam kabaragorúpañ (-?) viya duggandham patikkúlan ti dassesi, te pi tattha asubhasamñam paṭilabhimsu, te pañca pi janá gāmañ gantvá sesasaḥáyakānam kathayimsu, Yaso pana dārako geham gantvá mātāpitunnañ ca bhariyāya ca kathesi, te sabbam pi asubham bhāvayimsu, idam etesam pubbakāmañ (-kammañ?), ten'eva Yasassa itthágāre susānasamñam uppajji, tāya (c. tá) ca upanissayasampattiyá sabbesam visesádhigamo nibbatti; evam ime pi aṭṭanā patthitam eva labhimsu, náham mukham oloketvá dammíti. Bhaddavaggiyá saḥáyaká pana kiñ karimsu bhante ti; ete pi pubbabuddhānam santike arahattam patthetvá pumñáni katvá aparabháge anuppanne Buddhhe timsá dhuttá hutvá tuṇḍilovādam sutvá saṭṭhivassasahassáni pañcasfláni rakkhimsu, náham mukham oloketvá dammíti. Uruvelakassapādāyo pana bhante kiñ karimsú ti; arahattam eva patthetvá pumñāni karimsu, ito hi dvenavutikappe Tisso Phusso dve

Buddhá uppajjimsu, Phussabuddhassa Mahindo náma rájá pitá ahosi, tasmim pana sambodhim patte rañño kaniṭṭhaputto aggasávako purohitaputto dutiyasávako ahosi, rájá Satthu santikam gantvá jeṭṭhaputto me Buddho kaniṭṭhaputto aggasávako purohitaputto dutiyasávako ti te oloketvá mam'eva Buddho mam'eva dhammo mam'eva saṃgho ti namo tassa Bhagavato arahato sammásambuddhassá ti tikkhattum udánam udánetvá Satthu pádamúle nipajjivá: bhante idáni me navutivassasahassapari-mánassa áyuno koṭṭiyam ukkuṭikam nisídinvá niddáyanakálo viya, amñesaṃ gehadváram ágantvá yávâham jívami táva me cattáro paccaye adhivásethá ti patimñam gahetvá nibaddham buddhúpaṭṭhánam (c. -up-) karoti; rañño pana apare pi tayo puttá ahesum, tesu jeṭṭhassa pañca yodhasatáni pariváro maj-jhimassa tñi (c. ti-) kaniṭṭhassa dve, te mayam pi bhátikam bhojessámá ti pitaram okásam yácinvá punappuna yácantâpi alabbitvá paccante (c. -ccaya-) kupite tassa vúpasamattháya pesitá paccantam vúpasametvá pitu santikam ágamimsu, atha ne pitá áliṅginvá síse cumbitvá varam vo tátá dammíti áha, te sádhu devá ti varam gahinakam (?) katvá puna katipáhaccayena pitará ganhatha tátá varan ti vuttá: deva amhákam amñena kenaci attho n'atthi, ito paṭṭháya mayam bhojessáma, imam no varam dehíti áham su (c. ah-); na demi tátá ti; niccakálam adento satta samvaccharáni dethá ti; na demi tátá ti; tena hi cha pañca cattári tñi dve ekam samvaccharam satta máse cha máse pañca máse cattáro máse tayo máse dethá ti; na demi tátá ti; hotu deva, ekekassa no ekekam másam katvá tayo máse dethá ti; sádhu tátá, tena hi tayo máse bhojethá ti; tesam pana tinnam pi eko va koṭṭhágárika eko áyuttako, tassa dvádasanahutapurisapariváro (c. -tampu-), te te pakkosápetvá: mayam imam temásam dasasíláni gahetvá kásáváni nivásetvá Satthará saha vásam vasissáma (c. vass-), tumhe ettakam náma dánavaṭṭam (-vaddham ?) gahetvá devasikam navu-



tisahasānaṃ bhikkhūnaṃ yodhasaḥassassa ca no sabbam khā-  
 daniyaṃ bhojaniyaṃ samvatteyyātha, mayaṃ hi ito paṭṭhāya  
 na kiñci vakkhāma ti vadimsu, te tayo pi janā (c. -nāma) pari-  
 vārapurisasahassaṃ gaḥetvā dasasīlāni samādāya kāsāyanivat-  
 thā vihare yeva vasimsu, koṭṭhāgariko ca āyuttako (c. ay-) ca  
 ekato hutvā tinnam bhātikānaṃ koṭṭhāgārehi varena dānavaddham  
 gaḥetvā dānaṃ denti, kammakarānaṃ puttā yāgubhattādīnaṃ  
 pana atthāya rodanti, te tesam bhikkhusaṃghe anāgate yeva yāgu-  
 bhattādīni denti, bhikkhusaṃghassa bhattakiccāvasāne kiñci ati-  
 rekam na bhūtapubbaṃ, te aparabhāge dārakānaṃ demā ti attanāpi  
 gaḥetvā khādīsu (-dimsu?), manumñam āhāraṃ disvā adhiśasetum  
 nāsakkhimsu, pana (?) caturāsītisahasā ahesum, te saṃghassa  
 dinnam vaddham khādītva kāyassa bhedā pettavisaye nibbattimsu,  
 te bhātikā puna purisasahassena saddhim kālāṃ katvā devaloke  
 nibbattitvā devalokā devalokaṃ saṃsarantā dve navutikappe  
 khepesum; evaṃ te tayo bhātaro arahattaṃ patthentā (c. -o) tadā  
 kalyāṇadhammaṃ karimsu, te attanā patthitam eva labhimsu,  
 nāhaṃ mukhaṃ oloketvā dammi. Tadā pana tesam āyuttako  
 (c. ay-) Bimbisāro aḥosi, koṭṭhāgariko Visākho upāsako, tesam  
 kammakarā (c. -o) tadā petesu nibbattitvā sugatiduggativasena  
 saṃsarantā imasmim kappe cattāri buddhantarāni petaloke  
 yeva nibbattimsu, te imasmim kappe sabbapaṭhamāṃ uppan-  
 naṃ cattālisasahassāyukam (c. -ay-) Kakusandham Bhagavantam  
 upasaṃkamitvā: amhākaṃ āhāralabhanakālāṃ (c. -mā-) ācik-  
 khathā ti pucchimsu; mama tāva kāle na labhissatha, mama  
 pacchato mahāpaṭhaviyā yojanamattaṃ abhirūḥhāya Koṇāga-  
 manabuddho uppajjissati, taṃ puccheyyāthā (c. -athā) ti āha;  
 te tattakam kālāṃ khepetvā taṃ pucchimsu, so pi: mama  
 kāle na labhissatha, mama pana pacchato mahāpaṭhaviyā  
 yojanamattaṃ abhirūḥhāya Kassapabuddho uppajjissati, taṃ  
 puccheyyāthā (c. -athā) ti āha; te natavuttakam (?) kālāṃ khe-  
 petvā tasmiṃ uppanne taṃ pucchimsu, so pi: mama kāle na labhis-

sātha, mama pana pacchato mahāpaṭhaviyā yojanamattam abhirūhāya Gotamo Buddho nāma uppajjissati, tadā tumhākaṃ nātako Bimbisāro nāma rājā bhavissati, so Satthu dānam datvā tumhākaṃ pāpessati, tadā labhissathā ti āha; tesam ekabudhantaram svedivasam sadisam (?) ahosi. Te Tathāgate uppanne Bimbisāraramñño paṭhamadivasam dāne dinne rattibhāge bhe-ravasaddam katvā rañño attānam dassayimsu, so puna divase Veluvanam āgantvā Tathāgatassa tam pavattim ārocesi, Satthā mahārāja ito dve navutikappamatthake Phussabuddhakāle ete tava nātakā bhikkhusamghassa dinnavaddham khāditvā petaloke nibbattitvā saṃsaranā Kakusandhādayo Buddhhe pucchitvā tehi idaṃ c'idaṃ ca vuttā ettakam (c. etth-) kalam tava dānam paccāsim-samānā bhiyyo tava dāne dinne pattim (c.-i) alabhamānā evam evam akāmsū ti; kim pana bhante idāni pi dinne labhissantīti; āma mahārājā ti; Buddhapamukham bhikkhusamgham niman-tetvā puna divase mahādānam datvā bhante ito tesam petānam dibbannapānam sampajjatū ti pattim adāsi, tesam tam eva nibbatti, puna divase naggā hutvā attānam dassesun, rājā ajja bhante naggā hutvā attānam dassesun ti pucchi, vatthāni te na dinnāni mahārājā ti, puna divase Buddhapamukhassa samghassa cīvarāni datvā ito tesam dibbavatthāni hontū ti pāpesi, tam khaṇam (c.-a) ñeva nesam dibbavatthāni uppajjimsu, petatta-bhāvaṃ vijahitvā dibbattabhāvena saṇṭhaḥimsu, Satthā anu-modanam karontī (-to?) tirokuḍḍesu tiṭṭhantīti (?) tirokuḍḍānumo-danam akāsi, anumodanāvasāne caturāsītiyā pāpasahassānam dhammābhisampayo ahosi. Iti Satthā tebhātikajātīlānam vatthum kathetvā imam pi dhammadesanam āhari. Aggasāvakā pana bhante kim karimsū ti; aggasāvakabhāvāya patthanam karimsu, ito kappasatasahassādhikassa hi kappānam asamkheyyassa matthake Sāriputto brāhmaṇamahāsārakule nibbatti, nāmena Sarādamāṇavo nāma ahosi, Moggallāno gaḥapatimahāsārakule nibbatti, nāmena Sirivaddhakuṭumbiko (c.-iyo) nāma ahosi.

te ubho pi saḥapaṃsukḷitá saḥáyaká (c.-asá) ahesum; Saradamá-  
 navo pitu accayena kulasantakam mahádhanam (c.-dhá-) paṭipaj-  
 jítvá ekadivasam rahogato (c. rabh-) cintesi: aham idhalo-  
 kattabhavam eva jánami no paralokattabhavam, játasattánañ ca  
 maraṇam náma dhuvam, mayá ekam pabbajjam pabbajítvá  
 mokkhadhammagavesanam kátum vaddhatiti, so saḥáyakam  
 upasamkamitvá áha: samma Sirivaddhaka (c. -kam) aham  
 pabbajítvá mokkhadhammam gavesissámi, tvam mayá saddhim  
 pabbajitum sakkhissasīti; na sakkhissámi samma, tvam yeva  
 pabbajjáḥīti (c. -bhīti); so cintesi: paralokam gacchanto saḥáyam  
 (c. -ya) vá nātimitte vá gaḥetvá gato náma n' atthi, attaná  
 kataṃ attano va hotīti, tato ratanakotṭhágaram vivárapetvá  
 kapaṇiddhikavaṇibbakayácakānam mahádānam datvá pabba-  
 tapādam pavisitvá isipabbajjam pabbaji. Tassa eko dve  
 tayo ti evam anupabbajjam pabbajítá catusattatisaḥassamattá  
 jaṭilá ahesum, so pañca abhimñá aṭṭha ca samápattiyo nib-  
 battetvá tesam jaṭilānam kasiná parikkammañ ácikkhi, te  
 sabbe pañca abhimñá aṭṭha samápattiyo nibbatesum. Tena  
 samayena Anomadassinámabuddho loke udapádi, naṅgaram  
 Candavatí náma aḥosi, pitá Yasavasanto náma khattiyo, mātá  
 Yasodhará náma deví, bodhi ajjunarukkho, Nisabho ca Anomo  
 ca dve aggasávaká, Varuṇo náma upatṭhako, Sundará ca Su-  
 maná cá ti dve aggasáviká, áyu vassasatasahassam aḥosi, saríram  
 aṭṭhapaññásahatthubbedham, sarírapabhádvádasayojanam, pa-  
 ribhikkhusatasahassapariváro (c. -rá) aḥosi; so ekadivasam  
 paccúsakále mahákaruṇáya samápattito vuṭṭhaya lokam voló-  
 kento Saradatápasam disvá: ajja mayham Saradatápasasantikam  
 gatapaccayena dhammadesaná ca mahatí bhavissati, so ca agga-  
 sávakatṭhānam patthessati, tassa saḥáyako Sirivaddhasetṭhiku-  
 ṭumbiko dutiyasávakatṭhānam, desanāpariyosāne c'assa parivará  
 catusattatisaḥassá jaṭilá arahattam (c. -nt-) pápuṇissanti, mayá  
 tattha gantum vaddhatiti attano pattacivaram ádāya amnam

kiñci anámantetvá síso viya ekacaro hutvá Saradatápasassa ante-  
 vásikesu phaláphalatháya (c. -latváya) gatesu Buddhabhávam já-  
 nátú ti passantass' eva Saradatápasassa ákásato (c. -ko) otaritvá  
 paṭhaviyam patitṭhási, Saradatápasso Buddhánubhávañ c' eva sa-  
 ríranipphattiñ ca disvá lakkhaṇante sammāsītva: imehi lakkhaṇehi  
 samannágato náma agáramajjhe vasanto rájá hoti cakkavattí (c. -i),  
 pabbajanto loke vivattacchado sabbamñú Buddhó hoti, ayam puriso  
 nissamsayam (c. nissas-) Buddhó ti jánitvá paccuggamanam katvá  
 pañcapatitṭhiteṇa vanditvá ásanam paññápetvá adási, nisídi Bha-  
 gavá paññattásane, Saradatápasso pi attano anucchavikam ásanam  
 gahetvá ekamantam nisídi; tasmim samaye catusattatisahassá  
 jaṭilá paññitáni ojavantáni phaláphaláni gahetvá ácariyassa  
 santikam sampattá Buddhánam c' eva ácariyassa ca nisinná-  
 sanam oloketvá áhamsu (c. ah-): ácariya mayam imasmim  
 loke tumhehi mahantataro n' atthíti vicarāma, ayam puriso  
 tumhehi mahantataro mamñe ti; tátá kim vadetha, sásapena  
 saddhim atthasatthiyojanasatasahassubbedham Sinerum samam  
 kátum icchatha, sabbamñúbuddhena saddhim mama upamam  
 má karittha puttaká ti; atha te tápasá: sac' áyam issarasanto  
 abhavissa na amhákam ácariyo evarúpañ áharissatha, yáva  
 mahávat' áyam puriso ti sabbe pádesu pádesu patitvá sirasá  
 vandimsu; atha te ácariyo áha: tátá amhákam Buddhánam  
 anucchaviko deyyadhammo n' atthi, Satthá ca bhikkhácárove-  
 láyam idhágato, mayam yathábalam deyyadhammam dassáma,  
 tumhe yam yam paññitam phaláphalam tam tam áharathá ti  
 áññarápetvá hatthe dhovitvá sayam Tathágatassa patte patitṭhá-  
 pesi, Satthará phalapatiggaḥitamatte (c. -lamp-) devatá dibbojam  
 pakkhipimsu, so tápasso udakam pi sayam eva parissávetvá adási,  
 tato bhattakiccam katvá nisinne Satthari sabbe antevásike pakko-  
 sitvá Satthu santike sárāṇṣyakatham kathento nisídi (c. -si-);  
 Satthá: dve aggasávaká bhikkhusamghena saddhim ágacchantú  
 (c. -atú) ti cintesi, so (te?) Satthu cittam katvá (ñātvá?) satasa-

hassakhīṇāsavaparivārá (c. -vāp-) āgantvā Satthāraṃ vanditvā ekamantaṃ atthaṃsu, tato Saradatāpaso antevāsike āmantesi: tātā Buddhānaṃ nisinnāsanam pi nicasatasahassassa (c. -hassa; nīca-?) pi āsanam n'atthi, tumhehi ajja ulāraṃ Buddhasakkāraṃ kātum vaddhati, pabbatapādato vaṇṇagandhasampannāni (c. -nnā) pupphāni āharathā ti, kathan kālo papaṇco viya hoti iddhimato pana iddhivisayo ācinteyyā (?) ti muhuttamatten' eva te tāpasā vaṇṇagandhasampannāni pupphāni āharitvā Buddhānaṃ yojanappamaṇaṃ pupphāsanam paṃṇāpesum, ubhinnaṃ aggasāvakaṇaṃ tigāvutaṃ sesaṃ bhikkhūnaṃ addhayojanikāni bhedaṃ saṃghanavakassa usabhamattaṃ ahosi (?). Kathan ekasmiṃ assamapade tāva mahantāni āsanāni paṃṇattānti na cintetabbaṃ, iddhivisayo h' esa (c. bhesa). Evaṃ paṃṇattesu Saradatāpaso Tathāgatassa purato añjalim paggayha tthito: bhante mayhaṃ dīgharattaṃ hi tāya sukhāya imaṃ pupphāsaṇaṃ abhiruyha tthāthā (? c. thā) ti āha; nānāpupphaṇ ca gandhaṇ ca sannipātetvāna ekato pupphāsaṇaṃ paṃṇāpetvā idaṃ vacanam brūvi:

Idaṃ te āsaṇaṃ vīra paṃṇattaṃ tav' anucchavaṃ,  
mama cittaṃ pasādentō nisīda\* pupphamāsane.

Sattarattimdivaṃ Buddhō nisīdi pupphamāsane  
mama cittaṃ pasādetvā hāsavitvā sadevake ti.

Evaṃ nisinne Satthari dve aggasāvakā sesabhikkhū ca attano attano pattāsane nisīdimsu, Saradatāpaso mahantaṃ pupphachattaṃ gahe tvā Tathāgatassa matthake dhārento atthāsi, Satthā: jaṭilānaṃ ayaṃ sakkāro mahapphalo hotū ti nirodhasamāpattim samāpajji, Satthu samāpannabhāvaṃ natvā dve aggasāvakāpi sesabhikkhū pi samāpattim samāpajjimsu. Tathāgato sattāhaṃ nirodhasamāpattim samāpajjitvā nisinno, antevāsikā bhikkhācārakāle sampatte vanamūlaphalaṃ paribbuñjitvā sesakālaṃ Buddhānaṃ añjalim paggayha tithanti, Saradatāpaso

\* cod. nisīdi.

pana bhikkhácáram pi ágantvá pupphachattam dhárayamáno  
 va sattáham pítisukhena v́tinámesi. Satthá nirodhá vuttháya  
 dakkhiṇapasse nisinnam aggasávakam Nisabhattheram ámantesi :  
 Nisabha sakkárákaránam (c. -ramkára-) tápasánam pupphásaná-  
 numodanam karoh́iti cakkavattiramño santiká paṭiladdhamahá-  
 lābho maháyodho viya tuṭṭhamánaso sávakapáramíṇāṇe thatvá  
 pupphásánanumodanam árabhi. Tassa desanávasāne dutiyasáva-  
 kam ámantesi : tvam pi bhikkhú dhammam deseḥ́iti, Anomathero  
 Tepitakam Buddhavacanam sammasitvá dhammam kathesi ; dvin-  
 nam sávakánam desanáya ekassápi abhisamayo náhosi. Atha  
 Satthá aparimāṇe buddhavisese thatvá dhammadesanam árabhi  
 (c. -hi), desanávasāne ṭhapetvá Saradatápasam sabbe pi catusatta-  
 tisahassajaṭilá arahattam pápuṇimsu, Satthá etha bhikkhave ti  
 haṭṭham pasáresi, tesam távad eva kesamassum antaradháyi,  
 attha parikkhárá káyapaṭimukhá va ahesum, Saradatápasso  
 kasmá arahattam na patto ti : vikkhattacittattá ; tassa kira Bud-  
 dhánam dutiyásane nisíditvá sávakapáramíṇāṇe thatvá dham-  
 mam desayato aggasávakassa dhammadesanam sotum áradhha-  
 kálato paṭṭháya : aho vatāham pi anágate uppajjanakassa sásane  
 iminā sávakena paṭiladdham dhuram (c. dhú-) labheyyan ti  
 cittam uppajji, so tena parivitakkena maggaphalam (c. -mṃph-)  
 paṭivedham kátum násakkihi. Tathágatam pana vanditvá sam-  
 mukhe thatvá áha : bhante tumhákam anantarásane nisinno  
 bhikkhu tumhákam sásane ko náma hotíti ; mayá pavattitam  
 dhammacakkam anupavattento sávakapáramíṇāṇassa koṭippatto  
 soḷasa paṃṇá paṭivijjhítvá ṭhito mayham sásane aggasávako náma  
 eso ti ; bhante yaváyam (y'áyam ?) mayá sattáham pupphachattam  
 dhárentena sakkáro kato aham imassa phalena amṇam Sakkattam  
 vá Brahmattam vá na patthemí, anágate pana ayam Nisabha-  
 tthero viya ekassa Buddhassa aggasávako bhaveyyan ti pattha-  
 nam akási ; Satthá samijjhissati nu kho imassa purisassa patthaná  
 ti anágatam samṇāṇam pesetvá olokento kappasatasahassádhiham

.ekam asamkheyyam atikkamitvā samijjhanabhāvaṃ addasa, disvā  
 .Saradatāpasam āha: na te ayaṃ patthanā moghā bhavissati (c.  
 mogho vissati), anāgate pana kappasatasahassādhikam (c.-kānam)  
 .ekam asamkheyyam atikkamitvā Gotamo nāma Buddhō loke  
 .uppajjissati, tassa mātā Mahāmāyā nāma devī bhavissati, pitā  
 .Suddhodano nāma rājā bhavissati, putto Rāhulo nāma, upatthāko  
 .Ānando nāma, dutiyasāvako Moggallāno nāma, tvaṃ pan' assa  
 .aggasāvako dhammasenāpati Sāriputto nāma bhavissasīti (c. -tīti),  
 evaṃ tāpasam vyākari tvā dhammakatham kathetvā bhikkhusam-  
 .ghaparivuto ākāsam pakkhandi. Saradatāpaso pi antevāsikathe-  
 .rānam santikam gantvā saḥāyakassa Sirivaddhakuṭumbikassa  
 .sāsanaṃ pesesi: bhante mayham saḥāyakassa vadetha: saḥāya-  
 .kena te Saradatāpasena Anomadassibuddhassa pādamaṃḍale anā-  
 .gate uppajjanakassa Gotamabuddhassa sāsane aggasāvakaṭṭhānam  
 .patthitam tvaṃ dutiyasāvakaṭṭhānam patthehīti, evaṃ ca pana vatvā  
 .therehi puretaram eva ekapassena gantvā Sirivaddhakassa nivesa-  
 .nadvāre atthāsi, Sirivaddhako cirassam vata me ayyo āgato ti āsane  
 .nisīdāpetvā attanā nīcatare āsane nisinno, antevāsikapurisā pana vo  
 .bhante na paṇṇāyanti (c. -atīti) pucchi; āma samma amhākaṃ  
 .assamaṃ Anomadassī Buddhō āgato, mayaṃ tassa attano balena  
 .sakkāre (c. -are) akarimha, Satthā sabbesam dhammaṃ desesi, de-  
 .sanāpariyosāne ṭhapetvā maṃ sesā arahattaṃ patvā pabbajimsu,  
 .aham Satthu aggasāvakaṃ Nisabhattheraṃ disvā anāgate uppajja-  
 .nakassa Gotamabuddhassa nāma sāsane aggasāvakaṭṭhānam pat-  
 .thesim, tvaṃ pi tassa sāsane dutiyasāvakaṭṭhānam patthehīti; may-  
 .ham Buddhehi saddhim paricayo n' atthi bhante ti; Buddhehi sad-  
 .dhim kathanam mayham bhāro hotu, tvaṃ mahantaṃ adhissakka-  
 .raṃ sajjehīti; Sirivaddho tassa (c. ti-) vacanaṃ sutvā attano nivesa-  
 .nadvāre rājamānena atthakarīsamattaṃ ṭhānam samatalamkāre-  
 .tvā (?) vālikam okiritvā lājapaṇcamāni pupphāni vikiritvā nīluppa-  
 .lachadanam Buddhāsanaṃ paṇṇāpetvā sesabhikkhūnam (c.-kkhu-)  
 .pi āsanāni paṭiyādetvā mahantaṃ sakkārasammānam sajjetvā

Buddhānaṃ nimantanatthāya Saradatāpasassa saṃñāṃ adāsi, tāpaso Buddhapamukhaṃ bhikkhusaṃghaṃ gahe<sub>2</sub>tvā tassa nive<sub>2</sub>sanāṃ agamāsi, Sirivaddho pi paccuggamanāṃ katvā Tathāgatassa ha<sub>2</sub>tthato pattaṃ gahe<sub>2</sub>tvā maṇḍapaṃ pavesetvā pa<sub>2</sub>ññattāsanesu nisinnassa Buddhapamukhassa bhikkhusaṃghassa dakkhiṇodakaṃ datvā paṇṭabhojanena parivisitvā bhattakicca<sub>2</sub>pariyosāne Buddhapamukhaṃ bhikkhusaṃghaṃ mahāragehi vatthehi acchādetvā: bhante nāyaṃ ārab<sub>2</sub>bho appamattā kaṭṭhā<sub>2</sub>natthāya (-r) iminā va niyāmena (c. -naṃ) sattāhaṃ anukampaṃ karo<sub>2</sub>thā ti āha, Satthā adhi<sub>2</sub>vāsesi, so ten' eva niyāmena sattāhaṃ mahādānaṃ pavattetvā Bhagavantaṃ vanditvā añjalim<sub>2</sub> paggayha t<sub>2</sub>hito āha: bhante mama sa<sub>2</sub>hāyo Saradatāpaso yassa Satthu aggasāvako bhavejjan ti patthesi ahaṃ tass' eva duti<sub>2</sub>yasāvako bhaveyyan ti; Satthā anāgataṃ oloketvā tassa pattha<sub>2</sub>nāya samij<sub>2</sub>ghanabhāvaṃ disvā vyākāsi: tvaṃ ito kappasata<sub>2</sub>as<sub>2</sub>hassādhikaṃ asaṃkheyyaṃ atikkamitvā Gotamabuddhassa duti<sub>2</sub>yasāvako bhavissasīti, Buddhānaṃ vyākaraṇaṃ sutvā Sirivaddhako ha<sub>2</sub>tthapa<sub>2</sub>ha<sub>2</sub>ttho a<sub>2</sub>hosi, Satthā bhattānumodanaṃ katvā sa<sub>2</sub>parivāro vi<sub>2</sub>hāraṃ eva gato. Ayaṃ bhikkhave mama putthehi tadā patthitapathana<sub>2</sub>, te yathā patthitam eva labhimsu, nāhaṃ mukhaṃ oloketvā demiti. Evaṃ vutte dve aggasāvaka<sub>2</sub> Bhagavantaṃ vanditvā: bhante mayaṃ agāriyabhūtā samānā giraggasama<sub>2</sub>j<sub>2</sub>jadassanāya gatā ti yāva Assajitherassa santikā sotāpatti<sub>2</sub>phala<sub>2</sub>pa<sub>2</sub>ivedhā sabbaṃ paccuppannavatthum<sub>2</sub> kathetvā te mayaṃ bhante ācariyassa santikaṃ gantvā taṃ tumhākaṃ pādama<sub>2</sub>ūlaṃ ānetukāma<sub>2</sub> tassa laddhiyā nissārabhāvaṃ kathetvā idhāgamane ānisaṃsaṃ kathayim<sub>2</sub>ha, so: idāni mayhaṃ antevā<sub>2</sub>sivāso nāma cātiyā udakaṃ ca nibhāvappattisadisō (-r), na sak<sub>2</sub>khis<sub>2</sub>sāmi antevāsivāsaṃ vasitun ti vatvā: ācariya idāni mahājano<sub>2</sub> gandhamālādih<sub>2</sub>attho gantvā Satthāraṃ yeva pūjessati, tumhe<sub>2</sub> kathāṃ kathāṃ bhavissathā ti vutte: kim pana imasmiṃ loke paṇ<sub>2</sub>ḍitā ba<sub>2</sub>hū udāhu dandhā, dandhā ti kathite: tena hi paṇ<sub>2</sub>ḍitā



paṇḍitá samañassa Gotamassa santikaṃ gamissanti, dandhá dandhá mama santikaṃ ágamissanti, gacchatha tumhe ti vatvá ágantum n'atthi bhante ti. Tam sutvá Satthá: bhikkhave Sañjāyo attano micchádiṭṭhitáya asáram sáro ti sáraṇ ca asáro ti gaṇhi, tumhe pana attano paṇḍitatáya sáram sárato asáram asárato ñatvá asáram paḥáya sáram eva gaṇhitthá (c. -itvá) ti vatvá imá (c. -am) gáthá (c. -am) abhási: Asáre etc. Tattha asáre sáramatino cattáro paccayá (?) dasavatthuká micchádiṭṭhiká tassá upanissayabhúta dhammadesaná ti, ayaṃ asáro náma, tasmim sáraditthino ti attho; sáre ca asáradassino ti dasavatthuká sammádiṭṭhikassa (-ká tassá?) upanissayabhúta dhammadesaná ti, ayaṃ sáro náma, tasmim náyaṃ sáro ti asáradassino; te sáran ti te pi tam micchádiṭṭhigahaṇaṃ gaḥetvá ṭhitá ká-mavitakkádínāṃ vasena micchásamkappagocará hutvá sīlasáram samádhisáram paññásáram (c. addit: vimuttisáram) vimuttiñāṇa-dassanásáram paramatthasáram nibbánaṇ ca nádhigacchanti; sáraṇ cá ti tam eva sīlasáradisáram sáro náma ayaṃ vuttappakáraṇ ca asáram asáro ayaṃ ti ñatvá; te sáran ti te paṇḍitá evaṃ sammádassanaṃ gaḥetvá ṭhitá nekkhammasamkappádínāṃ (c. -na) vasena sammásamkappagocará hutvá tam vuttappakáraṃ sáram adbhigacchanti... Gáthāpariyosāne baḥú (c. -u) sotāpattiphaládīni pápuṇimsu, sannipatitānaṃ sātthiká desanā aḥosīti. Aggasāvaka vatthum.

Ca asáradassino cfr. notam ad ca amatt- v. 7. Præterea cfr. vv. 31-32 et vv. 317-19.

Gogerly: Those who regard evil as good, or good as evil, will never attain to excellence, but are nurtered in error. Those who know good to be good, and evil to be evil, will attain to excellence, being nourished by truth.

**v. 13-14.** Locus: Jetavanaṃ. Persona: Nando.

... Bhávanárahitattá abhávitaṃ cittam pi rágo sama-

tivijjhati, na kevalam rágo va dosamohamánádayo sabbakilesá tathárúpañ cittañ ativijjhanti yeva; subhávitan ti samathavipassanábhāvanāhi (c. -bhi) subhāvitam...

Yathāgārañ recita yathā agārañ. Vuṭṭhi samati-vijjhati pæon primus non permissus vuṭṭhī legendo evitari potest ad instar v. 24 satīmato, v. 25 abhikīrati, v. 49 munī, v. 60 rattī etc. Vuṭṭhi na samativijjhati cfr. notam ad viharantañ v. 7. H. l. cod. C vuṭṭhī exhibet.

Gogerly: As the rain completely penetrates the ill-thatched roof, so will lust completely subdue the unmeditative mind. As the rain cannot penetrate the well-covered roof, so lust cannot overcome the contemplative mind.

**v. 15.** Locus: Veluvanañ. Persona: Cundasūkariko.

... Akatañ vata me kalyānañ katañ pápañ ti ekaso ten' eva (c. ekaseteva) maraṇasamaye idha socati idam (c. idham) assa (adde: idha) kammaśocanañ, vipākañ anubhonto pana pecca socati idam assa paraloke vipākaśocanañ ... disvā kammakiliṭṭham attano kiliṭṭhakammañ passitvā...

Gogerly: The sinner mourns in this world, and he will mourn in the next world. In both worlds he has sorrow; he grieves, he is tormented, perceiving his own impure actions.

**v. 16.** Locus: Jetavanañ. Persona: dhammikaupāsako.

Tattha kata puñño ti nānappakārassa kusalassa kārako puggalo akatañ vata me pápañ katañ kalyānañ ti idha kammamodanena pécca vipākamodanena modati ... kammavisuddhiñ ti dhammikaupāsako pi attano kammavisuddhiñ (c. -ddhi) puññakammasampattiñ (c. -tti) disvā kálakiriyato pubbe idhaloke pi modati kálañ katvā idāni paraloke pi modati atimodati yevā ti...

Pecca gerundium verbi i præfixo pa, sanscritice pretya sonat. De metro hujus versus et sequentium appendicem vide.

Gogerly: The virtuous man rejoices in this world, and he will rejoice in the next world. In both worlds he has joy; he rejoices, he exults, perceiving his own virtuous deeds.

**v. 17.** Idha tappatīti imaṃ dhammadesanaṃ Saṭṭhā Jetavane viharanto Devadattaṃ ārabba kathesi. Devadattassa vatthum pabbajjāto paṭṭhāya yāva paṭhavippavesanā Devadattaṃ ārabba bhāsītāni sabbāni jātakāni vitthāretvā kathitaṃ; ayaṃ paṇ' ettha saṃkhepo: Saṭṭhari Anupiyaṃ nāma Mallānaṃ nigamaṃ (c. nigamotaṃ) nissāya Anupiyambavane viharante yeva Tathāgatassa lakkaṇapaṭiggaḥana-divase yeva asītisaḥassehi nātikulehi rājā vā hotu Buddhō vā khattiyparivāro vicarissatīti asītisaḥassaputtā paṭimāṇā; tesu yebhuyyena pabbajitesu Bhaddiyaṃ rājānaṃ Anuruddhaṃ Ānandaṃ Bhaguṃ Kimbilaṃ Devadattaṃ ti ime cha Sakke apabbajante disvā: mayaṃ attano putte pabbājema, ime cha Sakyānaṃ (c. -na) nātakā maṃñe tasmā na pabbajantīti kathaṃ samuṭṭhāpesuṃ; atha kho Mahānāmo Sakko Anuruddhaṃ upasaṃkamitvā: tāta (c. -ā) amhākaṃ kulā pabbajitena n' atthi, tvaṃ vā pabbaja ahaṃ vā pabbajissāmīti āha. So pana sukhumālo hoti sampannabhogo, n' atthīti (c. -iti) vacanam pi tena na sutapubbaṃ, ekadivasaṃ hi tesu chasu khattiyesu gulikālaṃ (c. -ā) klāntesu Anuruddho pūpe parājito pūvatthāya paḥiṇi, ath' assa mātā pūve sajjetvā paḥiṇi, te khādītva puna klāṃsu, punappuna tass' eva parājayo hoti, mātā paṇ' assa paḥite tikkhattuṃ pūve paḥiṇitvā catutthavāre pūvaṃ n' atthīti paḥiṇi, so n' atthīti (c. -iti) vacanassa asutapubbattā esāp' ekā pūva-vikati (c. -f) bhavissatīti maṃñamāno natthipūvaṃ me āharathā ti pesesi, mātā paṇ' assa natthipūvaṃ pana ayyo dethā ti vutte mama puttena (c. -te) n' atthīti padaṃ na sutapubbaṃ iminā pana upāyena etam atthaṃ jānāpessāmīti tucchaṃ suvaṇṇapātīm

amñāya (c. añāya) suvaṇṇapātiyā paṭikujjivā pesesi. Nagara-  
 pariggāhikā devatā cintesum: Anuruddhasakkena annahārakāle  
 attano bhāgabhattan upariṭṭhapacceka**buddhassa** datvā n'atthīti  
 (c. -iti) me vacanassa savanam mā hotú (c. -u) ti bhojanupattiyā  
 (c. addit: na) jānanam mā hotú (c. -u) ti patthanā katā, sacāyaṃ  
 tucchapātim passissati (c. -si) devasamāgamam pavisitum na labhis-  
 sāma (c. -bhassāmi) sīsam (c. si-) pi no sattadhā phāleyyā ti, aha-  
 taṃ pātim dibbapūvapunnam akāmsu, tassā gulamaṇḍale tha-  
 petvā ugghāṭitamattāya pūvagandho sakalanaṅgare chādetvā  
 ṭhito pūvakaṇḍam mukhe ṭhapitamattam eva sattarasaharaṇiyo  
 sahaṣsāni anupari (?), so cintesi: nāhaṃ nāhaṃ mātupiyo, ettakaṃ  
 me kālaṃ imaṃ natthipūvaṃ nāma na paci, ito paṭṭhāya amñaṃ  
 pūvaṃ nāma na khādessāmīti geḥaṃ gantvāpi mātaraṃ pucchi:  
 amma tumhākaṃ ahaṃ piyo appiyo ti; tāta ekakkhino akkhiṃ  
 viya ca hadayaṃ viya ca atipiyo me ti; aha kasmā ettakaṃ  
 (c. ettamkām) kālaṃ mayhaṃ natthipūvaṃ na pacittha amma ti;  
 sā culūpaṭṭhākaṃ pucchi: aha (atthi?) kiñci pātiyaṃ tātā ti;  
 paripunnā (c. -am) ayyo pāti pūvehi, evarūpā pūvā nāma na  
 diṭṭhapubbā ti; sā cintesi: mayhaṃ putto pumhāvā katābhi-  
 nīhāro bhavissati, devatāhi pātim pūretvā pūvā pahitā bha-  
 vissantīti (c. -atfni); aha naṃ putto: amma ito paṭṭhāyāhaṃ  
 amñaṃ pūvaṃ nāma na khādissāmi, natthipūvaṃ eva paceyyāssīti  
 (c. -as-); sāpi 'ssa tato paṭṭhāya pūvaṃ khādikutāmusmīti vutte  
 tucchapātim eva amñāya pātiyā paṭikujjetvā pesesi, yāva agāra-  
 majjhe vasi tāv'assa devatā pū (pūve?) pahiṇimsu. So ettakaṃ  
 pi ajānanto va pabbajjaṃ nāma kiṃ jānissati, tasmā: kā esā pa-  
 bbajjā nāmā ti bhātaraṃ pucchitvā ohāritakesamussukāsāya-  
 vatthena kanthatthare vā bidalamaṇḍake vā nipajjitvā piṇḍāya  
 carantena vihāritabbaṃ (c. -vihāt-) esā pabbajjā nāmā ti vutte:  
 bhātika ahaṃ sukhumālo, nāhaṃ sakkhissāmi pabbajitun ti āha;  
 tena hi tāta kammantaṃ (c. kim-) uggaḥetvā gharāvāsaṃ vasa  
 (c. -i) na hi sakkā amhesu ekena apabbajitun ti; aha naṃ ko esa

kammanto nāmá ti pucchitvá,— bhattuttthánatthánam pi ajánanto kulaputto kammantañ nāma kiñ jánissati, ekadivasam hi tiñṇam khattiyānam kathá udapádi: bhattañ nāma kuhiñ utthahit̐ti, Kimbilo áha: koṭṭhe utthahit̐ti, atha nañ Bhaddiyo: tvañ bhattuttthánatthánam na jánasi, bhattañ nāma ukkhaliyam utthahut̐ti áha, Anaruddho: tumhe dve pi na jánátha, bhattañ nāma ratanamakulāya suvaṇṇapátियam utthahat̐ti áha; tesu kira ekadivasam Kimbilo koṭṭhato víhi (c. -i) otariyamāne disvá ete koṭṭhe va játá ti samñi (c. sañi) ahosi, Bhaddiyo ekadivasam ukkhalito bhattañ vaḍḍhiyamānam disvá ukkhaliyam ñeva uppannañ ti samñi (c. -i) ahosi, Anuruddhena pana n'eva víhi (c. -i) koddhentá na bhattañ pacantá (c. pavanatá) na vaḍḍhentá ditthapubbá, vaḍḍhetvá pana purato thapiyam (—mānam ?) eva passati, so bhuñjitukámakāle bhattañ pátियam utthahat̐ti samñam akási, evañ tayo pi bhattuttthánatthánam na jánanti; — tenāyam ko esa ko esa kammanto nāmá ti pucchitvá paṭhamam khettañ kasápetabban ti ádikam samvacchare samvacchare kat-tabbakiccañ sutvá kadá kammantānam anto paññáyissati kadá mayam appossukká (c. -o) bhoge bhuñjissámá ti vatvá kammantānam aparíyantatáya akkhayatáya tena hi tvañ ñeva gharávásam vasa na mayham ekena attho ti mátaram upasamkamitvá anujánáhi (c. -bhi) mañ amma pabbajissam̐ti vatvá táya tikkhattum paṭikkhipitvá sace te sahayako Bhaddiyarájá pabbajati tena saddhim pabbajáhi (c. -bhiti) vutte tañ upasamkamitvá mama kho samma pabbajjá tava paṭibaddhá ti vatvá tañ nánappa-kárehi samñápetvá sattame divase attaná saddhim pabbajanattháya paṭimñam (c. paṭiñ-) gañhi. Tato Bhaddiyo Sakkhirájá Anuruddho Ánando Bhagu Kimbilo Devadatto ti ime cha khattiyá Upálikappakasattamá devá viya dibbasampattim sattáham anubhavitvá uyyānam (c. -na) gacchantá viya caturaṅginiyá senáya nikkhamitvá paravisayam patvá rájánáya senam (c. -á) nivattetvá paravisayam pakkamimsu, tattha cha khattiyá attano attano ábha-

ranāni omuñcitvā bhaṇḍikam katvā haṇḍabhaṇe (?) Upāli nivat-  
 tassu alaṃ te ettakam jīvikaṃ ti tassa adamsu, so tesam pādamūle-  
 pavaddhetvā paridevitvā ānam (c. a-) atikkamitum asakkontout-  
 thāya nivatti, tesam vijātakāle vanam ārodanappattam viya paṭhavi  
 kampamānakārappattā viya aḥosi (-?). Upāli thokam nivattitvā :-  
 caṇḍā kho sākhiyā iminā kumārā nipphātita ti ghāteyyum pi-  
 mam, ime hi nāma Sakyakumārā evarūpaṃ sampattim paḥāya  
 imāni anagghāni ābharaṇāni khelapiṇḍam viya chaddhetvā pa-  
 bbajissan ti kimaṅgapanābhantibhaṇḍikam (-?) muñcitvā tāni ābha-  
 ranāni rukkhe laggetvā atthikā (c.-kāya) gaṇhantū (c. gaṇhantu) ti  
 vatvā tesam santikam gantvā tehi kasmā nivatto 'siti puṭṭho-  
 tam attham ārocesi, atha naṃ te ādāya Satthu santikam gantvā :-  
 mayam (c.-yham) bhante Sākiyā nāma mānanissitā, ayaṃ amhākaṇṭ-  
 ḍiḡharattam parivārako, imam paṭhamataram pabbājetha, mayam  
 assa paṭhamataram abhivādanādīni karissāma, evaṃ no māno-  
 nimmādayissatthi vatvā paṭhamataram pabbājetvā pacchā sayam  
 pabbajimsu, tesu āyasmā Bhaddiyo ten' ev' antaravassena (c.-eva)  
 tevijjo (c. addit : te) aḥosi, āyasmā Anuruddho dibbacakkhuko hutvā  
 pacchā Mahāpurisavittakassuttaṃ sutvā arahattam pāpuṇi, āyasmā  
 Ānando sotāpattiṭṭhale patiṭṭhaḥi, Bhagutthero ca Kimbila-  
 thero ca aparabhāge vipassanam vaddhetvā arahattam pāpu-  
 nimsu, Devadatto puthujjanikam iddhiṃ patvā, — aparabhāge  
 Satthari Kosambiyam viharante sāvakasaṃghassa Tathāgatassa  
 mahanto lābhasakkāro nibbatti, vatthabhesajjādihattā manussā  
 viḥāram pavisitvā: kuhiṃ Satthā kuhiṃ Sāriputtatthero kuhiṃ  
 Moggallāno kuhiṃ Mahākassapatthero kuhiṃ Bhaddiyatthero  
 kuhiṃ Anuruddhatthero kuhiṃ Ānandatthero kuhiṃ Bhagutthero,  
 kuhiṃ Kimbilatthero ti asītiyā mahāsāvakānam nisinnatṭhānam  
 oloketvā vicaranti, Devadattatthero kuhiṃ nisinno vā ṭhito vā  
 ti vattāpi n' atthi, so cintesi: aham etehi saddhiṃ yeva pa-  
 bbajito, ete hi khattiyapabbajitā aham pi khattiyapabbajito,  
 lābhasakkārahattā manussā ete pariyesanti mama nāman-

ga<sub>h</sub>etāpi n'atthi, kena nu kho saddhim ekato kam pasādetvā mama lābhasakkāraṃ nibbatteyyan ti tassa etad aho<sub>s</sub>i: ayaṃ rājā Bimbisāro paṭhamadassanen'eva ekādasahi navuttehi saddhim sotāpattiphale patiṭṭhito, na sakkā (c. -ka) etena saddhim ekato bhavitum, Kosalaramñā (c. -o) ca saddhim na sakkā, ayaṃ kho pana rañño putto Ajātasattussa uccheṇge nisīditvā kumārassa ci (-?) guṇadose na jānāti, etena saddhim ekato bhavissāmīti Kosam-bito Rājagahaṃ gantvā kumāravaṇṇaṃ abhinimminivā cattāro āsivise catusu haṭṭhapādesu ekaṃ gīvāya pilandhitvā ekaṃ sīse cumbaṭakaṃ katvā ekaṃ ekaṃsaṃ karitvā imāya abhi-mekhalāya ākāsato oru<sub>y</sub>ha Ajātasattussa uccheṇge nisīditvā (c. -sid-) tena hi tena ko 'si tvaṃ ti vutte ahaṃ Devadatto ti vatvā tassa bhayavinodanattaṃ taṃ attabhāvaṃ paṭisaṃgha-ritvā saṃghātipattacīvaradharo purato thaṭvā taṃ pasādetvā lābhasakkāraṃ nibbattesi, so lābhasakkārābhībhu<sub>t</sub>o (c. -bhuto) ahaṃ bhikkhusaṃghaṃ pariha<sub>r</sub>issāmīti pāpakaṃ cittaṃ uppādetvā saha cittuppādena iddhito parihāyivā Satthāraṃ Velu-vanavihāre sarājikāya parisāya dhammaṃ desentaṃ vanditvā utthāyāsana<sub>2</sub> (c. -nāya) añjalim paggayha: Bhagavā bhante etara<sub>h</sub>i jīṇo vuddho mahallako appossukko diṭṭhadhammasukhavihāraṃ anuyuñjatu, ahaṃ bhikkhusaṃghaṃ pariha<sub>r</sub>issāmi, niyyādetha (c. -yyo-) me bhikkhusaṃghaṃ ti vatvā Satthārā khelāsikavādena apasādetvā paṭikkhitto anattamano imaṃ paṭhamaṃ Tathāgate āghātaṃ bandhitvā apakkami, ath' assa Bhagavā Rājagahe pabbājakapakāsaniyakammaṃ kāresi, so pariccatto 'dāni ahaṃ samaṇena Gotamena, idāni 'ssa anattaṃ karissāmīti Ajāta-sattum upasaṃkamitvā āha: pubbe kho kumāramanussā dīghāyukā etara<sub>h</sub>i appāyukā, thānaṃ kho paṇ'etaṃ vijjati yaṃ tvaṃ kumāro va samāno kālaṃ kareyyāsi, tena hi tvaṃ kumāra pitaraṃ haṇtvā rājā ho<sub>h</sub>i, ahaṃ Bhagavantaṃ haṇtvā Buddho bhavissāmīti vatvā tasmim rajje patiṭṭhite Tathāgatassa vadhāya purise (c. -o) payojetvā tesu sotāpattiphalaṃ patvā nivattesu sayāṃ

Gijjhakūṭaṃ abhiruḥitvā ahaṃ eva samaṇaṃ Gotamaṃ jīvitaṃ voropessaṃti silaṃ pavijjhitvā ruhiruppadakammaṃ (?) katvā imināpi upāyena māretuṃ asakkonto puna nālagiriṃ (c. -i) vissajjāpesi, tasmim āgacchante Ānandathero attano jīvitaṃ Satthu pariccajitvā purato aṭṭhāsi. Satthā nāgaṃ dametvā naṅgarā nikkhamitvā viḥāraṃ āgantvā anekasaḥassehi upāsakehi abhibhaṭamahādānaṃ paribhuñjitvā tasmim divase san-nipatitānaṃ aṭṭhārasakotisaṃkhānaṃ Rājagahavāsinaṃ anupubbikathaṃ kathetvā caturāsītiyā pānasahassānaṃ dhammābhisamaye jāte: aho mahāguṇo āyasmā Ānando tathārūpe nāma haṭṭhināṅge āgacchante attano jīvitaṃ pariccajitvā (c. -ji) Satthu purato aṭṭhāsīti therassa guṇakathaṃ sutvā: na bhikkhave idāṇ' eva pubbe p'esa mam' aṭṭhāya jīvitaṃ pariccadi yevā ti vatvā bhikkhūhi yācito Cūlahamsamahāhamsakakkatājātakāni kathesi. Devadattassāpi kammaṃ n'eva rathā (tathā?) rañño mārāpitattā na vadhakānaṃ payojitattā na silāya (c. sil-) paviddhattā pākaṭaṃ aḥosi yathā nālagirihaṭṭhino vissajjitattā; tadā hi mahājano: rājāpi Devadatten' eva mārāpito vadhakā yojitā silāpi apaviddhā, idāni pana tena nālagiri vissajjāpito, evarūpaṃ nāma pāpaṃ gaḥetvā rājā vicaratīti kolāhalaṃ akāsi; rājā mahājanassa kathaṃ sutvā pañca thālipākasaṭāni hārāpetvā na puna tass' upaṭṭhānaṃ agamāsi, naṅgarā pi 'ssa kulaṃ upagatassa bhikkhāmattam pi na adamsu, so pariḥṇalābhassakkāro ko.ḥamṇena (?) jīvītukāmo Satthāraṃ upasaṃkamitvā pañca vatthūni yācitvā Bhagavatā alaṃ Devadatta yo icchatī āraṃṇako hotū ti paṭikkhitto: kassāvuso vacanaṃ sobhanaṃ, kiṃ Tathāgatassa udāhu mama, ahaṃ hi ukkaṭṭhavasena evaṃ vadāmi sādhu bhante bhikkhu yāvajjivaṃ āraṃṇako assa, piṇḍapātikā paṃsukūlikā rukkhamūlikā macchamaṃsaṃ (c. -sa) na khādeyyun ti yo (c. so) dukkhā muñcitukāmo so mayā saddhim āgaccha (-tu?) gacchatū (c. -tu) ti vatvā pakkāmi; tassa vacanaṃ sutvā ekacce navapabbajitā mandabuddhino kalyāṇaṃ Deva-



datto áha etena saddhim vicarissámá ti tena saddhim ekato ahesum ;  
 iti so pañcasatehi bhikkhúhi saddhim (c. addit: tehi bhikkhúhi  
 saddhim) tehi pañcahi vatthúhi lúkhappasannam (c. lu-) jánam  
 samñāpento kulesu vimñāpetvá bhuñjanto saṅghabhedáya parak-  
 kami,so Bhagavatá saccam (c. -á) kira tvam Devadatta saṅghabhe-  
 dáya parakkamasi cakkabhedáyá ti puṭṭho saccan ti vatvá garuko  
 (c. -rá-) kho Devadatta saṅghabhedo ti ádfhi (c. -ihi) ovadito pi  
 Satthu vacanam anádiyivá pakkanto áyasmantañ Ánandañ Rája-  
 gahe piṇḍáya carantañ disvá: ajja tagge dánáham ávuso Ánanda  
 amñateva Bhagavatá amñatra bhikkhusaṅgho (-?), uposatham  
 karissámi saṅghakammañ karissámīti áha, thero tam attham  
 Bhagavato árocesi, tam veditvá Satthá uppannadhammasaṅgho  
 va gova(?) hutvá: Devadatto sadevakassa lokassa anathanis-  
 sitaṁ attano Avścimhi paccanakammañ karotīti parivitakketvá:

Sukarāni\* asádhúni attano aḥitāni ca,

yañ ve hitaṁ ca sádhun ca tañ ve paramadukkaran ti\*  
 imañ gátham vatvá puna imañ udānam udānesi:

Sukaram<sup>b</sup> sádhuná<sup>c</sup> sádhū, sádhū pápena dukkaram ;

pápañ pápena sukaram<sup>b</sup>, pápañ ariyeḥi dukkaran ti.

Atha kho Devadatto uposathadivase attano parisáya saddhim  
 ekamantañ nisídítvá: yass' imāni pañca vatthúni khamanti so  
 salákam gaṇhatú (c. -ntu) ti vatvá pañcasatehi (c. -te) Vajjiputtehi  
 (c. -oḥi) navakehi appakataṁñúhi salákáya gahitáya saṅgham  
 bhindítvá te (c. tehi) bhikkhú ádáyā Gayásisañ agamási, tassa tattha  
 gatabhávañ sutvá Satthá tesam bhikkhúnañ ánayanattháya dve  
 aggasávae pesesi, tattha gantvá áha: desanápátiháriyáñusá-  
 saniyañ ca iddhipátiháriyáñusásaniyañ ca anusásanta te amatañ  
 páyetvá ádáyā kásenāgamimsu (-yáká-?), kokáliko pi kho  
 uṭṭhehi ávuso Devadatta níte te bhikkhú Sáriputtamoggallānehi  
 tvam mayá vutte (-?): má ávuso Sáriputtamoggallāne vissási,  
 pápicchá Sáriputtamoggallána. pápikānañ icchānañ vaságatá

\* V. Dhpd. v. 163. \* cod. súkarāni. <sup>b</sup> cod. súkaram. <sup>c</sup> cod. sádhuna.

ti vatvá chaṇṇukena (jannu-?) haḍayamajjhe paḥaritassa tatth' eva unhaṃ lohitaṃ mukhato uggaji. Áyasmantaṃ pana Sāriputtaṃ bhikkhusaṃghaparivutaṃ ākāsaṇāgacchantāṃ disvā bhikkhū āhaṃsu: bhante āyasmā Sāriputto gamanakāle attadutiyo va (c. ca) gato idāni (c. -na) mahāparivāro āgacchanto sobhatti; Sattā: na bhikkhave idān' eva tiracchānayaṇiyaṃ nibbattakāle pi mama putto mama santikaṃ āgacchanto sobhati yevā ti vatvá:

Hoti sīlavataṃ attho paṭisanthāravuttinaṃ \*:

Lakkhaṇaṃ passa áyantaṃ nātisaṃghapurakkhataṃ,  
atha passas' imaṃ Kālaṃ suvihānaṃ va nātihīti  
idaṃ jātaṃ kathesi. Puna bhikkhūhi bhante Devadatto kira dve aggasāvake ubhosu passesu nisīdāpetvā Buddhahīhāya dhammaṃ desessāmti tumhākaṃ anukiriyaṃ karīti (c. -iti) vutte: na bhikkhave idān' eva pubbe p' esa mama anukiriyaṃ kātum vāyami na pana sakkhīti vatvá:

Api Vīraka passehi <sup>b</sup> sakunaṃ mañjubhāṇakaṃ  
mayúragīvasaṃkāsaṃ patim mayhaṃ Savitthakaṃ.

Udakathalacarassa <sup>c</sup> pakkhino

niccaṃ āmakamacchabhajino

tassānukaraṃ Savitthako

sevāle paligunthito mato ti

ādinā jātaṃ kathetvā aparāparesu pi divasesu tathārūpim eva kathaṃ ārabha:

Ācāratāyaṃ vitudaṃ vanāni

kaṭṭharukkhesu asārakesu

ath' assa dākhadiraṃ jātasāraṃ

yatthamhi dāgarulā uttamamgan ti;

Lasī ca te nipphalitā matthako ca vidalito,

sabbā te phāsukā bhaggā idāni kho tvaṃ samma virocasi (<sup>-?</sup>)

ca (c. va) evaṃ ādīni jātakāni kathesi. Puna akataṃnū Deva-datto ti kathaṃ ārabha:

\* cod. -sattār-.    <sup>b</sup> cod. -esī.    <sup>c</sup> cod. udakrathalavarassa.

Akaramhāsa te kiecam yam balam ahuvamhase;

migarāja namo ty-atthu, api kiñci labbhāmase.

Mama lohitabhattassa kiecam luddā nikuccato

dantantaragato santo tam bahum yam pi jīvasīti (-?)

ādīni jātakāni kathesi. Puna vadhāya parisakkanam apanassa (?)  
ārabha:

Nātam etaṃ kuruṅgassa yam tvaṃ sepaṇṇi seyyasi;

amñam sepaṇṇiṃ gacchāmi, na me te ruccate phalaṃ ti  
ādīni jātakāni kathesi. Puna ubhato parihiṇo Devadatto lā-  
bhasakkārato ca sāmāññato cā ti kathāsu pavattamānāsu: na  
bhikkhave idān'eva pubbe p'esa parihiṇo yevā ti vatvā:

Akkhī bhinnā paṭo nattho sakkhi gehe ca bhaṇḍanam

ubhato paduṭṭhakammanto udakam pi phalam pi cā ti (-?)

ādīni jātakāni kathesi. Evaṃ evaṃ Rājagahe viharanto De-  
vadattam (c. -tta) ārabha bahūni jātakāni kathetvā Rājaga-  
hato Sāvattim gantvā Jetavanavihāre vāsam kappesi. Deva-  
datto pi kho navamāse (c. -ma-) gilāno pacchime kāle Sattthāram  
daṭṭhukāmo hutvā attano sāvake āha: aham Sattthāram daṭṭhu-  
daṭṭhukāmo tam me dassethā ti vatvā: tvaṃ samatthakāle  
Sattthārā saddhim verī hutvā ācari, na mayam tam tattha  
nessamā ti vutto: mamaṃ nāsetha, mayā Sattthari āghāto kato,  
Sattthu pana mayi kesaggamatto pi āghāto n'atthi. So hi  
Bhagavā:

Vadhake Devadattamhi coro aṅgulimālake

dhanapālake Rāhulo c'eva sabbattha samamānase (-?).

Dassetha (c. -eta) me tam Bhagavantam ti punappuna yāci, atha nam  
te mañcakenādāya nikkhamimsu. Tassa gamanam sutvā bhikkhū  
Sattthu ārocesum: bhante Devadatto kira tumhākaṃ dassanat-  
thāya āgacchatīti; bhikkhave ten'attabhāvena (adde: na) maṃ  
passitum labhissatīti. Bhikkhū kira pañcannam vatthūnam āyācita-  
kālato (c. -leto) paṭṭhāya puna Buddhe daṭṭhum na labhanti, ayaṃ  
dhammatā. Asukaṭṭhānaṃ ca (c. addit: asukaṭṭhānaṃ ca) āgato

bhante ti; yaṃ icchati taṃ karotu, na so maṃ passitumlabhis-  
satīti; bhante ito yojanamattaṃ āgato, addhayaḥojanaṃ, gāvutaṃ,  
pokkharāṇṣaṃsaṃpaṃ āgato bhante ti; sace pi antojetavanam pi  
pavisati n'evam passitum labhissatīti; Devadattaṃ gaheṭvā āgatā  
Jetavanapokkharāṇṣīre (c. -ṇi-) mañcaṃ otāretvā pokkharāṇiṃ  
nahāyitum otarimsu, Devadatto pi kho mañcato utthāya ubho  
pāde bhūmiyaṃ (c. bhu-) ṭhapetvā nisīdi, te paṭhaviṃ pavi-  
simsu, so anukkamena yāva gopphakā yāva jannukā (c. janṇ-)  
yāva kaṭṭito yāva (c. yoca) thanato yāva gīvato pavisitvā hanu-  
kaṭṭhikassa bhūmiyaṃ paṭiṭṭhitakāle (c. -tākā-):

Imeḥi aṭṭhīhi taṃ aggapuggalaṃ

devā ti devantaradammaśārathim

samantacakkhuṃ satapumñalakkhaṇaṃ

pāṇeḥi Buddhaṃ saraṇaṃ gato 'smīti (-?)

imaṃ gātham āha. Idaṃ kira ṭhānaṃ disvā Tathāgato Deva-  
dattaṃ pabbājesi, sace hi so na pabbajissa giṇī hutvā kammaṃ ca  
bhāriyaṃ akarissa āyatibhavassa ca paccayaṃ kātum aparaddha-  
bhāvena (c. raddh-) pana niccalo va hutvā paccatū ti yojanasatike  
ante (antoavācimhi?) nāsakkhissa, pabbajitvā pana kiñcāpi kam-  
maṃ bhāriyaṃ karissati āyatibhavassa paccayaṃ kātum sakkhis-  
satīti, tena naṃ Satthā pabbājesi, so hi ito sataśaḥassakappamat-  
thake Aṭṭhissaro nāma paccekabuddho bhavissati. So paṭhaviṃ  
pavisitvā Avācimhi nibbatti, niccale Buddhe aparaddhabhāvena  
pana niccalo va hutvā paccatū ti yojanasatike antoavācimhi yoja-  
nasatubbedham eva sarīraṃ nibbatti, sīsaṃ yāva kaṇṇasakkhalito  
upariyokapālaṃ pāvīsi, pādā yāva gopphakā heṭṭhāyapaṭha-  
viyaṃ (c. -īya) pavitthā, mahātālakkhandhaparimāṇaṃ (c. mahā-  
-naṃ) ayasūlaṃ pacchimabbhittito nikkhamitvā piṭṭhimajjhaṃ bhin-  
ditvā udarena nikkhamitvā puratthimaṃ bhittim pāvīsi, aparaṃ  
dakkhiṇabbhittito nikkhamitvā dakkhiṇapassaṃ bhinditvā uttara-  
passena nikkhamitvā uttarabbhittim (c. -rapaḥitti) pāvīsi, aparaṃ  
uparikapallato nikkhamitvā matthakaṃ bhinditvā adhobhāgena

nikkhamitvá ayapaṭhavim pávisi, evaṃ so tattha niccalo hutvá paccati. Bhikkhú: ettakaṃ thánaṃ ágantvá Devadatto Sattháraṃ datthum alabbitvá va paṭhavim pavitttho ti kathaṃ (c. -taṃ) samuttápesum, Satthá: na bhikkhave Devadatto idán' eva mayi aparajjitvá paṭhavim pávisi, pubbe pi pavitttho yevá ti vatvá Hatthirájakále maggamúlhaṃ purisaṃ samassásetvá attano piṭṭhiṃ áropetvá khemantaṃ pápitaṇa tena puna tikkhattum ágantvá aggaṭṭhāne majjhatṭhāne mūle ti evaṃ dante chinditvá tatiyavāre mahápurisassa cakkhupathaṃ atikkamantassa paṭhavim pavittṭhabhávaṃ dīpetum:

Akataṃñussa posassa, niccaṃ vivaradassino,

sabbañ ce paṭhavim dajjá, n' eva naṃ abhirádhaye ti imaṃ játaṃ kathetvá puna pi puna pi tath' eva katháya samuttṭhitáya Khantivádabhúte attani aparajjitvá Kaláburájabhú-tassa tassa paṭhavim pavittṭhabhávaṃ dīpetum Khantivádajáta-kaṃ (c. -ka), Cúladdhammapálabbhúte attani aparajjitvá Mahápa-táparájabhútassa tassa paṭhavim pavittṭhabhávaṃ dīpetum Cúladdhammapálajátakaṃ ca katesi. Paṭhavim pavittṭhe pana Devadatte mahájano haṭṭhatutttho dhajapatákakadaliyo ussápetvá puṇṇaghaṭe ṭhapetvá lábhá (c. -a) vatá no ti mahantaṃ chanaṃ anubhoti, tam atthaṃ Bhagavato árocesum, Bhagavá: na bhikkhave idán' eva Devadatte mate mahájano tussati, pubbe pi tussati yevá ti vatvá sabbajanassa appiye caṇḍe pharuse Báraṇasiyaṃ (c. -nas-) Piṅgalaráje náma mate mahájanassa tuttṭhabhávaṃ dīpetum:

Sabbo jano himsito Piṅgalena,

tasmim mate paccayaṃ vedayanti;

piyo nu te ási akaṇṇanetto<sup>a</sup>,

kasmá nu tvaṃ rodasi dvárapála.

Na me piyo ási<sup>b</sup> akaṇṇanetto<sup>a</sup>,

bháyámi paccágamanáya<sup>c</sup> tassa,

ito gato himseyya maccurájam,

so himsito áneyya<sup>d</sup> puna idhá ti

<sup>a</sup> cod. ák.-

<sup>b</sup> cod. ásf.

<sup>c</sup> cod. pacchá.-

<sup>d</sup> cod. ánaseyya.

idam Piṅgalajātakam kathesi. Bhikkhū Satthāraṃ pucchimsu: idāni bhante Devadatto kuhim nibbatto ti; Avicimahaniraye (c. avici-) bhikkhave ti; bhante idha tappanto vicaritvā puna gantvā tappanattihāne yeva nibbatto ti; āma bhikkhave pabbajitā vā honti (-tu?) gahaṭṭhā vā pamādavihārino ubhayattha tappanti yevā ti vatvā imam gātham āha: Idha tappati etc. Tattha idha tappatitī idha kammattappanena domanassamattena tappati; peccā ti paraloke pana vipākatappanena atidāruṇena apāyadukkhena tappati ... Devadattassa vatthum.

Gogerly: The sinner suffers in this world, and he will suffer in the next world. In both worlds he suffers; he suffers, knowing — sin has been committed by me; and dreadfully will he suffer in the regions of torment.

**v. 18.** Locus: Jetavanam. Persona: Sumanādevī.

... Sugatiṃ gato sattapaññāsa vassakoṭṭiyo satthiṃ ca vassasatasahassāni dibbasampattiṃ anubhavanto Tusitapure ativiya nandatīti.

Sugatiṃ consonans metri causa geminata præterea in vv. 66. 319. 320. 108. 351 (kaṭukapphalam, bahujjano, ujjugatesu, acchidda) animadvertenda est, duplex vero consonans vice versa simplex facta in vv. 88. 186. 203. 302. 218 (dukhā, puṭho).

Gogerly: The virtuous man is happy in this world, and he will be happy in the next world. In both worlds he is happy; he is happy, knowing — I have acted virtuously, and greatly will he rejoice in heaven.

**v. 19-20.** Locus: Jetavanam. Personæ: dve saḥāyakabhikkhū.

Tattha sahitam ti Tepitakassa Buddhavacanass' etam nāmam, tam ācariye upasamkamitvā uggaṇḍitvā bahum pi paresam bhāsamāno vācento tam dhammam sutvā yaṃ kāra-

kena puggalena kattabham tamkaro na hoti (c. ho), kukkuṭassa pakkhapaharaṇamattam pi (?) aniccādivasena yonisomanasikāraṇaṁ na-ppavattati, eso yathā nāma divasabhatiyā (c. -saṁ-) gāvo rakkhanto gopo páto va paṭicchitvā sāyaṁ gaṇetvā sāmikānaṁ niyyādetvā divasabhatimattam gaṇhati yathāruciyaṁ pana pañca gorase paribhuñjitum na labhati evam eva kevalaṁ antevāsikānaṁ santikā vattapaṭivattakaraṇamattassa bhāgi (c. -gi) hoti sāmāññassa pana bhāgi (c. -gi) na hoti, yathā pana gopālakena niyyāditānaṁ gunnaṁ gorasaṁ sāmikā va paribhuñjanti tathā tena kathitaṁ dhammaṁ sutvā kārakapuggalā yathānusiṭṭhaṁ paṭipajjitvā keci paṭhamajjhānādiṇi pāpuṇanti keci vipassanaṁ vaddhetvā maggaphalāni pāpuṇantīti gosāmikā gorasasseva sāmāññassa bhāgino honti; iti Satthā sīlasampannassa bahussutassa pamādavihārino aniccādivasena yonisomanasikāre na pavattassa (c. pam-) bhikkhuno vasena paṭhamam gātham kathesi, nadussīlassa dutiyagāthā pana appassutassāpi yonisomanasikāre kammaṁ karontassa kārakapuggalassa vasena kathitā; tattha appam pi ce ti thokaṁ ekavaggadvivaggamattam pi; dhammassa hoti anudhammacārīti attham amñāya dhammaṁ amñāya navalokuttaradhammassa anurūpadhammaṁ pubbagāhapaṭipadāsamkhātā catupārisuddhisīlādhammaṁ dhutaṅgaasubhakammaṭṭhānādibhedam caraṇato anudhammacārī hoti, ajja ajj' evā ti paṭivedham ākamkhanto vicarati, so imāya sammāpaṭipattiyā (c. smāp-) rāgaṇ ca dosaṇ ca (c. rāgadveso ca) pahāya mohaṁ sammāhetunā nayena parijānitabaddhamme parijānanto tadaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇavimuttīnam vasena suvimuttacitto; anupādiyaṇo idha vā huraṁ vā ti idhalokaṁ paralokaṁ pariyāpannā (c. -panna) vā ajjhattikabāhiraṁ vā khandhāyatanadhātuyo catūhi upādānehi anupādiyānto mahākhīṇāsavo maggasaṁkhātassa sāmāññassa vasena āgatassa

phalasámaññassa c' eva pañcaasekhadhammakkhandhassa ca bhágivá hotíti.

Sa hitam commentator nomen appellat orationis Buddhæ tripartitæ (Tepiṭakam Buddhavacanam), inde vero etymologia vocabuli non elucet. Nescio an recte ex sa et hita compositum existimaverim. Takkarō sanser. esset tatkarō. Dhammassa anudhammacāri cfr. v. se dhamme dhammānuttatino. Mo ham melius fortasse ad præcedens paḥāya refertur et epexegesis intelligitur verborum rāgo et doso, hoc posito interpungendum est post mo ham. Sum in versione ejusmodi locos secutus ut: rāgadosamo hānam abhāvena; cfr. Sp. Hardy p. 153. Sammappajāno verbum compositum ex sammā et pajāno. Anupādiyāno præf. part. med. radiceis dá præf. upa et á; cfr. vv. 89. 414. 352. 396. 406. 421.

Gogerly: The worldly-minded man, who understands much of religion, and talks much concerning it, without keeping its precepts, is like a herdsman of other men's cattle, who is not a partaker of the flock he tends. The pious man, who though he understands but little, and talks but little of religion, is an observer of its precepts; who removes lust, wrath, and folly far from him; who is considerative, possessed of a mind free from evil and without attachments; he, in this world and that to come, is a partaker of the fruits of piety.

Quum in reliquis capitibus sententia totius capitis vel potius notio ejus primaria titulo subscripto indicetur, huic uni capiti ex forma externa nomen imponitur; Gogerly certe (cfr. Sp. Hardy p. 30) yamaka intelligit versus gemellos (double-answering verses), cfr. Wilson Sanscr. Dict. s. v.



**v. 21-28.** Appamādo amatapadan ti imam dhamma-  
 desanam Sathā Kosambiyam upanissāya Ghositārāme viha-  
 ranto Sāmavattipamukhānam (c. -ti-) pañcannam itthisatā-  
 nam Māgandikapamukhānam itissā(?) pañcannam ñāṭisatānam  
 maraṇavyasanam ārabba kathesi. Tatrāyam anupubbikathā:  
 Attē Allakapparaṭṭhe Allakapparájá náma Veṭṭhadīpakarájá  
 námá ti ime dve daharakálato paṭṭhāya saḥáyaká ekácariya-  
 kule sippam uggaṇḥitvá attano pitunnam accayena chattam  
 ussápetvá áyámato dasadasayojanike raṭṭhe rájáno ahesum, te  
 kálēna kálam samágantvá ekato tiṭṭhantá nisídantá nipajjantá  
 mahájānam jáyamānañ ca mfyamānañ ca disvá: paralokam  
 gacchantam anugacchanto náma n' atthi, antamaso attano sa-  
 rīram pi sabbam paḥāya gantabbam, kin no gharāvāsena,  
 pabbajissámá ti mantetvá rajjāni puttadārassa niyyádetvá isi-  
 pabbajjam pabbajitvá Himavantapadese vasantá mantayimsu:  
 mayam rajjam paḥāya pabbajitá, na jíviturū asakkontá, te  
 mayam ekaṭṭhāne vasantá apabbajitasadisá yeva hōma, tasmá  
 visum vasissáma, tvaṃ etasmim pabbate vasa, aham imasmim  
 vasissámi, anvaddhamāsam pana uposathadivase ekato bhavissámá  
 ti; atha nesam etad aḥosi: evam pi no gaṇasaṅgaṇiká bhavissati,  
 tvaṃ tava pabbate aggim jáleyyási, aham mama pabbate  
 jálissámi, táya mam (mayam?) samñāya atthibhāvam jánissámá  
 ti, te tathá karimsu; athāparabhāge Veṭṭhadīpakatāpaso kálam  
 katvá mahesakkho devarájá hutvá nibbatto, tato anvaddhamāse  
 pabbate aggim adisvá itaro (c. -e) saḥáyako me kálakato ti  
 amñási, itaro pi nibbattakkhane yeva attano devasirim oloketvá  
 kammam upadhārento nekkhammato paṭṭhāya attano tapacariyam  
 disvá gantvá mama saḥāyam passissámīti tam attabhāvam vi-  
 jahitvá maggikapuriso viya tassa santikam gantvá vanditvá  
 ekamantam atṭhási; atha nam so áha: kuto ágato 'stti; maggika-  
 puriso aham bhante, dūrato va ágato 'mhi, kim pana bhante ayyo  
 imasmim thāne ekako vasati, amño (c. -e) pi koci atthīti; atthi

eko saḥáyako ti; kuḥim so ti; etasmim pabbate vasati, uposa-  
 thadivase pana aggim na jálesi, mato bhavissatṭi; evaṃ bhante  
 ti; evaṃ ávuso ti; aḥam so bhante ti; kuḥim so nibbatto 'sṭi;  
 devaloke maḥesakkho devarájá hutvá nibbatto 'smi (c. smim)  
 bhante, ayyaṃ passissámiti pana ágato 'mhi, api nu kho ayyá-  
 nam pana imasmim ṭháne vasantánam koci upaddavo atthṭi;  
 ámāvuso haṭṭhí (c. -i) nissáya kilamámṭi; kim vo bhante haṭṭhí  
 (c. -i) kim karontṭi; sammajjanatṭháne laṇḍaṃ pátentī, pádehi  
 paḥaritvá paṃsurū uddharanti, sv-áḥam laṇḍaṃ chaddento; paṃ-  
 surū samaṃ karonto kilamámṭi; kim pana tesā anágamanā  
 icchathá ti; ámāvuso; tena hi tesā anágamanā karissámiti  
 tápasassa haṭṭhikantavīṇaṇ c' eva haṭṭhikantamantaṇ ca adási,  
 dādato ca pana vīṇāya tisso tantiyo dassetvá tayo mante  
 uggaṇḥápetvá: imaṃ tantim (c. nan-) paḥaritvá imasmim mante  
 vutte nivattetvá oloketum pi asakkontá haṭṭhí (c. -i) paláyanti,  
 imaṃ tantim paḥaritvá imasmim mante vutte nivattitvá pacchato  
 olokontá paláyanti, imaṃ tantim paḥaritvá imasmim mante  
 vutte yúthapati piṭṭhim upanento ágacchatṭi ácikkhitvá yaṃ vo  
 ruccati taṃ kareyyáthá (c. -athá) ti vatvá pakkámi, tápaso paláya-  
 namantaṃ vatvá paláyanatantim paḥaritvá haṭṭhí (c. -i) palá-  
 petvá vasi. Tasmim samaye Kosambiyā Parantapo náma  
 rájá hoti, so ekadivasā gabbhiniyá deviyá saddhim bálátapaṃ  
 tappamáno ákásatale nisídi, deví raṃño párupanaṃ sataśaḥassag-  
 ghaṇikaṃ (c. -ni-) rattakambalaṃ párupitvá nisinná raṃñá (c. -o)  
 saddhim sallappamánaṃ raṃño aṅgulito sataśaḥassagghaṇikaṃ rá-  
 jamuddikaṃ níḥaritvá attano aṅguliyaṃ pilandhi (c. -im), tasmim  
 samaye haṭṭhiliṅgasakuṇo gacchanto ákásena devim disvá maṃ-  
 sapestṭi (?) samñáya pakkhe vissajjetvá otari, rájá tassa otaraṇa-  
 saddena utṭháya antonivesanaṃ pávisi, deví (c. -i) garugabbhatáya  
 ca bhírukajátikatáya ca vegena gantum náśakkhi, atha naṃ  
 so sakuno ajjhappatto nakhe (c. -a) paṇjare nisídápetvá ákásaṃ  
 pakkhandi, te kira sakuná (c. -a) pañcannaṃ haṭṭhínaṃ balaṃ dhá-

renti, tasmá ákásena netvá yathárucitatthánam gantvá nisídítvá  
 maṁsam khádanti, sápi tena niyyamáná maraṇabhayabhítá cintesi :  
 sac' áham viravissámi, manussasaddo náma tiracchánagatanam  
 ubbejaniyo, tam sutvá maṁ chaddesi, evaṁ sante saha gabbhena  
 jívitaṁkhamayam pápuṇissámi, yasmim pana tháne nisídítvá maṁ  
 kháditum árabhissati tatra nam saddam katvá palápessámiti  
 sá attano paṇḍitatáya adbhivásesi, tadá ca Himavantapadese tho-  
 kam vaddhitvá maṇḍapákárena thito eko mahánigrodho hoti,  
 so sakuno migarúpáni tattha netvá khádati, tasmá tam pi  
 tatth' eva netvá vitapaantare thapetvá ágatamaggam olokesi,  
 ágatamaggolokanam kira tesam dhammatá, tasmim khaṇe deví  
 idáni imam palápetum vaddhatthi cintetvá ubho hatthe ukkhi-  
 pitvá pánisaddam c' eva mukhasaddaṁ ca katvá palápesi, ath'  
 assá suriyuggamanavele kammajavátá calimsu, sabbadisásu  
 gajjanto mahámegho utthahi, sukhe (?) thitáya rájamaṁhesiyá má  
 bháyi ayyá ti vacanamattam alabhamánáya dukkhaparetáya  
 sabbarattim niddá náma na hosi, pabháyamánáya rattiyá valá-  
 hakavigamo ca aruṇuggamanam (c. arun-) ca tassá (c.-a) gabbha-  
 vutthánaṁ ca ekakkhaṇe yeva ahosi, sá meghautuṁ ca aruṇautuṁ  
 ca gahetvá játattá puttassa Udeno ti námam akási. Allakap-  
 patápasassápi kho tato avidúre vasanaṁtthánam hoti, so pakatiyá  
 vassadivase sítabhayena phaláphalattháya vanam na pavisati,  
 tam rukkhamulam gantvá sakunehi kháditamaṁsánam aṁthim  
 áharitvá koddhetvá rasam katvá pivati, tasmá tam divasam pi  
 aṁthim áharissámiti tatth' eva gantvá rukkhamule aṁthim pariye-  
 santo upari dárakasaddam sutvá olovento devim disvá kási tvaṁ  
 ti vatvá manussi 'mhíti katham ágatá ti hatthiliṅgasakunenánit'  
 amhíti (c. -nitnam-) vutte otaráhíti áha; játisambhedato bháyámi  
 ayyá ti; kási tvaṁ ti; khattiyá ti; áham pi khattiyo (c. -e) vá ti;  
 tena hi khattiyamáyá (?) kathehíti; so katesi; tena hi áruyha  
 puttakam me otárehíti; so ekena passena abhiruḥaṇamaggam  
 (c. -han-) katvá abhiruḥitvá dárakam ganhi, má maṁ hatthena

chupîti (c. chúpiti) ca vutto (c. -á) nam accchupitvá va dárakam otá-  
 resi, devim pi otáresi, atha nam assamapadam netvá sľabhedam  
 akatvá va anukampáya pañijaggi, nimmakkhikamadhum áharitvá  
 sayañjatasálim áharitvá yágum pacitvá adási; evam tasmim pañi-  
 jaggante sá aparabháge cintesi: aham n'eva ágatamaggañ na gama-  
 namaggañ jánámi, iminápi me saddhim vissásamattam pi n'atthi,  
 sace pana amhe paháya katthaci gamissati ubho pi idh'eva mara-  
 nam pápuñissáma, yam kiñci katvá imassa sľam bhinditvá yathá  
 mañ na muñcati tathá kátum vaddhatíti, atha nam dunnivatthá  
 duppárupitá (c. -rutá) dassanena palobhetvá sľavinásam pápesi,  
 tato paññháya dve pi samaggavásam vasimsu. Ath'ekadivasam  
 tápaso nakkhattayogañ olovento Parantapassa nakkhattapľanam  
 disvá bhadde Kosambiyam Parantaparájá mato ti áha; kasmá  
 ayya evam vadesi, kim tena saddhim ágháto atthíti; n' atthi  
 bhadde, nakkhattapľanam (c. -lam) assa disvá evam vadámíti; sá  
 parodi, atha nam kasmá rodasíti pucchitvá táya tassa attano sám-  
 kabháve akkháte áha: má bhadde rodi, játassa náma niyato maccú  
 ti; jánámi ayyá ti; atha kasmá rodasíti vutte me kulasantakassa  
 rajjassa anucchaviko sace tattha bhavissati setacchattam ussá-  
 payissati, mahájániko vata játo ti sokena rodámi ayyá ti; hotu  
 bhadde, má cintayi, sac' assa rajjam patthesi aham assa rajjam  
 labhanákáram karissámíti; ath' assa hatthikantavínañ c'eva  
 hatthikantamante ca adási, tadá anekáni hatthisahassáni ágantvá  
 vařarukkhamúle nisfdanti, atha nam áha: hatthísu anágatesu yeva  
 rukkham abhiruñitvá tesu ágatesu imam mantam vatvá imam  
 tantim pahara, sabbe nivattitvá oloketum pi asakkontá palá-  
 yissanti, ath' otaritvá ágaccheyyásíti, so tathá katvá ágantvá  
 tam pavattim árocesi, atha nam dutiyadvase áha: ajja imam  
 mantam vatvá imam tantim pahareyyási, nivattitvá olokentá  
 (c. -o) paláyissantíti, tadápi tathákatvá ágantvá árocesi; ath' assa  
 mátaram ámantetvá: bhadde te puttassa te sásanam dehi, etto  
 va gantvá rájá bhavissatíti; sá puttam ámantetvá: táta tvam

Kosambiyam Parantaparañño putto, mam hatthiliṅgasakuṇo ānesēti (c. āṇ-) vatvā senāpatiādīnaṃ nāmāni ācikkhitvā: asaddaḥantānaṃ imaṃ pitupārupanaṃ kambalaṃ c'eva pilandhanamuddikaṃ (c. -ā) ca dasseyyāsīti datvā uyyojesi; kumāro tāpasam idāni kiṃ karo-mīti āha; rukkhassa heṭṭhimasākhāya nisīditvā imaṃ mantam vatvā tantim pahāra, jetṭhakaḥatthi (c. -i) te piṭṭhim upanā-metvā upasamkamissati, tassa piṭṭhiyaṃ nisinno raṭṭham gantvā rajjaṃ gaṇhāhīti; so mātāpitaro vanditvā tathā katvā āgatassa hatthino piṭṭhiyaṃ nisīditvā kanne mantayi: ahaṃ Kosambiyam Parantaparañño putto, pettikaṃ me rajjaṃ gaṇhitvā dehi sāmīti; so taṃ sutvā anekāni hatthisaḥassāni sannipatantū ti hatthiravaṃ ravi, anekāni hatthisaḥassāni (c. -ssā) sannipatimsu, puna (c. -ṇa) jinnahatthi (c. -i) paṭikkamantū ti hatthiravaṃ (c. addit: ravam) ravi, jinnahatthi (c. -i) paṭikkamimsu, puna atitaruṇā (c. -nā) nivattantū ti ravi, te pi nivattimsu; so anekehi yo-dha hatthisaḥassehi parivuto paccantagāmaṃ patvā: ahaṃ rañño putto, sampattim patthayamānā mayā saddhim āgacchantū ti tato patthāya manussasaṅghaṃ (c. -ussā-) karonto gantvā nagaraṃ parivāretvā yuddham vā me detu rajjaṃ vā ti sāsanaṃ pesesi; nāgarā āhaṃsu: mayam dve pi na dassāma, amhākam pi devī garugabbhā hatthiliṅgasakuṇena haṭā, tassā atthibhāvaṃ vā naṭṭhibhāvaṃ vā na jānāma, yāva tassā pavattim na suṇāma (c. sun-) tāva (c. tā) n'eva yuddham dassāma na rajjan ti, tadā kira taṃ pavenirajjaṃ ahosi, tato kumāro ahaṃ tassā putto ti vatvā senāpatiādīnaṃ nāmāni kathetvā tathāpi asaddaḥantānaṃ kambalaṃ ca muddikaṃ ca dassesi, te kambalamuddikaṃ saṅ-jānitvā dvāraṃ vivaritvā rajjena abhisiñcimsu. Ayaṃ tāva Udenassa uppatti... Idam Ghositaseṭṭhino vatthum... Idam Sāmaṇatīyā vatthum. Udenassa pana aparāpi Vāsuladattā nāma devī ahosi Candapajjotassa dhītā; Ujjeniyam (c. -m) hi Candapajjoto nāma rājā ahosi, so ekadivasam uyyānato āgacchanto attano sampattim oloketvā: atthi nu kho amñassa pi kassaci

evarúpá sampatti (c. -ttim) nám' esa (?) Kosambiyam Udenassa  
 ramño atimahatí (c. -i) sampattíti vutte áha: tena hi gaṇhissáma  
 nan ti; na sakká so gaḥetun ti; yaṁ kiñci katvá gaṇhissám'  
 evá ti; na sakká devá ti; kimkáraṇá ti; so haṭṭhikantaṁ náma  
 sippaṁ jánáti, mantaṁ parivattetvá haṭṭhikantavíṇaṁ vádento  
 náge palápeti pi gaṇháti pi, haṭṭhiváhanasampanno tena sadiso  
 náma n' atthíti; na sakká mayá taṁ gaḥetun ti; sace te deva  
 ekantena ayaṁ nicchayo, tena hi dāruhaṭṭhiṁ káretvá tassā-  
 sannatṭhānaṁ pesehi, so haṭṭhiváhanaṁ vá assaváhanaṁ vá  
 dúram pi gacchati, tattha naṁ ágataṁ gaḥetum sakká bha-  
 vissatíti; rájá atth' eso upáyo ti dārumayaṁ yantahaṭṭhiṁ  
 káretvá baḥi pilotikáhi veṭhetvá katacittakammaṁ tassa vijite  
 ásannatṭhāne ekasmim saratíre vissajjápesi, haṭṭhino antokue-  
 chiyam satṭhi purisá aparáparaṁ caṁkamanti, haṭṭhilaṇḍaṁ  
 áharitvá tattha tattha chaḍḍesum; eko vanacarako haṭṭhiṁ diavá  
 amhákaṁ raṇño anucchaviko ti cintetvá gantvá raṇño árocesi:  
 deva mayá sabbaseto Kelásakúṭapaṭibhágo tumhákaṁ c' eva  
 anucchaviko varaváraṇo ditṭho ti, Udeno tam eva maggadesi-  
 kaṁ katvá haṭṭhiṁ abhiruyha sapariváro nikkhami, tasságama-  
 naṁ ñatvá carapurisá gantvá Caṇḍapajjotassa árocesum, so  
 ágantvá majjhe tucchaṁ katvá ubhosu passesu balakáyaṁ payo-  
 jesi, Udeno tasságamanaṁ ajánanto haṭṭhiṁ anubandhi, anto-  
 ṭṭhitāmanussá vegena palápesum, kaṭṭhaḥatthí (c.-i) raṇño man-  
 taṁ parivattetvá víṇaṁ vádentassa tantisaddaṁ asuṇanto viya  
 paláyati yeva, rájá haṭṭhinágaṁ pápunituṁ asakkonto assaṁ  
 áruyha anubandhi, tasmim vegena anubandhante balakáyo  
 ohiyi, rájá ekako va ahosi, atha naṁ ubhosu passesu payuttá  
 Caṇḍapajjotassa purisá gaṇhitvá attano raṇño adamsu, ath'  
 assa balakáyo amittavasagatabhávaṁ ñatvá bahikkhandhávāraṁ  
 nivesetvá acchi. Caṇḍapajjoto pi Udenaṁ jīvagáham eva  
 gáhpētvá ekasmim coragehe parikkhipitvá dvāraṁ pidaḥpētvá  
 tayo divase jayapánaṁ pivi, Udeno tatiyadivase árakkhike puc-

chi: kaḥaṃ vo tātá (c.-a) rájá ti; paccámitto me gaḥito ti jayapánaṃ pivatīti; ká nám' esá mátugámassa viya tumhákāṃ raṃño kiriyá, na nu paṭirájánaṃ gaḥetvá vissajjetuṃ vá máretuṃ (adde: vá) vaddhati, amhe dukkhaṃ nisídápetvá jayapánaṃ kira pivatīti; te gantvá raṃño taṃ atthaṃ kathesuṃ; so ágantvá saccāṃ kira tvaṃ evaṃ vadesīti pucchi; áma mahárájá ti; sádhu taṃ vissajjessámi, evarúpo kira te manto atthi, taṃ mayhaṃ dassasīti; sádhu dassámi gaṇḥanasamayena gaṇhāti kiṃ tvaṃ maṃ vandissasīti; ty-áhaṃ vandissámīti na vandissámi (-mīti ?); ahaṃ pi na dassámi (-mīti ?); evaṃ sante rájánān te karissámīti; karoḥi, sarírassa me issaro na pana cittassá ti; rájá tassa súrágajjitaṃ sutvá kathan nu kho mantaṃ gaṇhissámīti cintetvá imaṃ mantaṃ amñāṃ jánápetuṃ na sakká, mama dhítaraṃ etassa santike uggaṇhápétvá ahaṃ tassá santike gaṇhissámīti; atha naṃ áha: amñassa vanditvá gaṇhantassa dassasīti; áma mahárájá ti; tena hi amhákāṃ ghare eká khujjá atthi, tassá antosáṇiyaṃ nisinnáya tvaṃ bahisáṇiyaṃ ṭhito va mantaṃ váceḥīti; khujjá vá hotu pīṭhasappí (c.-i) vá, vandantiyá dassámīti; tato rájá gantvá dhítaraṃ Vásuladattaṃ áha: amma eko saṃkhakuṭṭhí (c.-i) anagghaṃ mantaṃ jánāti, taṃ amñāṃ jánápetuṃ na sakká, tvaṃ antosáṇiyaṃ nisídítvá mantaṃ gaṇha, so bahisáṇiyaṃ ṭhatvá tuyhaṃ vácessati, tava santiká ahaṃ gaṇhissámīti, evaṃ so tesāṃ amñāmaṃñāṃ santhavakaraṇabhayaena dhítaraṃ khujjaṃ itaraṃ saṃkhakuṭṭhīm katvá kathesi; so tassá antosáṇiyaṃ nisinnáya bahiṭṭhito mantaṃ vácesi, atha naṃ ekadivasāṃ punappuna vuccamānaṃ pi mantapadaṃ vat-tuṃ asakkontiṃ: are khujje atibahaloṭṭhakaṇaṃ te mukkhaṃ, evaṃ náma vadeḥīti áha; sá kujjhitvá are duṭṭhakuṭṭha kiṃ evaṃ vadesi, mādísá khujjá náma honti; sáṇikaṇṇaṃ ukkhi-pitvá kási tvaṃ ti vutte raṃño dhítá Vásuladattá nám' ahaṃ ti áha; pitá te mayhaṃ kathento khujjá ti kathesi; mayhaṃ kathento pi taṃ saṃkhakuṭṭhīm náma katvá kathesi; te

ubho pi tena hi amhākaṃ esa (?) santhavakaraṇabhayena kathi-  
 taṃ bhavissatīti antosaṇiyam yeva santhavam karimsu, tato  
 paṭṭhāya mantagahaṇam vā sippagahaṇam vā n'atthi. Rājāpi  
 dhītaraṃ niccaṃ pucchati: sippaṃ gaṇhasi amma ti; gaṇhāmi  
 tātā ti. Atha naṃ ekadivasam Udeno āha: bhadde sāmikena  
 kattabham nāma n' eva mātāpitaro na bhātibhaginiyo kātum  
 sakkonti, sace mayham jīvitam dassasi paṇca te (c. pañcasate)  
 parivāram datvā aggamaheṣitthānam dassāmīti; sace imasmim  
 itthisatāni vacane paṭiṭṭhātum sakkhissatha dassāmi vo jīvita-  
 dānan ti; sakkhissāmi bhadde ti; sā sādhu sāmīti pitu santikaṃ  
 gantvā vanditvā ekamantaṃ aṭṭhāsi; atha naṃ so pucchi: amma  
 niṭṭhitaṃ sippan ti atha kiṃ amma ti (-?); amhākaṃ ekaṃ dvāraṃ  
 ca vāhanaṃ ca laddhum vaddhati tātā ti; idaṃ kiṃ amma ti;  
 tātā rattim kira tārakasamñāya mantassa upacāratthāya ekaṃ  
 osadham gaḥetabham atthīti, tasmā amhākaṃ velāya vā ave-  
 lāya vā nikkhamanakāle ekadvāraṃ c'eva vāhanaṃ ca laddhum  
 vaddhatīti; rājā sādhu ti sampatīcchi; te attano abhirucitaṃ  
 ekaṃ dvāraṃ haṭṭhagataṃ karimsu. Raṃño pana paṇca vā-  
 hanāni ahesum, Bhaddavati (c. -i) nāma kaṇeru ekadivasam  
 paṃṇāsa yojanāni gacchati, Kāko nāma dāso satṭhi yojanāni  
 gacchati, Celakaṇṭhi ca nāma Muñjakesi cā ti dve assā yojanasa-  
 taṃ gacchanti, Nālāgirihaṭṭhī (c. -i) vīsayojanasatan (c. vīsaṃy-) ti;  
 so kira rājā anuppanne Buddhhe ekassa issarassa upaṭṭhāko  
 ahoṣi, ath' ekadivasam tasmim issare bahinagare naḥātvā āgac-  
 chante eko paecekabuddho nagaraṃ piṇḍāya pavisitvā sakala-  
 nagaravāsīnam Mārena avasitattā ekabhikkham pi alaḥḥitvā  
 yathāddhotena pattena nikkhami, atha naṃ nagaradvāraṃ pat-  
 takāle Māro amñataravesena upasaṃkamitvā api bhante kiñci  
 laddhan ti pucchi; kiṃ pana me taṃ labhanaṃ (c. -ā) kārīti;  
 tena hi nivattitvā puna pavisatha, idāni karissāmīti; nāham puna  
 nivattissāmīti; sace hi nivatteyya puna so sakalanagaravāsīnam  
 sarīre adhimuccitvā paṇim paḥaritvā hasanakelīm kāreyya;



atha so issaro yathádhótēna pattenāgacchantāṃ paccekabuddhāṃ  
 disvá vanditvá api bhante kiñci laddhan ti pucchi; caritvá nikkhant' amha ávuso ti; so cintesi: ayyo mayá pucchitam akathetvá aññāṃ vadattīti na kiñci laddham bhavissattīti, atha  
 pattam olovento tuccham disvá gehe bhattassa nitthitānitthitabhávam ajānantāya sūro hutvá pattam gaḥetum avisahanto  
 bhante thokam adhivāsethá ti vatvá vegena gharam gantvá amhākam bhattan (-am nitthitan?) ti pucchitvá nitthitan ti vutte  
 tam upaṭṭhākam āha: tāta añño (c. -e) tayá sampannavegataro (c. -namv-) n' atthi, síghena javena bhadantam patvá pattam me  
 bhante dethá ti vatvá pattam gaḥetvá ehīti, so ekavacanen' eva pakkhanditvá pattam gaḥetvá āhari, itaro attano bhojanassa  
 pattam pūretvá: imam sígham ayyassa sampāpehi, aham te ito pattiṃ dammīti āha; so vegena gantvá paccekabuddhassa pattam  
 datvá pañcapaṭṭhitena vanditvá bhante velá npakattá ti aham atisíghena javena gato cāgato, etassa me javassa phalena yojanānam  
 paññāsasatthiṣatavísasatagamanasamatthāni (c. paññā-vísamsatam-) váhanāni nibbattantu, āgacchantassa ca me gacchantassa sarīram suriyatejēna tattam, tassa me phalena nibbatatthāne  
 āyá suriyatejasadisá hotu, imasmim me piṇḍapāte sāmíná patti dinná, tassa nissandena tumhehi ditthadhammassa bhāgī homīti āha; paccekabuddho evam hotú ti vatvá:

Ichitam patthitam tuyham sabbam eva samijjhatu,  
 pūrentu sabbasamkappá cando pannarasí yathá.

Ichitam patthitam tuyham khippam eva samijjhatu,  
 pūrentu sabbasamkappá maṇi jotiraso yathá (adde: ti)

anumodanam akāsi, paccekabuddhānam kira imá dve gáthá anumodanagáthá náma honti, tattha jotiraso ti sabbakāmada-  
 dam maniratanam pavuccati. Idam tassa pubbacaritam. So etarahi Caṇḍapajjoto ahosi, tassa kammanissandena imáni pañca  
 váhanāni nibbattimsu. Ath' ekadivasam rájá uyyānam kilāya nikkhami, Udeno ajja paláyitabban ti mahantamahante camma-

pasibbake hiraññasuvannassa pūretvá kaneruyá piṭṭhe ṭhapetvá  
 Vāsuladattam ādāya palāyi, antopurapālā disvá gantvá rañño  
 ārocesum, rājā sīgham gacchathá ti balam pahini, Udeno  
 balassa pakkantabbhavam ñatvá kaḥápanapasibbakam mocetvá  
 pátesi, manussá kaḥápane uccinitvá puna pakkhandimsu, itaro  
 suvannapasibbakam mocetvá pátetvá tesam suvannalobhena  
 papañcentānam yeva bahiniviṭṭham attano khandhāvaram pá-  
 puni, atha nam āgacchantam disvá va attano balakāyo pari-  
 vāretvá nagaram pavesesi, so gantvá Vāsuladattam abhisīcivitvá  
 aggamaheṣiṭṭhāne ṭhapesīti. Idam Vāsuladattāya vatthum.  
 Apará pana Mágandiyá náma rañño santiká aggamaheṣiṭṭhānam  
 labhi; sá kira Kururatthe Mágandiyabrāhmaṇassa dhítá, mátu  
 pi 'ssá Mágandiyá (c. -ya) tv-eva námam (c -a), cūlapitāpi (c. -tapi)  
 'ssá Mágandiyō va. Sá abhirúpá aḥosi devaccharapaṭibhágá,  
 pitá pan' assá anucchavikam sāmikam alabhanto mahantaku-  
 lehi yácito pi na mayham dhítu tumhe anucchaviká ti tajjetvá  
 uyyojesi. Ath' ekadivasam Satthá paccásasamaye lokam olo-  
 kento Mágandiyabrāhmaṇassa pajápatikassa anágámiphalúpas-  
 sayam disvá attano pattacívaram ādāya tassa nigame aggi-  
 paricaranaṭṭhānam agamási, so Tathāgatassa rūpaggappattam  
 attabhavam oloketvá: imasmim loke iminā purisena sadiso  
 añño puriso náma n' atthi, ayam mayham dhítu anucchaviko,  
 imassa posávanatthāya mama dhítaram dassámīti cintetvá:  
 samaṇa eká me dhítá atthi, aham ettakam kálam tassá anu-  
 cchavikam purisam na passámi, tumhe tassá sá ca tumhákam  
 yeva anucchaviká, tumhákam hi pádaparicáriká tassá ca bhattá  
 laddhum vaddhati, tam vo aham dassámi, yáva mamāgamaná  
 idh' eva tiṭṭhathá ti áha, Satthá kiñci avatvá tunhí aḥosi;  
 brāhmaṇo vegena gharam gantvá: bhoti bhoti dhítu me anu-  
 cchavikapuriso diṭṭho, sīghasīgham nam alamkarohīti tam  
 alamkárāpetvá saddhim brāhmaṇiyá ādāya Satthu santikam  
 páyási; sakalanagaram saṁkhubhi: ayam ettakam kálam

mayham dhātu anucchaviko (c. addit: na) n' atthīti kassaci  
 adatvā ajja me dhātu anucchaviko dīṭṭho ti kira vadati, kīdiso  
 nu kho so, passissāma nan ti mahājano ten' eva saddhīm  
 nikkhami; tasmim dhītarāṃ gahe tvā āgacchante tena vuttatthāne  
 aṭṭhāsi, Buddhānaṃ hi padacetiyaṃ adhiṭṭhahitvā akkatthāne (?)  
 yeva paṃñāyati na amnattha, yesaṃ c' atthāya adhiṭṭhitam hoti  
 te yeva naṃ passantī, tesāṃ padam adassanākaraṇattham hat-  
 thiādayo vā akkamantu mahāmegho vā vassatu verambavāto  
 vā paḥaratu, na (c. naṃ) koci makkhetum sakkoti; atha brāhmaṇā  
 brāhmaṇaṃ āha: kuhiṃ so puriso ti; imasmim thāne tiṭṭhā-  
 hīti naṃ avacāṃ, kuhiṃ nu kho so gato ti oloken to padace-  
 tiyaṃ disvā ayam assa padavalaṅḥo (?) ti āha; brāhmaṇā salak-  
 khaṇamantānaṃ tinnaṃ vedānaṃ paguṇatāya lakkhaṇamante  
 parivattetvā pādalahkhaṇaṃ upadhāretvā na yidaṃ brāhmaṇa  
 pañcakāmaguṇāsevino padan ti vatvā imaṃ gātham āha:

Rattasabhi \* ukkuṭikaṃ padam bhavē,  
 dutṭhassa hoti sahasānupīlitaṃ,  
 mūlhaṃ hoti avakaddhitaṃ padam,  
 vivattacchadassa † idam īdisaṃ padan ti;

atha naṃ brāhmaṇo evam āha: bho ti tvam udakapātīyaṃ kum-  
 bhīle gehamajjhe ca pana core vissamante passanasīlā, tuṇhī  
 hohīti; brāhmaṇā yaṃ icchasi (c. -ati) taṃ (c. yaṃ) vadehi,  
 na yidaṃ pañcakāmaguṇāsevino padan ti; tato oloken to hi Satthā-  
 raṃ disvā yaṃ so puriso ti vatvā brāhmaṇo gantvā: samaṇa  
 dhītaraṃ te posāvanatthāya dammīti āha; Satthā dhītarā (c. -rāni)  
 te mayham attho atthi vā n' atthi vā ti avatvā va brāhmaṇa  
 ekan te kāraṇaṃ kathamīti vatvā kathehi samaṇā ti vutte ma-  
 hābhinnikkhamato paṭṭhāya yāva ajapālanigrodhamūle ca pana  
 aṭṭho idāni me esa viyaṇ ti (-?) tassā sokāturassa sokavūpasama-

\* rattassa hi?      † vivattachandass'?

nattham ágatáhi Mārādhítáhi kumārívāṇṇādivasena (c. -ri-) payo-  
jitaṃ palobhanam ācikkhitvā tadāpi mayham

Disvána taṇham aratiṃ ratiñ ca  
nāhosi chando api methunasmiṃ;  
kim ev' idaṃ muttakarísapunnam,  
pádāpi nam samphusitum na icche ti

imaṃ gátham áha, gáthāpariyosāne bráhmaṇo bráhmaṇi ca  
anágámiphale patiṭṭhaḥimsu; Mágandiyāpi kho: sac' assa mayá  
attho natthikabhāvo vattabbo, ayam pana maṃ muttakarísa-  
punnam karoti, hotu attano játikulapadesabhogavayasampattiṃ  
ágamma tathārúpaṃ bhattāraṃ labhivā samanassa kattabba-  
yuttakam jānissāmiti Satthari ághātaṃ bandhi; kim pana Satthá  
tassá (c. -a) attani ághátupattiṃ jānāti na jānátiti: jānāti, já-  
nanto kasmá gátham áha: itaresaṃ dvinnam vasena, Buddhá hi  
ághātaṃ agaṇetvā maggaphalādhigamārahānaṃ vasena dhammaṃ  
desenti yeva; mātāpitāro nam netvā Cūlamágandiyam paṭicchā-  
petvā pabbajivā arahattaṃ pápuṇimsu, Cūlamágandiko pi  
cintesi: mama dhítā omakasattassa na anucchaviká, ekassa  
rañño va anucchaviká ti taṃ ádāya Kosambim gantvā sabbá-  
lamkārehi alamkaritvā: imaṃ itthiratanam devassa anucchavikaṃ  
ti Udenassa rañño adási, so taṃ disvá uppannabalavasineho  
abhisekaṃ datvā pañcasatamátugámaparivāraṃ (c.-satá-) katvā  
aggamaheṣiṭṭhāne ṭhapesi. Evam assa diyaddhasaḥassanátakitthi-  
parivará tisso aggamaheṣiyo ahesum. Tasmim kho pana sa-  
maye Ghositasetṭhí (c. -i) Kukkuṭasetṭhí (c. -i) Pávāriyasetṭhíti  
Kosambiyam tayo setṭhí (c. -i) honti, te upakatthāya vassú-  
panāyikāya pañcasate tápase Himavantato ágantvā nagare  
bhikkháya carante disvá pasídinvā nisídāpetvā bhojetvā paṭiññaṃ  
gaḥetvā cattāro máse attano santike vasāpetvā puna cassáratte  
(cāsárate?) ágamanatthāya paṭijánāpetvā uyyojesum, tásāpi  
tato paṭṭhāya attha máse Himavante vasitvā cattāro máse tesam  
santike vasanti, te aparabhāge Himavantato ágacchantā aram-

náyatane ekam mahánigrodham disvá tassa mūle nisfidimsu,  
 tesu jetthakatápasso cintesi: imasmim rukkhhe adhivatthá devatá  
 na oramatthintiká(?) bhavissati, mahesakkhen' ettha devarájena  
 bhavitabbam, sádhu vatt' assa sac' áyam isigaṇassa páníyam  
 (c. pán-) dadeyyá ti, so páníyam (c. pán-) adási, tápasso nahánoda-  
 kam cintesi, tam pi adási, tato bhojanam cintesi, tam pi adási (c.  
 addit: tadá bhojanam cintesi tam pi adási), ath' assa etad aḥosi:  
 ayam devarájá amhehi cintitacintitam sabbam deti, aho vata  
 nam passeyyámá ti, so rukkhakkhandham padáletvá attánam  
 dasseti, atha nam: devarájá mahatí (c.-i) te sampatti, kin nu kho  
 katvá ayam laddhá ti pucchimsu; má pucchattha ayyá ti; ácikkha  
 (c.-i) devarájá ti, so attaná katakammassa parittattá lajjamāno ka-  
 theturm na visahati, punappuna nippíliyamāno pana tena hi sunáthá  
 (c. sun-) ti vatvá kathesi. So kir' eko duggatamanusso hutvá bhatim  
 pariyesanto Anáthapiṇḍikassa santike bhatikammaṁ (c. -tim-)  
 labhitvá tam nissáya jívikaṁ kappesi, ath' ekasmim uposatha-  
 divase sampatte Anáthapiṇḍiko vihátrato ágantvá pucchi: tassa  
 bhatikassa aḷja uposathadivasabhávo kenaci kathito ti; na ka-  
 thito sámīti; tena hi 'ssa sáyamāsam (c. -sum) pacathá ti; ath' assa  
 patthodanam paciṁsu, so divasaṁ araṇṇe kammaṁ katvá  
 sáyam gantvá bhatte vaddhetvá dinne játo 'smīti saḥasá bhuñ-  
 jítvá va: amñesu divasesu imasmim geḥe bhattam detha sūpaṁ  
 detha vyañjanam dethá ti mahákoláḥaḷam hoti, aḷja sabbe nissad-  
 dá na (c.ni) pucchimsu, mayham ev' ekassáḥaraṁ vaddhayimsu,  
 kin nu kho etan ti cintetvá pucchi: avasesá bhuñjimsú ti (adde: na  
 bhuñjimsú ti?); kimkáraṇá ti; imasmim geḥe uposathadivasesu  
 sáyamāsam na bhuñjati, sabbe uposathiká honti, antamaso thana-  
 páyino dárake mukham vikkháletvá catumadhuram mukhe pakkhi-  
 pápetvá mahásēthí (c. -i) uposathike káreti, gandhatele dípenti,  
 khuddakamahallakadáraká sayam gatá dvattimsákáraṁ sajjhá-  
 yanti, tuyham pana uposathadivasabhávam katheturm satim na  
 karimha, tasmá tav'eva (c. tave) pakkam bhattam, bhuñjassu nan ti;

sace idāni uposathikena bhavitum vaddhati aham pi bhaveyyan ti; idam seṭṭhī (c. -i) jānātīti; tena hi pucchathā (c. -tā) ti; te gantvā seṭṭhim pucchimsu, so evam āha: idāni abhūñjitvā mukhaṃ vikkhāletvā uposatham gāmi (?) adhiṭṭhahant upaddhuposathakammaṃ labhissatīti; itaro taṃ sutvā tathā akāsi, tassa sakaladivasaṃ kammaṃ katvā chātassa sarīre (c. -ri-) vātā kujjhimsu, yottaṃ bandhitvā yottakoṭiyam gaḥetvā parivattīti, seṭṭhī (c. -i) taṃ pavattim sutvā ukkābhiddhāriyamāhi (?) catumadhuram gāhāpetvā tassa santikaṃ gantvā kim tātā ti pucchi; sāmi vātā me kupitā ti; tena hi utthāy' idam bhesajjam khādāhīti; tumhe pi khādīttha sāmīti; amhākaṃ aphāsukaṃ n' atthi, tvaṃ khādāhīti; sāmi uposathakammaṃ karonto sakalam kātum nāsakkhim (c. -i), upaddhakammam pi me vikalam (c. -kā-) mā ahoṣṭi; na icchi, mā evaṃ kari tātā ti vuccamāno (c. -no) pi aniechitvā aruṇe utthahante milātamālā viya kalam katvā tasmim nigrodharukkhe nibbatti. Tasmā itam attham kathetvā: so seṭṭhī (c. -i) Buddhamaṃako dhammamāmaṃako saṃghamaṃako, taṃ nissāya katassa upaddhuposathakammasa nissandena esā sampatti mayā laddhā ti āha. Buddho ti vacanam sutvā va pañcasatā tāpasā vuṭṭhāya devatāya añjalim paggayha Buddho ti vadehīti Buddho ti vademīti tikkhattum paṭijānāpetvā ghoso pi kho eso dullabho lokasmin ti udānam udānetvā: devate anekesu kappasatasahassesu assutapubbam (c. anassu-) saddam tayā suṇāpit' amhā ti āhamsu, ath' antevāsino ācariyam etad avocum: tena hi Satthu santikaṃ gacchāmā ti, tātā taṃ (te?) seṭṭhino amhākaṃ bahūpakārā, sve tesam nivesane bhikkham gaṇhitvā tesam pi ācikkhitvā gamissāmā ti adhiváseti, tātā (?) ti te adhivásayimsu, puna divase seṭṭhino yágubhattam sampádetvā āsanāni paṃñāpetvā aṇṇaṃ ayyānam āgamanadivaso ti ṇatvā paccuggamanam katvā ādāya nivesanam gantvā nisídāpetvā bhikkham adamsu, te katabhat-takiccā: mahāseṭṭhino mayam gamissāmā ti vadimsu; na nu bhante tumhehi cattāro vassike māse amhākaṃ gaḥitā ca

paṭimāṇā, idāni kuhiṃ gacchathā ti; loke kira Buddho uppanno dhammo uppanno saṅgho uppanno, tasmā Satthu santikaṃ gamissāmā ti; kiṃ pana tassa Satthu santikaṃ (c. addit: gamissā) tumhākaṃ ñeva gantum vaddhatīti; amñesaṃ pi avāritaṃ āvuso ti; tena hi bhante āgata (?) mayam pi parivacchaṃ katvā āgacchāmā ti; tumhesu parivacchaṃ va karontesu amhākaṃ papañco hoti, mayam purato gacchāma, tumhe (c. -esu) āgaccheyyāthā (c. -ya-) ti vatvā te puretaraṃ gantvā sammāsambuddhaṃ disvā abhithhavitvā vanditvā ekamantaṃ nisīdimsu, atha nesaṃ Satthā anupubbika-thaṃ kathetvā dhammaṃ desesi, desanāpariyosāne sabbe pi saha paṭisambhidāhi arahattaṃ patvā pabbajjāṃ yācitvā ehi bhikkhavo ti vacanasamanantaraṃ iddhimaya patta cīvaradharā ehi bhikkhū ahesum; te pi kho tayo seṭṭhī (c. -i) pañcahi pañcahi sakatasatehi vatthacchādanasappimadhupphāṇitādīni dānūpakaraṇāni ādāya Sāvattim (c. -iyam) patvā Satthāraṃ vanditvā dhammakathaṃ sutvā kathāpariyosāne sotāpatti phale paṭiṭṭhāya addhamāsamattaṃ dānaṃ dadamānā Satthu santike vasitvā Kosambīgamanatthāya (c. -bi-) Satthāraṃ yācitvā Satthārā paṭimāṇam dānto (-tā?) sumāgāre kho Tathāgatā abhiramanatīti vutte amñātam (?) bhante amhehi paḥitasāsane gantum vaddhatīti vatvā Kosambim gantvā Ghositaseṭṭhī (c. -i) Ghositārāmaṃ Kukkuṭaseṭṭhī (c. -i) Kukkuṭārāmaṃ Pāvāriyaseṭṭhī (c. -i) Pāvārikārāmaṃ ti tayo mahāvihāre kāretvā Satthu āgamanatthāya sāsanaṃ paḥiṇimsu (c. -ni-), Satthā tesam sāsanaṃ sutvā tattha agamāsi, te paccuggantvā Satthāraṃ vihāraṃ pavesetvā vārena vārena paṭijagganti, Satthā devasikaṃ ekekaṣmim vihāre vasati, yassa vihāre vutto hoti tass' eva gharadvāre piṇḍāya carati. Tesam pana tiṇṇam seṭṭhīnaṃ upaṭṭhāko Sumano (c. -no) nāma mālākāro aho si, so te seṭṭhino evam āha: ahaṃ tumhākaṃ dīgharattaṃ upakārako Satthāraṃ bhojetukāmo 'mhi, mayham pi ekadivasam Satthāraṃ dethā ti; tena hi sve bhojehīti; sādhu sādhu sāmīti; so Satthāraṃ nimantetvā sakkāraṃ paṭiyādesi. Tadā rājā Sāmavatiyā deva-

sikam pupphamūle aṭṭha kaḥāpaṇe deti, tassā Khujjuttarā nāma dāsī Sumanamālākārassa santikam gantvā nibaddham pupphāni gaṇhati, atha nam tasmim divase āgataṃ mālākāro āha: mayā Satthā nimantito, ajja pupphehi (c. -phe) Satthāraṃ pūjessāmīti tiṭṭha tāva tvaṃ parivesanāya saḥāyikā hutvā dhammaṃ sutvā avasesāni pupphāni gaḥetvā gamissasīti (c. -ssāmīti); sādhu sādhu ti adhivāsesi; Sumano Buddhapamukhaṃ bhikkhusaṅghaṃ parivisitvā anumodanakarapaṭṭhāya (c. -raṇ-) paṭṭaṃ gaḥesi, Satthā anumodanadhammadesanaṃ ārabhi, Khujjuttarā Satthu dhammakathaṃ suṇantī (c. -i) yeva sotāpattiṭṭhale patitṭhahi, sā amñesu divasesu cattāro kaḥāpaṇe attanā (c. -o) gaḥetvā catūhi pupphāni gaḥetvā gacchati, taṃ divasaṃ aṭṭhahi pupphāni gaḥetvā gatā, atha nam Sāmaṇatī (c. -i) āha: kin nu kho amma ajja amhākaṃ raṇṇā diguṇaṃ pupphamaṇṇaṃ dinnā ti; no ayyo ti; atha kasmā bahūni pupphānīti; amñesu divasesu cattāro kaḥāpaṇe gaḥetvā catūhi pupphāni āharāmīti; ajja kasmā na gaṇhīti; sammāsambuddhassa dhammakathaṃ sutvā dhammassa adhigatattā ti; atha nam: are dutṭhadāsī ettakaṃ kālaṃ tayā gaḥitakaḥāpaṇe mama dehi; atha nam tujjettvā: amma tayā pītaṃ amataṃ amhehi pi pāyehīti vatvā tena hi maṃ naḥāpehīti vutte soḷasagandhodaḥāghehi naḥāpetvā dve maddhasātake dāpesi; ekaṃ nivāsetvā ekaṃ ekamaṃ pārupitvā āsanaṃ pañṇāpetvā ekaṃ vījanaṃ āharāpetvā āsane nisīditvā citravījanaṃ ādāya pañca mātugāmasatāni āmantetvā Satthāraṃ desitaniyāmen' eva dhammaṃ desesi, tassā dhammakathaṃ sutvā sabbāpi sotāpattiṭṭhale patitṭhahiṃsu, sabbāpi Khujjuttaraṃ vanditvā: amma ajja paṭṭhāya tvaṃ kilīṭṭhakammaṃ mā kari, amhākaṃ mātiṭṭhāne ācariyaṭṭhāne yeva thatvā Satthu santikam gantvā desitaṃ desitaṃ dhammaṃ sutvā amhākaṃ kathehi va-diṃsu, Satthā (sā tathā?) karonti(-ī?) aparabhāge tipīṭakadharā jātā, atha nam Satthā etadaggaṃ bhikkhave mama sāvikanāṃ upāsikānaṃ bahussutānaṃ dhammakathikānaṃ yadidaṃ Khujjuttarā ti



etadagge thapesi. Tāpi kho pañcasatā itthiyo tam evam āhaṃsu :  
amma Satthāraṃ passitukāmaṃ amha, tam no dassehi (c. -tti), gan-  
dhamālādīhi naṃ pūjessāma ti; ayye rājakulaṃ nāma bhāri-  
yaṃ, tumhe gahe<sup>h</sup>tvā ba<sup>h</sup>i gantum na sakkā ti; amma mā no  
nāsehi, dasse<sup>h</sup>'eva amhākaṃ Satthāraṃ ti; tena hi tumhākaṃ va-  
sanavasana<sup>h</sup>gabbhānaṃ bhittīsu (c. -isu) yattakena oloketum sakkā  
hoti tattakam chiddam katvā gandhamālaṃ āharāpetvā Satthāraṃ  
tiṇṇaṃ seṭṭhinaṃ gharadvāraṃ gacchantam tesu tesu thānesu  
thatvā oloketha c'eva hatthe ca pasāretvā vandatha c'eva pūjethā  
ti; tathā (c. ka-) katvā Satthāraṃ gacchantam c'eva āgacchantāṃ  
ca oloketā (c. -o) vandimsu c'eva pūjesum (c. -su). Ath' eka-  
divasaṃ Māgandiyā attano pāsādatalato nikkhamitvā caṃka-  
mamānā tāsāṃ vasana<sup>h</sup>ttānaṃ gantvā gabbhe chiddam disvā  
idaṃ kin ti (c. kiñci) pucchitvā tāhi tassā Satthari baddhā-  
ghātāṃ ajānantīhi: Satthā imaṃ nagaraṃ gato, mayaṃ ettha  
thatvā Satthāraṃ passāma c'eva pūjema cā ti vutte: āgato  
nāma imaṃ nagaraṃ samaṇo Gotamo, idāni 'ssa kattabbaṃ  
jānissāmi, imāpi tassa upatthāyikā, imāsaṃ pi kattabbaṃ jānis-  
sāmīti cintetvā rañño ārocesi: mahārāja Sāma<sup>h</sup>vatīmissikānaṃ (c.  
-ti-) bahiddhā patthanaṃ atthi, katipā<sup>h</sup>en'eva te jīvitaṃ harissantīti;  
rājā na tā evarūpaṃ karissantīti na sadda<sup>h</sup>i, puna vutte pi  
na sadda<sup>h</sup>i yeva, aha naṃ tikkhattum vutte pi asadda<sup>h</sup>antaṃ :  
sace me na sadda<sup>h</sup>atha tāsāṃ vasana<sup>h</sup>ttānaṃ gantvā upadhā-  
rehi mahārājā ti āha, rājā gantvā gabbhesu chiddam disvā  
idaṃ kin ti pucchitvā tasmim atthe ārocite tāsāṃ akuppitvā  
akujjhivā kiñci avatvā va chiddāni pida<sup>h</sup>āpetvā sabbagabbhesu  
uddhacchiddakavātapānāni kira tasmim kāle uppannāni. Māgan-  
diyā tāsāṃ kiñci kātum asakkunivā samaṇassa Gotamassa  
ca kattabbaṃ karissāmīti nāgarānaṃ laṇjaṃ datvā: samaṇaṃ  
Gotamaṃ antonagaraṃ pavisitvā carantaṃ dāsakammakarehi (c.  
-re) porisehi saddhim akkositvā paribhāsivā palāpethā ti; mic-  
chādittikā tīsu ratanesu appasannā antonagaraṃ pavittāṃ

Sattháram anubandhitvá: coro 'si bálo 'si múlho 'si ottho 'si goṇo 'si gadrabho 'si nerayiko 'si tiracchánagato 'si, n' atthi tuyham sugati, duggati yeva tuyham páṭikamkhá ti dasaḥi akkosavatthúhi akkosanti paribhásanti, tam sutvá áyasmá Ánando Sattháram etad avoca: bhante ime nágará amhe akkosanti paribhásanti, ito amñattha gacchámá ti; kuḥim Ánandá ti; amñam nagaram bhante ti; tattha manussesu akkosantesu puna kattha gamissáma Ánandá ti; tato pi amñam nagaram bhante ti; tattha manussesu akkosantesu kuḥim gamissámá ti; tato pi tato pi amñam nagaram bhante ti; Ánanda na evam kátum vaddhati, yattha adhikaranam uppannam tatth' eva tasmim vúpasamante (-sante ?) amñattha gantum vaddhati, ke pana te Ánanda akkosantíti; bhante dásakammakare upádáya sabbe akkosantíti; aham (yathá ?) Ánanda saṃgámaṃ (c. -a) otiṇṇahatthino (c. -ṇṇe-) catúhi disáhi (c. da-) ágate sare sahitum bháro tath' eva bahúhi dussleḥi kathita-kathánam (c. -katá-) sahanam náma mayham bháro ti vatvá attánam árabba dhammam desento imá Nágavagge \* tisso gáthá abhási:

Aham, nágo va saṃgáme cápáto <sup>a</sup> patitam saram,  
ativákyan titikkhissam, dussilo hi bahujjano.

Dantam nayanti samitim, dantam rájābhírúhati <sup>b</sup>,  
danto settho manussesu, yo 'tivákyan <sup>c</sup> titikkhati.

Varam assatará dantá, ájáníyyá <sup>d</sup> va sindhavá,  
kuṇjará va mahánágá, attadanto tato varan ti.

Dhammakathá sampattajanassa sáttthiká aḥosi, evam dhammam desetvá: má cintayi Ánanda, ete sattáham eva akkosanti, aṭṭhame divase tuṇhí bhavissanti, Buddhánam hi uppannam adhikaranam sattáhato uttarim nágacchati. Mágandiyá Sattháram akkosápetvá palápetum asakkontí (c. -i) kin nu kho karissámíti cintetvá imá etassa upatthambhabhútá etásam vyasanam karissámíti ekadivasam rañño surápánattháne upatthánam karontí cúlápitu sásanam paṇiṇi: aṭṭha kira matakuk-  
\*v. 320sq. <sup>a</sup> cod. vápáno. <sup>b</sup> cod. bhíruhati. <sup>c</sup> cod. tavákyan. <sup>d</sup> cod. ájáníyyá.

kute attha sañjīvakukkute gaḥetvā āgacchatu, āgantvā ca so-  
pānamatthake thatvā āgatabhāvaṃ nivedetvā pavisaṭṭi ti vutte pi  
apavisaṭṭi vā paṭhamam attha(c. añja) sañjīvakukkute paḥiṇatu pacchā  
itare ti, cūlapaṭṭhākassa ca: mama vacanam kareyyāsiṭi lañcam  
adāsi; Māgandiko (c. -dhiko) āgantvā raṃṇo nivedāpetvā pa-  
visaṭṭi ti vutte raṃṇo āpānabhūmim na pavisaṃṭi, itarā cūlu-  
paṭṭhākam paḥiṇi: gaccha tāta mama cūlapitu santikan ti, so  
gantvā tena dinne attha sañjīvakukkute ānetvā deva purohitena  
panṇākāro(c.-e) paḥito ti āha, rājā: bhaddako vata no uttaribhaṅgo  
uppanno, ko nu kho paceyyā ti āha(c. ā); Māgandiyā: mahārāja  
Sāmavatiṇī pamukhā(c.-ti-) pañcasatā itthiyo nikkammā vicaranti, tā-  
sam pesēhi, tā pacitvā āharissanti ti āha; rājā: gaccha tāsam datvā  
amṇassa kira hatthe adatvā sayam eva māretvā pacatū ti pesesi,  
cūlapaṭṭhāko sādhu devā ti gantvā tathā vatvā tāhi mayam  
pāṇātipātāṃ(c.-ti-) na karomā ti paṭikkhitto āgantvā tam attham  
raṃṇo ārocesi, Māgandikā: ditthante mahārāja idāni tāsam  
pāṇātipātāssa karaṇam vā akaraṇam vā jānissasi, samaṇassa  
Gotamassa pacitvā pesetū ti vadehi devā ti āha, rājā tathā  
vatvā pesesi, itaro te gaḥetvā gacchanto viya hutvā gantvā  
te(c. tesu) kukkute purohitassa datvā matakukkute tāsam santikam  
netvā ime kira kukkute pacitvā Satthu santikam paḥiṇathā(c.-atthā)  
ti āha, midam nāma amhākam kiccan ti paccuggantvā gaṇhimsu,  
so raṃṇo santikam gantvā kim tāta ti puṭṭho samaṇassa Gota-  
massa pacitvā pesethā ti vuttamatte paṭimaggam āgantvā gaṇ-  
himsū ti ācikkhi, Māgandiyā: passa mahārāja, na tā tumhādisā-  
nam karonti, bahiddhā patthanā tāsam atthiṭi vutte na saddaḥa.  
(-hiti?), rājā tam sutvāpi adhivāsetvā tuṇhī aḥosi. Māgandiyā  
kin nu kho karissāmiṭi cintesi, tadā pana rājā Sāmavatiyā Vāsu-  
lādattāya Māgandiyāyā ti tissannam pi etāsam(c. -te-) pāsādatale.  
vārena(c. -ṇa) vārena(c. -ṇa) sattāham vītināmeti, atha nam sve  
vā pare vā Sāmavatiyā pāsādatalam gamissatṭi natvā Māgan-  
diyā cūlapitu sāsanaṃ paḥiṇi: agadena kira dāthā dhovitvā ekaṃ

sappam pesetú ti, so tathá katvá pesesi, rájá attano gamana-  
 tthánam hatthikantavīṇam ádāya yeva gacchati, tassá pokkhare  
 ekam chiddam atthi, Mágandiyá tena chiddena sappam pave-  
 setvá chiddam málákulena thakesi, sappo dvíhattham antoví-  
 náyam eva aḥosi, Mágandiyá raṁño gamanadvase ajja kata-  
 rissá pásádam gamissasi devá ti pucchitvá Sámavatiyá ti vutte:  
 ajja mayá amanápo supino diṭṭho, na sakká tattha gantum  
 devá ti; gacchám' evá ti; sá yávatatiyam váretvá evam sante  
 aham pi tumhehi saddhim gamissámi ti vatvá nivattiyamánāpi  
 anivattitvá na jánāmi kim bhavissati devá ti raṁṇá (c. -o) saddhim  
 yeva agamási, rájá Sámavatímissikádhi (c. -ti-) dinnáni vattha-  
 pupphagandhábharanáni dháretvá subhojanam bhunjitvá vīṇam  
 ussísake thapetvá sayane nipajji, Mágandiyá aparáparam vicaranti  
 (c. -i) viya hutvá vīṇáccchiddato pupphagulam apanesi, sappo  
 dvíhattham niráháro tena chiddena nikkhamitvá passanto pha-  
 nam katvá sayanapiṭṭhe nipajji, Mágandiyá tam disvá áhanti (?)  
 deva sappo ti mahásaddam katvá rájánāñ ca tava (?) akkosanti  
 (c. -i): ayam dandharájá alakkhiko mayham vacanam na suṇāti  
 (c. -ná-), imá (c. -áni) pi nissiriká dubbintá (c. -ni-) kim náma raṁño  
 santiká na labhanti, tumhe imasmim mate yeva sukham jívissatha  
 jívante dukkham jívatha, ajja mayá pápasupino diṭṭho, Sámavatiyá  
 pásádam gantum na vaddhatti viravantiyāpi me tayá saddo na  
 suto devá ti áha, rájá sappam disvá maraṇabhayatajjito: eva-  
 rūpam hi náma imá karissanti, aho pápá, aham imásam pápa-  
 bhávam áeikkhantiyāpi imissá vacanam na saddahim, paṭhamam  
 attano gabbhesu chiddáni katvá nisinná, puna mayá pesite  
 kukkuṭe pahimisu, ajja sayane sappam vissajjayimsú ti ko-  
 dhena sampajjalito aḥosi; Sámavatí pi pañcannam itthisatánam  
 ovádam adási: amma amhákam amānam paṭisaranam (c. -ná)  
 n' atthi, narindo ca deviyá ca attani ca samasamam eva  
 mettam pavattetha, má kassaci kopam karitthá ti; rájá sa-  
 hassatthámasiṅgadhanum ádāya jiyam (c. jí-) poṭhetvá visapftam

saraṃ sannayhitvā Sāmaṇaṃ dhura katvā sabbā paṭipāṭiyā  
 ṭhapāpetvā Sāmaṇiyyā ure saraṃ viśajjesi, so tassā mettānu-  
 bhāvena paṇivattitvā āgataṃ agābhimukho va hutvā haḍayaṃ  
 pavisaṇo viya atthāsi, rājā cintesi: mayā khitto saro silaṃ pi  
 nibbijhitvā gacchati, ākāse paṭiṇaṇaṇakattānaṃ (c. -hanna-)  
 n' atthi, aha ca paṇ' esa nivattitvā maṃābhimukho va jāto, ayaṃ hi  
 nāma niccito nijjīvo saro pi etissā guṇaṃ jāni, ahaṃ maṇussa-  
 bhūto pi na jānāmi, so dhaṇuṃ chaddetvā añjaliṃ paṇḍayha  
 Sāmaṇiyyā pādamaṇḍale ukkuṭikaṃ nisiditvā imaṃ gāthaṃ āha:

Sammuyhāmi pamuyhāmi, sabbā muyhanti medisā,

Sāmaṇi maṃ tāsassa, tvaṇ ca me saraṇaṃ bhavā ti;

esā tassa vacanaṃ sutvā: sādhu deva maṃ saraṇaṃ gacchā (c. -a)  
 ti avatvā yaṃ ahaṃ mahārāja saraṇaṃ gatā taṃ eva tvaṃ pi  
 gacchā ti, idaṃ vattāna Sāmaṇi (c. -i): sammāsambuddhā vikkāma,

imaṃ<sup>a</sup> tvaṃ saraṇaṃ gaccha yaṃ ahaṃ saraṇaṃ gatā,

esa Buddhho, mahārāja, esa Buddhho anuttaro,

saraṇaṃ tvaṃ Buddhhaṃ gaccha<sup>b</sup>, tvaṇ<sup>c</sup> ca me saraṇaṃ bhavā ti  
 āha; rājā idāṃ āhaṃ atirekataraṃ bhāyāmi vattā imaṃ gāthaṃ  
 āha:

Esa bhiyyo pamuyhāmi, sabbā muyhanti medisā,

Sāmaṇi maṃ tāsassa, tvaṇ ca me saraṇaṃ bhavā ti;

atha naṃ sā purimaṇaṇ' eva puna paṭikkhipitvā: tena tvaṇ  
 ca saraṇaṃ gacchāmi Satthāraṇ ca, varaṇ ca te dhammi vutte:  
 varo gahito hotu mahārāja ti āha; so Satthāraṇ upasaṃ-  
 kamitvā saraṇaṃ gantvā nimantetvā Buddhapaṃkassa bhikkhu-  
 saṃghassa sattāhaṃ dānaṃ datvā Sāmaṇaṃ āmantetvā utthehi  
 varaṃ gaṇhā ti; āma mahārāja mayhaṃ hiraṇṇādhi attho  
 n' atthi, idaṃ paṇa me varaṃ dehi: tathā karoṇi yathā Satthā  
 nibaddhaṃ paṇcahi bhikkhusatehi saddhim idhāgacchati, dham-  
 maṃ suṇissāmi; rājā Satthāraṇ vanditvā: bhante paṇcahi  
 bhikkhusatehi saddhim nibaddhaṃ idhāgacchatha, Sāmaṇi-

<sup>a</sup> cod. maṃ.

<sup>b</sup> cod. omittit gaccha.

<sup>c</sup> cod. taṇ.

siká (c. -ti-) dhammaṃ soṣṣamā ti vadantīti āha; mahārāja Buddhānaṃ nāma ekasmiṃ thāne nibaddhaṃ gantum na vaddhatīti, mahājano paccāsimsatīti; tena hi bhante ekaṃ bhikkhuṃ ānāpethā ti; Satthā Ānandattheraṃ ānāpesi, so pañca bhikkhusatāni ādāya nibaddhaṃ rājakulaṃ gacchati, tāpi deviyo nibaddhaṃ therāṃ bhojenti dhammaṃ suṇanti, tā ekadivasaṃ therassa dhammakathaṃ sutvā pañcahi uttarāsaṅgasatehi pūjāṃ akāmsu, ekeko uttarāsaṅgo pañca satāni agghati, tā ekavattā disvā rājā pucchi: kuhiṃ vo uttarāsaṅgā (c. -o) ti; ayyassa no dinnā ti; tena sabbe gahitā i; āma gahitā ti; rājā therāṃ upasamkamitvā vanditvā tāhi uttarāsaṅgānaṃ dinnabhāvaṃ pucchitvā tāhi dinnabhāvaṃ ca therena gahitabhāvaṃ ca sutvā: na nu bhante atibahūni vatthāni, ettakehi kiṃ karissathā ti pucchi; amhākaṃ pahenakāni (c. -ho-) ganhitvā sesāni jīṇnacīvarakānaṃ (c. jinn-) dassāmi mahārājā ti; te attano cīvarāni kiṃ karissantīti; jīṇnataracīvarānaṃ (c. jinn-) dassantīti; te attano cīvarāni kiṃ karissantīti; paccattharaṇāni karissantīti; purāṇapaccattharaṇāni kiṃ karissantīti; bhummattharaṇāni karissantīti; purāṇabhummatttharaṇāni kiṃ karissantīti; pādapuñchanāni mahārājā ti; purāṇapādapuñchanāni kiṃ karissantīti; khaṇḍākkhaṇḍikaṃ kodhetvā mattikaṃ madditvā bhittim limpissantīti; bhante ettakaṃ gantvāpi ayyānaṃ dinnassatīti (ṛ); āma mahārāja; pasanno aparāni pi pañca vatthasatāni āharāpetvā pādāmūle thapāpesi, thero kira pañcasatagghaṇakān'eva vatthāni saḥassabhāgena pādāmūle thapetvā dinnāni satasahassakkhattum labhi, saḥassagghaṇakāni (c. -na-) saḥassabhāgena pādāmūle thapetvā dinnāni saḥassakkhattum labhi, satasahassagghaṇakāni saḥassabhāgena pādāmūle thapetvā dinnāni satakkhattum labhi, ekaṃ dve tīni cattāri pañca dasā ti ādinā nayena laddhānaṃ pana gaṇanā n'atthi, Tathāgate kira parinibbute thero sakalajambudīpaṃ vicaritvā sabbavihāresu bhikkhūnaṃ attano santakān'eva pattacīvarāni adāsi. Māgandiyā (c. -di): yam ahaṃ karomi taṃ tathā ahutvā amāna-

thá va hoti, kin nu kho karissámiti cintetvá atth' eso upáyo ti uyyánakflam gacchanti (c. -i) cúlápitu sásanam pahīni: Sámavatiyá pásádam gantvá dussakoṭṭhágáratelakoṭṭhágárāni vivarāpetvá dussāni telacāṭṭsu (c. -ti-) temetvá thambhe veṭhetvá tá sabbāpi ekato katvá dvāram pidaḥitvá bahiyantakam datvá daṇḍadāpikāhi gehe aggim dadamāno otaritvá gacchatú ti; pásádam abhiruyha koṭṭhágárāni vivaritvá vatthāni telacāṭṭsu (c. -ti-) temetvá thambhe veṭhetum árabhi, atha nam Sámavatiṭṭpamukhá (c. -ti-) itthiyo kim etam cúlápita ti vadantiyo (c. -iso) upasamkamimsu, amma rájá dāhikammatthāya ime thambhe telapilotikāhi (c. -kānihi) vethāpeti, rájagahe náma suyuttaduyuttam dujjātam, má me santike hotha amma ti, evam vatvá tá ágatá gabbhe pavesetvá dvārāni pidaḥitvá bahiyantakam datvá ádito paṭṭhāya aggim dento otari; Sámavati (c. -i) tásam ovádam adási: amhákam anamatagge samsāre vicarantīnam evam evam agginá jháma attabhāvam nam Buddhañāṇena pi paricchedena sukaro (?) appamattá hothá ti, tá gehe jháyante vedanāpariggahakammatthānam manasikarantiyo káci dutiyaphalam káci tatiyaphalam pápuṇimsu, tena vuttam (?). Atha kho sámabahulá bhikkhú pacchābhattam piṇḍapátapaṭikkantá yena Bhagavá ten' upasamkamimsu, upasamkamitvá Bhagavantam abhivádetvá ekamantam nisidimsu, ekamantam nisinná kho te bhikkhú Bhagavantam etad avocum : idha bhante rañño Udenassa uyyānagatassa antepuram daḍḍham, pañca itthisatāni kálakatāni (c. -āti) Sámavatiṭṭpamukhāni (c. -ti-), tásam bhante upásikānam ká gati ko aggisamparáyo ti; sant' ettha bhikkhave upásikáyo sotāpanná, santi sakadágāminiyo, santi anágāminiyo, sabbá tá bhikkhave upásikáyo anipphalá kálakatá ti; atha kho Bhagavá etam attham viditvá táyam velāyam imam udānam udānesi :

Mohasambandhano loko bhabbarúpo va dissati,

upadhisambandhano bálo tamassa parivárito,

sassati viya kháyá ti (?) passato n' atthi kiñcanan ti,

evañ ca pana vatvá: bhikkhave sattá náma vaddhe vicarantá  
 niccakálañ appamattá hutvá pumñakammam eva na karonti,  
 pamádino hutvá pápakammam pi karonti, tasmá vaddhe vica-  
 rantá sukham pi dukkham pi anubhavantíti dhammañ desesi.  
 Rájá Sámavatiḡeḡaḡ (c. -ti-) kira jháyatíti sutvá vegenāgacchanto  
 pi adadḡhe sampápunitum násakkhī, ágantvá pana geḡaḡ nibbá-  
 petvá uppannabalavadomanasso amaccaparivuto nisídítvá Sá-  
 mavatíyá guṇe anussaranto kassa nu kho idaḡ kamman ti  
 cintetvá Mágandiyákáritam bhavissatíti ñatvá tásetvá pucchi-  
 yamáná na kathessati sanikaḡ upáyena pucchissámíti cintetvá  
 amacce áḡa: ambho aḡaḡ ito pubbe upatṡháya samuṡṡháya  
 ásaḡkitaparisamkito va homi, sá me niccaḡ otáram eva gave-  
 sati, idáni pana me cittaḡ nibbutam bhavissati, sukhena ca  
 sayitum labhissámíti; kena nu kho deva idaḡ kamman katan  
 ti; mayi sineḡena kenápi kataḡ bhavissatíti (c. -ssati); Mágandiyá  
 samípe ṡhitá: amño ko kátum sakkhissati, mayá kataḡ deva,  
 aḡaḡ cúlāpitaram āṡápetvá káresin ti áḡa; tam ṡhapetvá  
 aṡño mayi sineḡasatto náma n'atthi, pasanno 'smi, varan te  
 dammi, attano ñátigaṡaḡ pakkosápeḡíti; sá ñátakánaḡ sása-  
 naḡ paḡiṡi: rájá me pasanno varam deti, síḡhaḡ ágacchatú ti;  
 rájá ágatáगतánaḡ mahantaḡ sakkáraḡ káresi, tam disvá tassá  
 amñátakápi laṡchaḡ datvá mayaḡ Mágandiyáya ñátaká ti ágac-  
 chimsu, rájá te sabbe gálápetvá rájaṡgaṇe nábhippamáne (c. -ṡena)  
 áváṡe khaṡápetvá te tattha nisídápetvá paḡsum púretvá upari  
 palálaḡ vikirápetvá aggim dápesi, cammassa dadḡhakále aya-  
 naḡgalena kasápetvá khaṡákhaṡaḡ hīraḡhīraḡ káresi, Mágan-  
 diyásarírato pi tikhīṡena satthena ghanaghanatṡhānesu maḡsaḡ  
 uppáṡhetvá telakapallakaḡ uddhanaḡ áropetvá púve viya  
 bhajápetvá tam eva khádápesi. Dhammasabháyaḡ pi bhikkhú  
 (c. -u) kathaḡ samuṡṡhápesum: ananucchavikaḡ vata evarú-  
 páya saddhásampannáya upásikáya evarúpaḡ (c. -á) maraṡan  
 ti; Satthá ágantvá káya nu 'ttha bhikkhave etaraḡi katháya



sannisinná ti pucchitvá imáya námá ti vutte : bhikkhave imasmim attabháve Sámavatípamukhánam (c. -ti-) itthínam etam ayuttam appattam, pubbe katakammassa pana yuttam eva pattam eva etáhi laddhan ti vatvá kim bhante etáhi pubbe katam ácikkhathá ti yácito atítam áhari : Atíte Báraṇasiyam (c. -na-) Brahmádatte rajjam kárente rájagahe nibaddham attha paccekabuddhá bhuñjanti, pañcasatá itthiyo te upatthahanti, tesu satta janá Himavantam gacchanti, eko — nadítire ekaṁ tiṇagahnam (c. -nam) atthi — tattha jhánam samápajjitvá nisídi, ath' ekadivasam rájá paccekabuddhesu gatesu tá itthiyo ádāya udakakílam kílittum gato, tattha tá itthiyo divasabhāgam udake kílittvá uttaritvá sítaplitá visívetukámá amhákam aggim karanattánam olokethá ti aparāparam vicarantiyo tam tiṇagahnam (c. -nam) disvá tiṇarásiti samñāya tam pariváretvá thitá aggim adamsu, tiṇesu jháyitvá patantesu paccekabuddham disvá : natth' amhá, natth' amhá, rañño paccekabuddho jháyati, rájá ñatvá amhe násessati, sudaddham nam karissámá ti sabbá ito c' ito ca dárúni (c. -ṇi) áharitvá tassa upari rásim karimsu, mahádárurási ahosi, atha nam álimpetvá idáni jháyissatiti pakkamimsu, tá paṭhamam asañcetaniká hutvá idáni kammenábajjhimsu (c. -mma-), paccekabuddham pana antosamápattiyá (c. -ya) sakaṭasaḥassadárúni (c. -ṇi) áharitvá álimpentāpi (c. -topi) usmákáramattam pi vigahápetum na sakkonti, tasmá so satame divase utthāya yathásukham agamási, tá tassa kammassa katattá bahúni vassasatasahassáni niraye pacitvá tass' eva kammassa vikávasesena (vipákavasena?) attabhávasatena iminā va niyāmena gehe jháyamāne jháyimsu, idam etāsam pubbakamman ti. Evaṁ vutte bhikkhú Satthāram paṭipucchimsu : Khujjuttará pana bhante kena kammena khujjá játá kena mahápañña, kena sotápattiphalaṁ adhigatá, kena paresam pesanakáriká játá ti ; bhikkhave tass' eva rañño Báraṇasiyam (c. -na-) rajjam karanakāle sv-eva paccekabuddho thokakhujjadhátuko

aḥosi, ath' eká upaṭṭháyiká itthi kambalaṃ párupitvá svaṇṇa-  
 sarakam gaḥetvá amhákam paccekabuddho evañ ca evañ ca  
 vicaraṭṭi khujjá hutvá tassa vicaraṇákáram dassesi, tassa nis-  
 sandena khujjá játá; te pana paccekabuddhe paṭhamadivasaṃ  
 rájagehe nisídápetvá patte gáhápetvá páyásassa púretvá dápesi,  
 unḥapáyásassa púre patte paccekabuddhá parivattetvá pari-  
 vattetvá gaṇḥanti, sá itthi te tathá karonte disvá attano san-  
 takáni atṭha dantavalayáni datvá idha ṭhapetvá gaṇḥathá ti  
 áha, te tathá katvá tam oloketvá n' atthi bhante amhákam  
 eteḥi (c. eteti) attho (adde: ti), tumhákam ñeva táni pariccattáni, ga-  
 hetvá gacchathá ti áha, te Nandamúlakapabbháram agamaṃsu,  
 ajjāpi táni valayáni arogáni (c. ár-) eva, sá tassa kammaṣsa  
 nissandena idáni tipitakadhará mahápañña játá; paccekabuddhá-  
 nam kataupaṭṭhánanissandena pana sotápatṭiphalam patvá idam  
 assá buddhantare kammaṃ; Kassapasammásambuddhakále pana  
 eká Báraṇasiseṭṭhino (c. -nasi-) dhítá vaḍḍhamánaccháyaya áda-  
 sam gaḥetvá attanam alaṃkarontí (c. -i) nisídi, ath' assá vissá-  
 siká eká khínásavá bhikkhuní nam daṭṭhum agamási, bhikkhuniyo  
 khínásavāpi sáyaṇḥasamaye upaṭṭhákakuláni daṭṭhukámá honti,  
 tasmim pana khaṇe seṭṭhidhítaya santike káci pesanakáriká  
 n' atthi, sá: vandámi ayye etaṃ táva me pasáadhanapeḷikam  
 gaḥetvá dethá ti áha, therí (c. -i) cintesi: sac' assá imam gaṇ-  
 hitvá na dassámi mayi ághátam katvá niraye nibbattissati, sace  
 pana dassámi parassa pesanakáriká hutvá nibbattissámi (c. -ssati),  
 nirayasantápatto kho pana parapessábhávo va seyyo ti sá  
 anuddayaṃ paṭicca tam gaḥetvá tassá adási, tassa kammaṣsa  
 nissandena paresam pesanakáriká játá ti. Pun' ekadivasaṃ  
 dhammasabháyam katham samuṭṭhápesuṃ: Sámavatiṭipamukhá  
 (c. -ti-) pañcasatá itthiyo gehe agginá jháymisu, Mágandikáya  
 nátaká upari palálaggim datvá ayanaṅgalehi bhinná, Mágan-  
 diká pakkatṭhitatele pakká, ke (c. ko) nu kho ettha jívanti  
 náma ke matá námá ti; Satthá ágantvá káya nu 'ttha bhik-

khave etarahi katháya sannisinná ti pucchitvá imáya námá ti vutte: bhikkhave ye keci pamattá te vassasatam jívantápi matá yeva náma, ye appamattá te matá jívantápi amatá yeva, tasmá Mágandiyá jívantí pi matá (c. mátápítá) yeva náma, Sámavatípamukhá (c. -ti-) matá jívanti yeva náma, na bhikkhave appamattá maranti námá ti vatvá imá gáthá abhási: Appamádo etc. Tattha appamádo ti padañ mahantañ atthañ dīpeti, mahantañ atthañ gahe tvá tiṭṭhati, sakalam pi tepiṭakam buddhavacanañ áharitvá kathiyamānañ appamādam eva otarati (c. -nti); ... ye keci kusalá dhammá sabbe te appamādamúlaká... appamádo tesam dhammānañ aggam akkháyatīti; so pan' esa atthato satiyá avippaváso náma niccañ upatthitáya satiyá c' etañ (c. -ta) námañ; amatapadañ ti amatañ vuccati nibbānañ, tañ hi ajátattá na jīyati na miyyati (c. mī-), tasmá amatañ ti vuccati, padañ ti iminá ti (?) padañ amatañ pápuñantīti attho, amatassa adhigamúpáyo ti vuttañ hoti; pamádo ti pamajjanabhávo muṭṭhasaccasamkhátassa satiyá vossaggass' etañ námañ; ... padañ ti upáyo maggo; pamatto hi jātīm nātivattati, jāto jīyati (c. jī-) c' eva miyyati (c. mī-) cá ti pamádo maccuno padañ náma hoti, maraṇañ upeti (c. upenti); appamattá na mīyanti satiyá samannāgatá hi appamattá na maranti, ajarámará hontīti na sallakkhetabbá, na hi koci satto ajarámaro náma atthi, pamattassa pana vaddhañ (c. vaddha) náma aparicchinnañ appamattassa paricchinnañ, tasmá pamattá jātíádhi aparimuttattá jívantápi matápi matá yeva náma, appamattá pana appamādalakkhaṇañ vaddhetvá khippañ maggaphalāni sacchikatvá dutiya-tatiyaattabhávesu na nibbattanti, tasmá te jívantápi matápi na mīyanti yeva náma; ye pamattá yathámatá ti ye pana sattá pamattá te pamādamaraṇena matá (c. mattá), yathá hi jīvitindriyúpacchedena matá dārukkhandhasadisá apagata-vimāñaná tath' eva honti, tesam tesam pi hi matānañ viya ga-

haṭṭhānaṃ tāva dānaṃ dassāma sīlaṃ rakkhissāma ti ekaṃ  
 cittaṃ pi anuppajjati, pabbajitānaṃ pi ācariyupajjhāyavattādāni  
 pūrayissāma dhūtaṅgādāni (c. dhu-) samādiyissāma bhāvanāṃ  
 vaddhessāma ti ekacittaṃ pi anuppajjati matena (mattena?)  
 ninnakaraṇā (c. -nākarana) va honti, tena vuttaṃ: ye pamattā  
 yathāmatā ti; etaṃ viśesato ñatvā ti pamattassa vaṭṭato  
 nissaraṇaṃ n'atthi appamattassa atthi etaṃ viśesaṃ viśesato  
 jānitvā; ke pana taṃ viśesaṃ jānantīti: appamādaṃ hi paṇ-  
 ḍitā ti ye paṇḍitā medhāvī (c. -i) sajjipaññā (sajjivapaññā?)  
 attano appamāde ṭhatvā appamādaṃ vaddhenti te evaṃ viśe-  
 saṃ kāraṇaṃ jānanti;... ariyānaṃ buddhapacceka-buddha-  
 sāvakaṇaṃ gocarasamkhāte catusatipatṭhānādibhede (c. -daṃ)  
 sattatimsabodhapakkhiyadhamme navavidhe lokuttaradhamme  
 ca ratā niratā abhiratā hontīti attho; te jhāyino ti te appa-  
 mattā paṇḍitā atṭhasamāpattisamkhātena ārammaṇūpanijjhānena  
 (c. -nūp-) vipassanāmagga-phalasamkhātena lakkhaṇūpanijjhānena  
 vā ti duvidhenāpi jhānena (c. jjhā-) jhāyino; sātaticā ti  
 abhinikkhamato (c. -kka-) patṭhāya yāva arahattamaggā satataṃ  
 pavattakāyikacetasikaviriya;... phusanāti ettha dve phu-  
 sanā: ñāṇaphusanā vipākaphusanā ca, tattha cattāro maggā  
 ñāṇaphusanā nāma, cattāri phalāni vipākaphusanā adhippetā,  
 ariyaphalena nibbānaṃ sacchikarontā dhīrā paṇḍitā tāya  
 vipākaphusanāya nibbānaṃ sacchikaronti, yogakkhemaṃ  
 anuttaraṃ ti ye cattāro yogā mahājānaṃ vaddhe osidāpenti  
 tehi khemaṃ nibbhayaṃ sabbehi lokiyalokuttaradhammehi seṭ-  
 ṭhattā anuttaraṃ ti... Sāmavatiyā Māgandiyāya ca caraṇapa-  
 ridīpi Udenavatthum.

Appamādo amatapadaṃ legendum est appamādo  
 'matapadaṃ ad instar v. 24 yaso 'bhivaddhati, vv. 134. 154  
 patto 'si, diṭṭho 'si, v. 321 yo 'tivākyan, v. 351 antimo 'yaṃ.  
 Amatapadaṃ cfr. v. 114 amataṃ padaṃ. Ariyānaṃ  
 nobilium, praelorum, i. e. proborum, perfectorum; palica

enim lingua hoc vocabulum præsertim morali sensu usurpári videtur. Cfr. vv. 79. 164. 190-91. 270. 208, et librum Suttanipátó dictum cap. Dvayatánupassanásuttañ, adhibito Dhpd. v. 6,

Yañ pare sukhato áhu tad ariyá áhu dukkhato,  
yañ pare dukkhato áhu tad ariyá sukhato vidú.

Comm. de tribus ordinibus, buddhá, paccekabuddhá et sávaká dictis, intelligit. Cfr. Burnouf: Introd. p. 290, præterea Lassen: Ind. Alterth. I, p. 5 et Nève: le mythe des Ribhavas p. 117.

Gogerly, teste W. Knighton (history of Ceylon p. 77), v. 21 sic vertit: Religion is the path of immortality; irreligion the path of death. The righteous die not, but the irreligious are even as now dead. Cfr. Upham: Mahāvāsi vol. III, p. 214.

**v. 24.** Locus: Veluvanañ. Persona: Kumbhaghosako.

... Nisammakárinó ti evañ ce bhavissatíti evañ karissámíti vá imasmim kamme evañ kate idañ náma bhavissatíti vá evañ nidánañ sallakkhetvá rogañ tikiccháka (? c. rogatikicchánañ) viya sabbakammáni nisámetvá upadháretvá karontassa; ... dhammajívino ti agáriyassa kulákuláni vajjetvá kasigorakkhádfhi (c. -dñiñhi) anagárikassa vejjakam-madútakammádñi vajjetvá dhammena samena bhikkhácariyáya jívikañ kappentassa; appamattassá ti avippavutthasatino ...

De metro appendicem vide. Satímato exempla i vocalis productæ adhuc exstant vv. 91. 181. 228 satímat, v. 89 jutímat, vv. 7. 8 -passí-, vv. 49. 263-69 muní, vv. 62. 69. 119. 120. 99. 116. 119-20. 127-28. 162. 193. 212 sq. 282-83. 257. 277-79. 309. 334-36. 350 374 maññatí, passatí, ramatí etc., v. 25 kíratí, v. 152 jíratí. Adnumerandi sunt fortasse vv. 7. 8. 119. 143. 245 vírīya, hírī.

**v. 25.** Locus: Veluvanañ. Persona: Cúlapanthakatthero.

... Imasmim ativiya dullabhapatiṭṭhitāya ativiya gambhīre samsārasāgare attano patiṭṭhābhūtaṃ (c. -bhu-) arahattaphalaṃ dīpaṃ kayirātha kareyya kātuṃ sakkuṇeyyā ti attho; kīdisaṃ: yaṃ ogho nābhikīraṭi, yaṃ catubbidho pi kile-sogho abhikirituṃ na sakkoti, na hi sakkā arahattaṃ oghena vikirituṃ ti...

Uṭṭhānen' appamādena cfr. v. 41 vat' ayaṃ, vv. 158. 364 ath' aññaṃ, ath' assa, v. 326 ajj' ahaṃ, v. 62 cet. n' atthi, v. 161 v' amhamayaṃ, vv. 191. 302 c' atṭhamgikam, c' addhagū, vv. 256. 260 yen' atthaṃ, yen' assa, v. 328 ten' attamano, v. 77 ovadeyy' anusāseyya, v. 327 uddharath' attānaṃ, v. 379 coday' attānaṃ, saññāmay' attānaṃ, vv. 275. 376 dukkhass' antaṃ.

Gogerly (cfr. Knighton p. 78) versum anglice reddit: The wise man so establishes himself, in industry, perseverance, prudence and mental control, that he is not carried away by the floods of sensuality.

**v. 26-27.** Locus: Jetavanam. Personæ: Bālanakhattaghuṭṭaṃ.

Tattha bālā ti bālena samannāgatā idhalokaparalokatthaṃ ajānantā...; yathā hi uttamaṃ dhanam nissāya kāmagaṇa-sampattim pāpuṇissāma puttadāraṃ posissāma paralokagamana-maggaṃ sodhemā ti dhane ānisaṃsaṃ passantā naṃ rakkhanti evaṃ paṇḍito pi appamatto paṭhamajjhānādīni paṭilabhati maggaphalāni pāpuṇāti tisso vijjā cha abhimñā sampādetitī appamāde ānisaṃsaṃ passanto dhanam seṭṭhaṃ va appamādaṃ rakkhatīti attho; mā pamādan ti tasmā tumhe mā pamādam anuyuñjetha mā pamādena kālaṃ vītināmayittha, kāmaraṭisaṃthavanti vatthukāmakilesakāmesu ratisaṃkhātāṃ taṇhāsanthavam pi mā anuyuñjetha mā vidittha mā paṭilabhittha...

Anuyuñjetha 3 pers. est potentialis attanop. a rad.

yuñj præf. anu; quod quo jure 2 pers. aor. parassap. habeat commentator, nescio.

Gogerly (cfr. Knighton p. 78) v. 27 sic vertit: Live not in the practice of irreligion, neither cleave to sensuality; for the meditative and the religious man experiences great happiness.

**v. 28.** Pamádam appamádená ti imam dhammadesa-  
nam Satthá Jetavane viharanto Mahákassapatheram árabbha  
kathesi. Ekasmim hi divase thero Pipphaliguháya viharanto.  
Rájagahe piṇḍapátapaṭikkanto álokaṁ vaddhetvá pamatte va  
appamatto va udakapaṭhavípabbatádisu (c. -vi-) cavanake uppajja-  
nake satte (c. addit: na) dibbena cakkhuná olovento nisídi.  
Satthá Jetavane nisinno va kena nu kho vihárena ajja mama  
putto Kassapo viharatṭi dibbena cakkhuná upadhárento sattá-  
nam cutúpapátam olovento viharatṭi ñatvá: sattánam cutúpa-  
pátam náma buddhañáṇena pi aparicchinnó mátukucchiyaṁ pa-  
ṭisandhim gahetvá mátápitaro ajánápetvá va cavanakasattánam  
paricchedam kátum na sakká, te jánitum tava ca avisayo Kassapa  
amattako(1) tava visayo, sabbaso pana cavante ca uppajjante  
ca jánitum passitum Buddhánam eva visayo ti vatvá obhásam  
pharitvá sammukhe nisinno viya hutvá imam gátham áha:  
Pamádam appamádena etc. Tattha n u d a t ṭ i, yathá náma pok-  
kharaním pavisantam navodakam puráṇodakam samkhobhetvá  
tass' okásam adatvá tam attano matthakamatthakena palá-  
yantam nudatṭi harati evam eva paṇḍito appamádalakkhaṇam  
brúhento pamádass' okásam adatvá appamáдавeena nudatṭi  
harati, atha so paṇunnapamádo (c. panunná-) accuggataṭṭhāne  
parisuddham dibbacakkhum samkhátam paṇḍāya pásadam  
tassa anucchavikam paṭipadam púrento táya paṭipadáya nis-  
seniyá pásadam viya áruyha paḥinasokasallatāya a s o k o appa-  
hinasokasallatāya sokinim pajam sattakāyañ cavamánañ

ca uppajjamānañ ca dibbacakkhunā avekkhati passati, yathā kim: pabbataṭṭho va bhummaṭṭhe pabbatamudhani ṭhito bhūmiyaṃ ṭhite uparipāsādapariveṇo akicchena avekkhati tathā yo pi dhīro paṇḍito mahākhīṇāsavo āsamucchinne vaddhabhje bāle cavante ca uppajjante ca avekkhatīti.

**v. 29.** Locus: Jetavanam. Personæ: dve saḥāyakā bhikkhū.

... Suttasūti satijāgariyābhāvena sabbiriyāpathesu nidāyantesu yeva; bahujāgaro ti mahante sativepulle jāgariye ṭhito; abalassam vā ti kuṇṭhapadam chinnajavam dubbalassam sīghajavo sindhavājāṇīyo viya; sumedhaso ti uttamaṃamāṇo tathārūpaṃ puggalaṃ āgamaṇa pi adhigamaṇa pi hitvā yāti, mandapaṃnāsmim hi ekaṃ suttaṃ gaḥetum vāyamante yeva sumedhaso ekaṃ vaggam (c. magg-) gaṇhāti evaṃ tāva āgamaṇa yāti, mandapaṃne (c. -paṃṇena) pana rattitṭhānadivāṭṭhānādīni kātum vāyamante yeva kammaṭṭhānam uggaḥetvā sajjhāyante yeva ca sumedhaso pi pubbabhāge pi pareṇa kataṃ rattitṭhānam divāṭṭhānam pavisitvā kammaṭṭhānam sammāsanto sabbakilese khepetvā nava lokuttaradhamme haṭṭham-gate karoti evaṃ adhigamaṇa hitvā yāti, vaddhe pana taṃ hitvā chaddetvā vaddhato nissaranto yāti yevā ti.

Non plane accurata videtur constructio hujus versus; vix enim gerundium hitvā in comparativam enunciationem trahere licet, et ad enunciationem primariam relatum objecto caret, dicendum erat: appamatto pamatte... hitvā yāti.

**v. 30.** Appamādena Maghavā ti imaṃ dhammadeśaṇaṃ Satthā Vesāliyaṃ nissāya kūtāgārasālāyaṃ viharanto Sakkāṃ devarājaṃ ārabha kathesi. Vesāliyaṃ hi Mahāli nāma Licchavi, so Tathāgatassa Sakkapaṇhasuttantadesanaṃ



sutvá: sammāsambuddho Sakkassa sampattiṃ mahatiṃ katvá  
 kathesi, disvá nu kho udáhu adisvá, jánáti nu kho udáhu no,  
 pucchissámi nan ti eintetvá atha kho Maháli Licchavi yena  
 Bhagavá ten' upasāmkami, upasāmkamitvá Bhagavantāṃ abhi-  
 vādetvá ekamantāṃ nisīdi, ekamantāṃ nisinno kho Maháli  
 Bhagavantāṃ etad avoca: diṭṭho bhante Bhagavatá Sakko  
 devānam indo; diṭṭho kho me Maháli Sakko devānam indo ti;  
 so hi nūna (c. add. so) bhante Sakkapatirūpako bhavissati, dud-  
 daso hi bhante Sakko devānam indo ti; Sakkaṃ cāhaṃ Maháli  
 pajánāmi Sakkakarāṇe ca dhamme yesaṃ ca dhammānaṃ sam-  
 ādinnattá Sakko Sakkattāṃ (c. -ntāṃ) ajjhagá tiṇca (?) pajánāmi,  
 Sakko Maháli devānam indo pubbe manussabhúto samāno Magho  
 náma māṇavo (c. -na-) ahosi, tasmá Maghavá ti vuccati, Sakko  
 Maháli devānam indo pubbe manussabhúto samāno pure pure  
 dānaṃ adási, tasmá Purindado pinádo (?) ti vuccati, Sakko  
 Maháli devānam indo pubbe manussabhúto samāno sakkaccaṃ  
 dānaṃ adási, tasmá Sakko ti vuccati, Sakko Maháli devānam  
 indo pubbe manussabhúto samāno ávasathaṃ adási, tasmá  
 Vāsavo ti vuccati, Sakko Maháli devānam indo saḥassam pi  
 atthaṃ muhuttēna cintesi, tasmá Saḥassakkho ti vuccati, Sak-  
 kassa Maháli devānam indassa Sujátá náma asurakāṇṇá pa-  
 jāpati, tasmá Sujampatīti vuccati, Sakko Maháli devānam indo de-  
 vānaṃ távatimsānaṃ issariyādiṃ pathavyaṃ (? c. add. ka) rajjaṃ  
 káresi, tasmá devānam Indo ti vuccati, Sakkassa Maháli devā-  
 nam indassa pubbe manussabhútassa satta vutapadāni (c. mata-)  
 samattāni samādinnāni ahesuṃ yesaṃ samādinnattá Sakko Sak-  
 kattāṃ (c. -ntāṃ) ajjhagá, katamāni satta: yāvajívaṃ mātāpetti-  
 bharo assaṃ, yāvajívaṃ kule jettḥapacáyí (c. -pajáyino) assaṃ,  
 yāvajívaṃ saṇḥaváco assaṃ, yāvajívaṃ apisuṇo assaṃ, yáva-  
 jívaṃ vigatamalamaccherēna cetasá agāraṃ ajjhāvaseyyaṃ,  
 muttacágo payathapánivossaggarato (?), yácayogo dānasamvi-  
 bhágarato:

Yāvajīvaṃ saccavāco assaṃ,  
yāvajīvaṃ akkodhano assaṃ,  
sace pi me kodho uppajjeyya

khippam eva naṃ paṭivineyyaṃ ti.

Sakkassa Maḥāli devānaṃ indassa pubbe manussabhūtassa  
imāni satta vutapadāni samattāni samādinnaṃ ahesuṃ yesaṃ  
samādinnaṃ Sakkassa Sakkattaṃ ajjhagā ti.

Mātāpettibharaṃ jantum, kule jettāpacāyinaṃ,  
saṅhaṃ sakhilasambhāsaṃ, pesuṇeyyappaḥāyinaṃ,  
Maccheravinaye yuttaṃ, saccaṃ, kodhābhibbhum naraṃ,  
taṃ ve devā tāvatimsā āhu sappurisa itthi.

Idaṃ Maḥāli Sakkassa Maghamānavakakāle katakamman ti  
vatvā puna tena kathaṃ bhante Maghamānavo paṭipajjīti tassa  
paṭipattinā vitthārato sotukāmena puttā tena hi suṇāhīti vatvā  
atitāṃ āhari: Atīte Magadharatthe Macalagāme Magho mānavo  
gāmakaraṇatthānaṃ gantvā attano tiṭṭhanaṃ gantvā pādēna  
paṃsum viyūhītvā ramaṇīyaṃ katvā atthāsi, aparo taṃ bāhūna  
paharītvā tato apanetvā sayāṃ tattha atthāsi, so tassa akuj-  
jhītvā va amānaṃ thānaṃ ramaṇīyaṃ katvā thito, tato pi naṃ  
amāno bāhūna paharītvā apanetvā sayāṃ atthāsi, so tassa pi  
akujjhītvā amānaṃ thānaṃ ramaṇīyaṃ katvā thito, iti taṃ  
geḥato nikkhantā nikkhantā purisa bāhūna paharītvā sodhitaso-  
dhitatthānato apanesum, so: sabbe pi te sukhitā jātā, iminā  
kammaṇa mayhaṃ sukhadāyakena puṇṇakammaṇa bhavitabban  
ti cintetvā puna divase khuddālaṃ ādāya khalamandaḥalamattaṃ  
thānaṃ ramaṇīyaṃ akāsi, sabbe gantvā tattha' eva atthāsu,  
nesaṃ āttasamaye aggim katvā adāsi, tato ramaṇīyaṃ thānaṃ  
nāma sabbesaṃ piyaṃ, ito paṭṭhāya mayā maggaṃ samaṃ  
(c. sām-) karontena (c. -te) vicaritum vaddhatīti cintetvā pāto  
va nikkhamitvā maggaṃ samaṃ karonto chinditvā haritabba-  
yuttakā rukkhāsākhā haranto vicarati, atha naṃ aparo disvā  
āha: samma kim karosīti; mayhaṃ saggagāminim maggaṃ

sammá ti; aham pi te saháyo homíti; hohi samma, saggo náma bahunnam pi manápo ti; tato pattháya dve janá ahesum, te disvá tath' eva pucchitvá ca sutvá ca aparo pi tesam saháyo (c. add. saháyo) játo evam aparo pi aparo píti sabbe pi tettiṃsajaná játa, te (c. tesam) sabbe pi khuddáládihathhá maggam samam karontá yojanadviojanamattaṭṭhánam (c. -naṃdvi-) gacchanti, te disvá gámabhojako cintesi: ime manussá ayoge yuttá, sabbe p' ime aramñato macchamamsádini vá áhareyyum suram vá katvá pivveyyum amñam vá tádisam kammam kareyyum, aham pi kiñci kiñci labheyyan ti, atha ne (c. no) pakkosápetvá pucchi: kim karontá carathá ti; saggamaggaṃ sámíti; gharávasam vasantenápi evam kátum vaddhati, aramñato macchamamsádini áharitum suram katvá pátum nánappakáre ca kammante kátum vaddhatíti; te tassa vacanam paṭikkhipimsu yeva, punappuna vuccamána paṭikkhipimsu yeva, so kujjhítvá násessámi ne ti rañño santikam gantvá core te deva vaggabandhanena vicarante passámíti vatvá gaccha te gaḥetvá ánehíti vutte tathá katvá ramño dassesi, rájá avínamsitvá va hatthiná maddápethá ti ánápesi, Magho sesanam ovádam adási: sammá tha-petvá mettam amñam amhákam avassayo n' atthi, tumhe katthaci kopam akatvá ramño (c. -á) gámabhojake maddanahatthimhi ca attani ca mettacittena samacittá ca hoṭhá ti, te tathá karimsu, atha nesam mettánubhávena hatthí (c. -i) upasamkamitum na visahi, rájá tam attham sutvá bahú (c. -u) disvá madditum na visahissati, gaccha kaṭasarakena paṭicchádetvá maddápethá ti ágate kaṭasarakena paṭicchádetvá madditum pesiyamáno hatthí (c. -i) dúrato va paṭikkami, rájá tam pavattiṃ sutvá káranen' ettha bhavitabban ti ne pakkosápetvá pucchi: támar nissáya tumhe mam (?) kim na labhathá ti; kim etam devá ti; tumhe kira vaggabandhanena corá hutvá aramñe carathá (c. rathá) ti; ko evam áha; gámabhojako tátá ti; na mayam deva corá, mayam pana attano saggamaggaṃ (c. saggam) sodhentá idañ c' idañ ca karoma, gáma-

bhojako amhe akusalakiriyāya niyojetvā attano vacanam karonto nāsetukāmo kujjhitvā evam āhā ti; tātā (c. -a) ayam tiracchāno tumhākaṃ guṇe jānāti, manussabhūto jānitum nāsakkhim, khamatha me ti, evaṇ ca pana vatvā saputtadāraḥ kagāma bhojakaṃ tesam hatthim ārohanīyam taṇ ca gāmaṃ yathāsukhaṃ paribhogam katvā adāsi, te idh'eva no katapumñāssānisaṃso diṭṭho ti bhiyyoso (c. bhī-) mattāya (c. mant-) pasannamānasā hutvā tam hatthim vārena vārena abhiruyha gacchantā mantayimsu: idāni amhehi atirekataram pumñam kātabbam, kim karomā ti cātumma-hāpathe thāvaram katvā mahājanassa vissamanasālam (c. -kālam) karissamā ti te vaddhakim pakkosāpetvā sālāṃ paṭṭhapesum, mātugāmesu pana vigatāya (?) tassā sālāya mātugāmānam pattim nādamso. Maghassa pana gehe Nandā Cittā Sudhammā Sujātā ti catasso itthiyo honti, tāsū Sudhammā vaddhakinā saddhim ekato hutvā bhātika imassa sālāyam maṃ jeṭṭhikam karohīti vatvā lañcam adāsi, so sādhu ti sampaticchitvā paṭhamam eva kaṇṇikārukkaṃ sukkhāpetvā tacchitvā vijjhitvā kaṇṇikam niṭṭhapetvā Sudhammā nāma ayam sālā ti akkharāni (c. -ṇi) chin-ditvā vatthena paliveṭhetvā ṭhapesi, atha sālāṃ niṭṭhapetvā kaṇṇikāropanadivase ayyo ayyo e (ekam?) na sarimhā ti āha; kim nāma hoti; kaṇṇikan ti; āharissamā ti; idāni chinna rukkhena kātum na sakkā, pubbe yeva hi chinditvā ṭhapitakaṇṇikā laddhum vaddhatīti; idāni kim kātabbam ti; sace kassaci gehe niṭṭhāpetvā piṭhipitāvikkina yikakaṇṇikā (?) atthi sā pariyesitabbā (c. -yetab-) ti; te pariyesantā Sudhammāya gehe disvā saḥassam datvā mūlena na labhimso, sace maṃ sālāya pattim (c. -i) karoṭha dassamīti vutte pana mayam mātugāmānam pattim na dadamhā ti āhamsu, atha ne vaddhakī āha: ayyo tumhe kim karoṭha, ṭhapetvā Brahmaloḥkam amñam mātugāmarahitaṭṭhānam nāma n' atthi, gaṇhatha kaṇṇikam, evam sante amhākaṃ kammaṃ niṭṭham gamissatīti, te sādhu ti kaṇṇikam gaḥetvā sālāṃ niṭṭhāpetvā tidhā vibhajimsu, ekasmiṃ koṭṭhāse issarānam vasa-

naṭṭhānaṃ karimsu, ekasmim duggatānaṃ, ekasmim gilānānaṃ. Tettimsajanā tettimsaphalakāni paṃṇāpetvā haṭṭhino (c. -thi) samānaṃ adamsu: āgantuko āgantvā yassa atthataphalake nisīdati taṃ gaḥetvā phalakasāmikass' eva gehe patitṭhāpehi, tassa pāda-parikammaṃ piṭṭhiparikammaṃ khādāṇīyaṃ bhojanīyaṃ sayanāni sabbāni sāmikass' eva bhāro bhavissatīti, haṭṭhi (c. -i) āgatāgataṃ gaḥetvā phalakasāmikassa gharaṃ neti, so tassa taṃ divasaṃ kattabbaṃ karoti. Magho sālāya avidūre kovilārarukkhaṃ ropetvā tassa mūle pāsāṇaphalakaṃ atthari, sālāṃ pavitṭhā pavitṭhā kaṇṇikaṃ oloketvā akkharāni vācetvā Sudhammā nāma me (?) sālā ti vadanti, tettimsajanānaṃ nāmaṃ (c. -a) na paṃṇāyati. Nandā (c. nānā) cintesi: ime sālāṃ karontā amlhehi apattikaṃ (c. āp-) karimsu, Sudhammā pana attano vyattatāya pattikā jātā, mayāpi kiñci kātum vaddhati, kin nu kho karissāmīti, ath' assā etad aḥosi: sālāṃ āgatānaṃ pana pāṇīyaṃ (c. pāṇ-) c'eva naḥānodakaṃ ca laddhum vaddhatīti pokkharāṇim khanāpessāmīti (c. -ṇā-), sā pokkharāṇim kāresi. Cittā cintesi: Sudhammāya kaṇṇikā dinnā, Nandāya pokkharāṇi kārītā, mayāpi kiñci kātum vaddhatīti, kin nu kho karissāmi, ath' assā etad aḥosi: sālāṃ āgatehi pāṇīyaṃ (c. pāṇ-) pivitvā naḥātvā gamanakāle mālāṃ pilandhitvā gantum vaddhati, pupphārāmaṃ kāressāmīti, sā ramaṇīyaṃ (c. -ṇī-) pupphārāmaṃ kāresi, yebhuyyena tasmiṃ ārame asuko nāma pupphūpaga-phalūpagarukkho n' atthīti na ḥosi. Sujātā pana āḥa: Maghassa mātuladhītā meva (aḥam eva?) pādapariśārikā ca, etena katakammaṃ mayham eva mayā kataṃ (c. -ā) etass' evā ti cintetvā kiñci akatvā attabhāvaṃ eva maṇḍayamānā vītināmesi. Magho pi mātupaṭṭhānaṃ pitupaṭṭhānaṃ kule jeṭṭhāpacāyika-kammaṃ saccavācaṃ aphaṇṇavācaṃ apisaṇṇavācaṃ maccheravīṇīyaṃ akkodhan ti imāni satta vutapadāni pūretvā:

Mātāpettibharaṃ jantum, kule jeṭṭhāpacāyinaṃ,  
saṇḥam sakhilasambhāsaṃ, pesuṇeyyappahāyinaṃ,

Maccheravinaye yuttam, saccam kodhábbibbum naram,  
 tam ve devá távatimsá áhu sappurisá itthi,  
 evam pasamsiyabhavam ápajjitvá jívítapariyosáne távatimsa-  
 bhavane Sakko devarájá hutvá nibbatti, te pi 'ssa saháyá  
 tatth' eva nibbattimsu, vadđhakí Vissakammadevaputto hutvá  
 nibbatti, tadá távatimsabhavane asurá vasanti, te abhítavá  
 devaputtá nibbattití (?) dibbapánam sajjayimsu, Sakko attano pa-  
 risáya kañci ájívānattháya samñam adási, asurá pivitvá pamaj-  
 jimsu, Sakko kim me imehi sádhāraṇena rajjená ti parisáya  
 samñam datvá te pádesu gahápetvá samudde khipápesi, te  
 avamsirá samudde patimsu, atha nesam puṁñānubhávena Sune-  
 runo hetthimatale asuravimānam náma nibbatti, cīttapáṭali  
 náma nibbatti, devásurasamgāme pana asuresu parájitesu da-  
 sayojanasahassam távatimsadevanagaram náma nibbatti, tassa  
 pácīnapacchimadvárānam antará dasayojanasahassam, tathá  
 dakkhiṇuttaránam, tam pana nagaram (c. -a) dvárasahassayuttam  
 (c. -amy-) ahosi áramapokkharanīpatimaṇḍitam (c. -ṇi-), tassa  
 majjhe sáláya nissandena tiyojanasatubbedhehi dhajehi pati-  
 maṇḍito sattayojanasatubbedho pásádo Vejayanto náma ug-  
 gañchi, suvaṇṇayatthi sumanidhajā (c. -sama-) ahesum, paválayat-  
 thisumuttádhajā ahesum, muttáyattthisupaváladhajā, sattarata-  
 namayásu yatthisu sattaratanadhajā, iti sáláya nissandena yoja-  
 nasatubbedho pásádo sattaratanamayo va hutvá nibbatti, ko-  
 vilárarukkhasa nissandena samantá yojanasataparimaṇḍalo pá-  
 ricchatto nibbatti, pásāṇaphalakassa (c. -na-) nissandena páricchat-  
 takamúle díghato satthiyojaná puthulato paññásayojaná (c. -ṇṇ-)  
 baḥalato pañcadasayojaná sajjayasumaná (c. yajay-) latta-  
 kapáṭalavannapaṇḍukambalasilá nibbatti, yattha nisinnakále  
 upadđhakáyo pavisati utthitakále únāṁ paripúrati, hatthí (c. -i)  
 Erávano náma devaputto hutvá nibbatti, devalokasmim hi  
 tiracchānagatá na honti, tasmá so uyyānakílaya nikkhamanakále  
 attabhavam vijahitvá diyadđhayojanasatiko Erávano (c. -no) náma

hatthí (c. -i) hoti, so tettiṃsajanānaṃ tettiṃsakumbhe mápeti, áváte (c. -ena) gávutaadḍhayanappamaṇe sabbesaṃ majjhe Sak-kassa attháya Sudassanaṃ náma tiṃsayojanikaṃ kumbhaṃ mápeti, tassa upari dvádasayojaniko ratanamandapo hoti, tattha antarantará sattaratanamayá yojanubbedhá dhajā utthahanti, pariyante kimkinikajálaṃ olambati, sassamandavátari (?) tassa ca pañcaṅgikaturiyasaddasammiṣso dibbasaṅgítasadde ravo nic-charati, mandapamajjhe Sakkassa yoniko maṇipallaṃko paṇ-ñatto hoti, tattha Sakko nisídati, tettiṃsakumbhānaṃ ekekasmim kumbhe satta dante mápeti, ekeko paññásayojanáyámo (c. -ṇṇ-), ekekasmim cettha (?) sattasatta pokkharaniyo honti, ekekapokkha-raniyá satta padumagacchá (c. -mánig-), ekekasmim gacche satta puppháni honti, ekekassa pupphassa satta satta pattáni, ekeka-smim patte satta devadhítaro naccanti, evaṃ samantá paññá-sayojane (c. -ṇṇ-) thāne hatthidantesu yeva naccasaddaṃ (c. -ṃs-) hoti, evaṃ mahantaṃ yasaṃ anubhavanto Sakko deva-rájá vicarati. Sudhammāpi kálaṃ katvá gantvá tatth'eva nibbatti, tadá Sudhammá náma navayojanasatiká (c. -am) deva-sabhá nibbatti, tato ramaṇiyataraṃ kira amñaṃ thānaṃ náma n'atthi, másassa atthadivase dhammasavanaṃ tatth'eva hoti, yáv'ajjataná ramaṇiyaṃ thānaṃ disvá Sudhammá (c. -a) deva-sabhá viyá ti vadanti. Nandāpi kálaṃ katvá tatth'eva nibbatti, tassá pañcayojanasatiká Nandá náma pokkharani (c. -i) nibbatti. Cittá kálaṃ katvá gantvá tatth'eva nibbatti, tassāpi pañcayojanasatikaṃ Cittalatávanaṃ náma nibbatti; tattha uppannapubbanimitte devaputte netvá mohá samánaṃ caranti. Sujátá pana kálaṃ katvá ekissá girikandaráya bakasakuṇiká hutvá nibbatti. Sakko attano paricáriká olokento : Sudhammá idh'eva nibbattá, tathá Nandá ca Cittá ca (c. -ttaṇca), Sujátá nu kho kuḥim nibbattá ti cinto taṃ tattha nibbattaṃ disvá : bálá kiñci pumñaṃ akatvá tiracchānayaniyaṃ nibbattá, idáni pana pumñaṃ káretvá idhānetum vaddhatiti attabhávaṃ vija-

hitvá amñátakavesena tassá santikaṃ gantvá kiṃ karontī (c. -i)  
 idha vicarasīti pucchi; ko pana tvaṃ sāmīti; ahaṇ te sāmiko  
 Magho ti; kuhiṃ nibbatto 'si sāmīti; ahaṃ tāvatisadevaloke  
 nibbatto, tava (c. tá-) saḥáyikānaṃ nibbattaṭṭhānaṃ jānāsīti; na jā-  
 námi sāmīti; tāpi mam'eva santike nibbattá, passissasi (c. -ati) te  
 saḥáyiká ti; kath' ahaṃ tattha gamissāmīti; Sakko ahaṇ te ncssá-  
 mīti vatvá taṃ haṭṭhatale katvá devalokaṃ netvá Nandáya pok-  
 kharaniyá vissajjetvá itarāsaṃ (c. -rá) tiṇṇaṃ árocesi: tumhākaṃ  
 saḥáyikaṃ Sujátaṃ passissathá ti; kuhiṃ sá devá ti; Nandá pok-  
 kharaniyá (c. -dap-) tíre ti; tá tisso pi gantvá: aho ayyáya evarúpaṃ  
 attabhávamañḍanassa phalaṃ, nidánissákunḍaṃ (?) passatha, páde  
 passatha, jaṃghe (c. -o) passatha, sobhati etissá attabhávo ti kehiṃ  
 katvá pakkamīsu; puna Sakko tassá santikaṃ gantvá diṭṭhá  
 te saḥáyiká ti vatvá diṭṭhá maṃ uppaṇḍetvá gatá tatth'eva  
 maṃ nehiṭi vutte taṃ tatth'eva netvá uḍaḇe vissajjetvá diṭṭhá  
 te tásaṃ sampattīti pucchi; diṭṭhá devá ti; tayāpi tattha nib-  
 battanúpaṃyāṃ kátum vaddhatīti; kiṃ karomi devá ti; mayá  
 dinnāṃ ovádaṃ rakkhissasīti; rakkhissāmi devá ti; ath' assá  
 pañca sīlāni datvá appamattá rakkhá ti (c. -átīti) vatvá pak-  
 kāmī; sá tato paṭṭhāya sayāṃ matamacchake yeva pariye-  
 sitvá khádati, Sakko katipáḥaccayena tassá vímaṃsanatthāya  
 gantvá válukapiṭṭhe matamacchako viya hutvá nipajji, sá disvá  
 matamacchako ti saṃñāya aggahesi, maccho gilanakāle nañ-  
 guṭṭhaṃ cálesi, sá jívamacchako ti uḍaḇe vissajjesi, so thokaṃ  
 vītinámetvá puna tassá purato uttāno hutvá nipajji, puna sá  
 matako ti saṃñāya gaḇetvá gilanakāle agganaṅguṭṭhaṃ cálen-  
 taṃ disvá jívamaccho (c. -á) ti vissajjesi, evaṃ tikkhattuṃ ví-  
 maṃsitvá sádhukaṃ sīlaṃ rakkhatīti attānaṃ jānāpetvá: ahaṃ  
 vímaṃsanatthāya ágato, sádhukaṃ sīlaṃ rakkhasi, evaṃ rak-  
 khamáná na cirass'eva mama santike nibbattissasi, appamattá  
 (c. -o) hoḇīti vatvá pakkāmī, tato paṭṭhāya sayāṃ matamac-  
 chaṃ labhati vá na vá, alabhamáná katipáḥaccayen'eva sus-



sitvá kálaṃ katvá tassa sīlassa phalena Bārāṇasiyaṃ (c. -na-) kumbhakāraḥassa dhītā hutvá nibbatti, ath' assā pannarasasolasavassakāle Sakko kuhiṃ nu kho sá nibbattá ti ávajjento disvá idáni mayá tattha gantum vaddhatṭi elálukavaṇṇo na paṃñāyamānehi sattahi rattanehi yānakam pūretvá taṃ pájento Bārāṇasim pavisitvá elálukáni gaṇhathá ti ugghosento víthiyaṃ patipajji, muggamāsādīni gaḥetvá ágate pana mūlena na demṭi vatvá katham dehṭi (desṭi?) vutto sīlarakkhikāya (c. -mr-) itthiyá dammṭi áha, sīlaṃ náma sámi kídisaṃ, kim kálaṃ udáhu nīládivaṇṇaṃ ti; tumhe sīlaṃ kídisaṃ ti pi na jánátha, kim eva naṃ rakkhissatha, sīlarakkhikāya pana dassámṭi; sámi esá kumbhakāraḥassa dhītá sīlaṃ rakkhámṭi vicarati, etissá dehṭi; sámi pi na (?) tena hi mayhaṃ dehṭi áha; kási tvaṃ ti; ahaṃ avijahitapañcasīlá ti; tuyhaṃ etáni mayá ántánṭi (c. -nīṇṭi) yānakam pájento tassá gharaṃ gantvá asaṃhāriyaṃ katvá elálukavaṇṇena devadattiyaṃ dhanam datvá attánaṃ jánápetvá: idan te jívítavuttiyá dhanam, pañca sīláni (c. -lá) akhaṇḍáni katvá rakkhá ti vatvá pakkámi; sápi tato cavitvá asurabhavane asurajēṭṭhakassa dhītá hutvá Sakkassa veriyaghare nibbatti, dvīsu pana attabhāvesu sīlassa rakkhitattá abhirúpa áhosi suvaṇṇavaṇṇá asádhāraṇá sarúpasiriyá samannágatá; Vepacitti asurindo ágatágatánaṃ asuránaṃ: tumhe mama dhítu anucchaviká na hoṭhá ti taṃ kassaci adatvá: mama dhītá attaná va attano anucchavikaṃ sāmikaṃ váresatṭi asurabalaṃ sannipátápetvá tuyhaṃ anucchavikaṃ sāmikaṃ gaṇhá ti tassá (c. -a) hatthe pupphadāmaṃ adási, tasmim khaṇe Sakko tassá nibbattaṭṭhānaṃ olokento taṃ pavattim ṇatvá idáni mayá gantum vaddhatṭi mahallakaasuravaṇṇaṃ nimminitvá gantvá parisapariyante aṭṭhási, sá ito e' ito (add. ca) oloKentí (c. -i) pubbasannivāsavasena uppannaṃ pemena mahogheneva ajjhoṭṭhaṭṭhadayá hutvá eso me sāmiko ti tassa upari pupphadāmaṃ khipi, asurá: amhákaṃ rájá ettakaṃ kálaṃ dhítu anuccha-

vikam alabhitvá idáni ayam ev' assa dhítu pitámahato ma-  
 hallako anucchaviko ti lajjayamáná apakkamimsu, Sakko tam  
 hatthe gahetvá Sakko 'ham asmíti naditvá ákásam pakkhandi,  
 asurá vañcimhá jarasakkená ti tam anubandhimsu, Mátali  
 saingáako Vejeyantaratham áharitvá antarámagge atthási,  
 Sakko tam tattha áropetvá devanagarábhimukho páyási, ath'  
 assa simbalivanam sampattakále rathasaddam sutvá bhítá  
 garulapotaká viravimsu, tesam saddam sutvá Sakko Mátalim  
 pucchi: ke (c. ko) ete viravantíti; garulá devá ti; kimkáraṇá ti;  
 rathasaddam sutvá maraṇabhayená ti; mam ekam nissáya ettaká  
 janá rathavegena cunnitá (c. -o) má nassi (?), nivattehi rathan ti;  
 so sindhavasahassassa daṇḍasamñam datvá ratham nivattesi,  
 tam disvá asurá: jarasakko asurapurato pattháya paláyanto  
 idáni ratham nivattesi, addhá amñena upatthambho laddho  
 bhavissatíti nivattitvá ágatamaggen' eva asurapuram pavisitvá  
 puna sísam ukkhipimsu, Sujam asurakamñam devanagaraṁ  
 netvá addhateyyanam accharákoṭṭnam jeṭṭhikattháne thapesi,  
 sá Sakkena varam yáci: mahárája mama imasmim devaloke  
 mátápitaro vá bhátikabhagiṇiyo (c. -ni-) vá n' atthi, yathayattha  
 gacchasi tattha tattha mam gahetvá gaccheyyásíti, so sádhu  
 ti tassá paṭimñam adási, tato pattháya cittapátaliyá pupphitáya  
 amhákam dibbapáricchattakassa pupphanakálo ti asurá yuddhat-  
 tháya Sakkam abhiyanti, Sakko heṭṭhá samudde náganam árak-  
 kham adási, tato supannanam (c. -nná-) kumbhaṇḍanam yakkhá-  
 nam tato catunnam mahárájanam sádhu parijaná (?) devanagara-  
 dváresu vajirahatthá (c. vañj-) Indapaṭimá thapesi, asurá nágádayo  
 chinditvá ágatápi Indapaṭimá disvá Sakko nikkhanto ti paláyanti.  
 Evam Maháli Magho mánavo appamádapaṭipadam paṭipajji, evam  
 appamatto pan' esa evarúpaṁ issariyaṁ patvá dvísu devalo-  
 kesu rajjam káreti, appamádo nám' esa Buddhádíhi pasattho,  
 appamádam hi nissáya sabbesam pi lokiyalokuttaránam visesánam  
 adhigamo hohíti (hotíti ?) vatvá imam gátham áha: appamádena

etc. Tattha appamādenā ti Macalagāme bhūmippadesa-sodhanam ādimkatvā katena appamādena; Maghavā ti idāni Maghavā ti paññāto Maghamāṇavo (c. -na-) dvinnam deva lokānam rājabhāvena setthamgato; paśamsantīti Buddhādayo paṇḍitā appamādam eva thomentī vanna yanti, kimkāraṇā: sabbesaṃ loki-yalokuttarānam viśeśānam paṭilābhakārattā; ... gara hito nindito, kimkāraṇā: sabbavipattīnam mūlabhāvato ... Sakkavattthum.

Setṭhatā sanscr. cṛeṣṭhatā Manu 4,245.

**v. 31.** Appamādarato bhikkhū ti imaṃ dhammadesaṇaṃ Satthā Jetavane viharanto aṃñātaraṃ bhikkhū ārabba kathesi; so kira Satthu santike yāva arahattam kammaṭṭhānam ṭhāpetvā araṃṇaṃ pavisitvā ghatento vāyamanto arahattam pattuṃ nāsakki; so viśeṣtvā kammaṭṭhānam kathāpeśāmi, taṇo nikkhamitvā Satthu santikaṃ āgacchanto antarāmagge maḥantaṃ dāvaggiṃ utṭhitam disvā vegen' ekaṃ muṇḍapabbataṃ abhiruyha nisinno araṃṇe (c. -a) dayhamānaṃ aggiṃ disvā ārammaṇaṃ gaṇhi: yathā ayaṃ aggi maḥantāni ca khuddakāni ca upādānāni dahanto gacchati evaṃ ariyamaggañāṇaggināpi maḥantāni khuddakāni ca saṃyojanāni dahantena gantabbaṃ bhavissatīti; Satthā gandhakūṭiyaṃ nisinno va tassa cittopacāraṃ ṇatvā evaṃ etaṃ taṃ (?) bhikkhu maḥantaṃ khuddakāni hi upādānāni viya imesaṃ sattānaṃ abbhantare uppajjamānāni anuṃthūlāni (c. an-) saṃyojanāni tāni (c. tā) ṇāṇagginā jhāpetvā abhabbuppattikāni kātum vaṭṭatīti vatvā obhāsaṃ viśajjetvā tassa bhikkhuno abhimukhe viya paṃñāyamāno imaṃ obhāśagātham (c. -saṃgā-) āha: Appamādarato etc. ... Pa mā de bhaya da s s i v ā ti nirayuppatti-ādika pa mā de (c. -kaṃpa-) bhayaṃ passaṇto, tāsāṃ vā uppattīnaṃ mūlattā pa mā daṃ bhayato passaṇto, saṃyojanaṃ ti vaṭṭadukkhena saddhiṃ yojanaṃ, pa jā naṃ vaddhe ośāpāna sa ma tṭhaṃ da sa vi dha saṃyojanaṃ, aṇuṃthūlaṃ (c. an-) ti maḥantaṃ ca khuddakaṃ ca dāhaṃ aggīva gacchatīti, yathā ayaṃ aggi maḥantaṃ

ca khuddakañ ca upádánañ dahanto gacchati evam evam yo appamádarato bhikkhu appamádádhiगतena ñāṇagginá etañ saṃyojanam dahanto abhabbuppattikañ karonto gacchatīti.... Amñatarabhikkhussa vatthum.

Dassivá nominat. thematis dassivas sanscr. darçivas, cfr. Westerg. Sanskr. Læseb. p. 5 dharmadarçiván, et Sanskr. Forml. p. 89. Aṇumthúlam, cod. C aṇumthu-, B anumthu-, ut comment. passim; A aṇuthu-. Nasalis inter duas vocis compositæ partes frequentius quam sanscr. inseri videtur. Cfr. etiam ad v. 5.

**v. 32.** Locus: Jetavanam. Persona: Nigamatissatthero.

Tattha abhabbo pariḥánáyá ti so evarúpo bhikkhu samathavipassanádhammeḥi vá maggaphaleḥi vá pariḥánáya abhabbo, nāpi patteḥi pariḥáyati na appattāni na pápuṇāti (c. -ṇanti), nibbānass' eva santike ti kilesanibbānassāpi anupádáya (c. -dá) parinibbānassāpi santike yevá ti.

Abhabbo sanscr. abhavyo; cfr. Spiegel: Kammav. p. 10. 11: abhabbo haritattáya, punavirulhiyá. Bollensen: Vikramorvaçí p. 145.

**v. 33-34.** Locus: Cálínáya pabbato. Persona: Meghiyatthero.

... Yathá náma usukáro araññato ekañ daṇḍakañ áhari tvá nittacañ karitvá kañjiyatelena makkhetvá aṅgárapalle tápetvá rukkhálake uppíletvá tibbakañ ujum válavijjhanayoggam karoti (c. -onti) katvá ca pana rájamaḥámattánañ sippaṇṇ dassetvá mahantañ sakkárasammánañ labhati evam evam medháví (c. -i) paṇḍito vimñú puriso phandanádisabhávam p' etañ cittañ dhútaṅgáramñavásena (c. dhut-) nittacañ apagatañ olárikalesaṇṇ (-taolá-?) katvá saddhásineḥena temetvá káyikaceta-sikaviriyeṇa tápetva samathavipassanálake uppíletvá (c. ujjí-)

ujum akuṭīlam nibbisevanam karoti katvā ca pana saṃphāre  
 sammasitvā mahantam avijjākhandaṃ padāletvā tisso vijjā  
 cha abhiññā navālokuttaradhammo ti imam visesaṃ haṭṭha-  
 gatam eva (c. evam) katvā aggaṃ dakkhiṇeyyabhāvaṃ labhati;  
 ... okamokata ubbhato ti okapunnēhi cīvarehīti ettha  
 udakaṃ, okaṃ paḥāya aniketasārīti ettha ālayo; idha ubha-  
 yam pi labbhati... udakasamkhātā ālayā ti ayam attho, ubbha-  
 to ti uddhaṭo, pariphandat' idaṃ cittaṃ ti yathā so  
 udakālayato ubbhato thale khitto maccho udakaṃ alabhanto  
 pariphandati evam idaṃ pañcakāmaguṇālayābhiraṭṭam cittaṃ  
 tato (adde: attānaṃ) uddharitvā mārādheyyasamkhātavaddhaṃ  
 paḥātum vipassanākammatṭhāne cittaṃ kāyikacetāsikaviriyena  
 santāpiyamānaṃ pariphandati saṇṭhātum na sakkoti, evam  
 sante pi dhuraṃ anikkhipitvā medhāvipuggalo taṃ vuttanayen' eva  
 ujam kammaniyaṃ (c. -ni-) karotīti attho; aparo nayo: idaṃ  
 mārādheyyaṃ kilesavaddhaṃ avijahitvā ṭhitaṃ cittaṃ so vārijo  
 viya pariphandati, tasmā mārādheyyaṃ paḥātave yena kilesa-  
 vaddhasamkhātena mārādheyyen' eva pariphandati taṃ paḥā-  
 tabban ti.

Uju sanscr. rju. Usukāro sanscr. isukāro, respondet  
 igitur vocalis u sanscr. i, rarioris hujus mutationis exempla  
 alia sunt: susu s. çisu, pasuta s. prasita (Okkāku s.  
 Ixvāku), cfr. Burnouf: Introd. p. 285 not. Okamokata  
 inserta euphoniæ causa consonante m, cfr. v. 247 idh' eva-m-  
 eso, Clough: Pali Grammar p. 11. Ubbhato sanscr. ud-  
 bhrto Mārādheyyaṃ Māræ regnum, cfr. commentar. in  
 Suttanipātam fol. jhā: maccudheyyan ti maccu ettha dhiyyatīti  
 (c. dhīyy-) maccudheyyaṃ (c. -a), tebhūmakavaddhass' etaṃ  
 adhivacanaṃ. Paḥātave dativus infinitivi, cfr. dialectum  
 vedicam, Clough: Pali Grammar p. 121.

Gogerly (Knighton p. 78): As the fletcher makes straight  
 his arrows, so the wise and virtuous man rectifies his mind..

**v. 35.** Locus: Sávatt<sub>h</sub>í. Persona: amñataro bhikkhu.

... Yatthakámanipátino ti yattha katthacid eva nipátanas<sub>s</sub>lassa, etam (c. etan) hi labhitat<sub>h</sub>ánam vá yuttat<sub>h</sub>ánam vá ayuttat<sub>h</sub>ánam vá na jánáti, n'eva játim oloketi na gottam na vaddham, yattha yattha icchati tattha tatth'eva nipatat<sub>h</sub>íti (c. -tant<sub>h</sub>íti);... maggaphalasukham arahattaparamatthanibbānasukham ca ávaha<sub>t</sub>íti...

**v. 36.** Locus: Sávatt<sub>h</sub>í. Persona: amñataro ukkañ<sub>h</sub>itabhikkhu.

Duddasa sanscr. durdṛṣa Mahābh. 7,9454. 12,10142.

**v. 37.** Dúraṅgaman ti imam dhammadesanam Satthá Sávatt<sub>h</sub>iyam viharanto Saṃgharakkhitam náma árab<sub>h</sub>bha k<sub>h</sub>thesi. Sávatt<sub>h</sub>iyam kir'eko kulaputto Satthu dhammadesanam sutvá nikkhamitvá pabbajito laddhúpasampado Saṃgharakkhitatthero náma hutvá katipáhen'eva arahattam pápu<sub>n</sub>i (c. -ni), assa kani<sub>h</sub>tho puttam labhitvá therassa námam akási, so Bhágin<sub>h</sub>ey-yasaṃgharakk<sub>h</sub>ito (c. -ne-) náma hutvá vayappatto therass'eva santike pabbajitvá laddhúpasampado amñatarasmim gámákárāpi me (?) vassam upagantvá ekam sattahattham ekam a<sub>h</sub>ttahatthan ti dve vassavásikasátake labhitvá a<sub>h</sub>ttahattham upajjháyassa me bhavissat<sub>h</sub>íti sallakkhetvá sattahattham mayham bhavissat<sub>h</sub>íti cimt<sub>h</sub>etvá vutthavasso upajjháyam passissám<sub>h</sub>íti ágacchanto antarāmagge pi<sub>n</sub>dáya caranto ágantvá there (c. -o) viháram anágate yeva viháram pavit<sub>h</sub>itvá therassa divá<sub>h</sub>ttánam sammajjitvá pá<sub>h</sub>ḍodakam upa<sub>h</sub>ttapetvá ásanam pamāpetvá ágamanamagga<sub>m</sub> oloken<sub>h</sub>to nisídi, ath'assa ágacchantam disvá paccuggamanam katvá pattacívaram ga<sub>h</sub>etvá nisídatha bhante ti theram nisídāpetvá tálavanta<sub>m</sub> ádáya víjetvá pániyam datvá páde dhovitvá tam sá<sub>h</sub>akam ánetvá pádamúle t<sub>h</sub>apetvá bhante imam paribhuñ<sub>h</sub>jathá ti vatvá víjamāno a<sub>h</sub>ttási, atha nam thero áha: Saṃgharakk<sub>h</sub>ita mayham cívaraparipun<sub>h</sub>nam, tvam eva paribhuñ<sub>h</sub>já

ti; bhante mayá laddhakálato pattháya ayaṃ tumhákam eva  
sallakkhito, paribhogam karothe ti; hotu Saṃgharakkhita, pari-  
punnam me (c. add. ti) cívaram, tvam eva paribhuñjá ti; bhante má  
evam karothe, tumhehi paribhuñjanto (?) mayham mahapphalam  
bhavissatthi, atha nam tassa punappuna kathentassapi thero  
na icchi, evam so vijamāno (c. vi-) thito va cintesi: aham therassa  
gihikāle bhāgiṇeyyo (c. -ne-) pabbajitakāle saddhivihāriko, evam  
pi mayá saddhim upajjhāyo paribhogam na kátukāmo, imasmim  
mayá saddhim paribhogam akaronte kim me samanabbhāvena,  
gihī (c. -i) bhavissāmīti, ath' assa etad aho: dussanṭhāpayo  
gharavāso, kin nu kho katvā gihī bhūto jīvissāmīti, tato cintesi:  
atthahatthasātakam vikkīnitvā (c. -in-) ekam elikam gaṇhissāmīti,  
elikā nāma khippam vijāyanti, sv-āham vijātam vikkīnitvā (c. -in-)  
mūlam karissāmi, mūlam katvā ekam pajāpatim ānessāmi, ekam  
sā puttam vijāyissati (c. -nti), ath' assa mama mātulassa nāmam  
katvā mūlam (c. -a) yānake nisīdāpetvā (c. -si-) mama puttaṃ ca  
bhariyaṃ ca ādāya mātulam vanditum āgacchissāmi, āgacchanto  
antarāmagge mama bhariyam vakkhāmi: ānehi tāva me puttam,  
vaḥissāmi nan ti, sā kin te (c. add. na) puttana gaḥitena, ehi imam  
yānakam pājehīti vatvā puttam gaḥetvā aham nessāmi nan ti  
sandhāretum asakkontī (c. -i) cakkapāde chaddessati, ath' assa  
sarīram āruyihitvā cakkam gamissati, atha nam: tvam mama put-  
tam n' eva mayham adāsi na sandhāretum sakkhi, nāsito 'smi  
(c. -im) tayā ti vatvā patodalaṭṭhiyā piṭṭhim paharissāmīti, so  
evam cinto thatvā vijamāno therassa sīse (c. si-) tālavanṭena  
pahari, thero kin nu kho aham Saṃgharakkhitena sīse paḥato ti  
upadhārento-cintitacintitam sabbam nātvā: Saṃgharakkhita mātū-  
gāmam pahāram dātum nāsakkhi, ettha mahallakatherassa ko  
doso ti āha, so: aho nattho 'mhi, nātam (c. -tā) kira meva upajjhā-  
yena cintitacintitan ti tālavanṭam chaddetvā palāyitum āradhho,  
atha nam daharā ca sāmaṇerā ca anubandhitvā ādāya Satthu  
santikam agamaṃsu, Satthā te bhikkhū disvā va kim bhik-

khavē ágat' attha, eko vo bhikkhu laddho ti pucchi; áma bhante ti, idaṃ daharam ukkaññhitvá paláyantam gahe tvá tumhákam santikam ágat' amhá ti; evaṃ kira bhikkhú ti; áma bhante ti; kimattham te bhikkhu evaṃ bháriyam kammaṃ katam (c. -tham), na nu tvam áradhaviyassā ekassa buddhassa putto, mādissassa buddhassa náma sāsane pabbajitvá attánam dametvá sotá-panno ti vá sakadágámianágámīarahá ti vá vadápetum (?) ná-sakki, kimattham evaṃ bháriyam kammam akásīti; ukkaññhito 'smi bhante ti; kimkáraṇá ukkaññhito 'sīti; so ekaṃ vas-sávāsikam laddhadivasato paṭṭhāya yáva therassa tálavanṭena paḥaraṇam sabbam tam pavattim (c. -i) árocetvá iminá ká-raṇena paláto 'smi bhante ti áha, atha nam Satthá: bhikkhu má cintayi, cittam nám' etaṃ dūre hontam pi árammaṇam sampatṭicchana-kajátikam (?) rágadosamoḥabandhaná muccanat-thāya váyamitum vaddhatīti vatvá imam gátham áha: Dúraṅga-mam etc. . . . Sattaṭṭhacittāni pana ekato kaṇṇikābaddhāni eka-kkhaṇe uppajjitum samatthāni náma n' atthi, uppattikāle ekekaṃ eva cittam uppajjati, tasmim niruddhe puna ekekaṃ eva uppajjatīti ekacaram (c. -var-) náma jātam, sattaṭṭhacittassa sarírasaññhānam vá nīlādippakāro vaṇṇabhedo vá n' atthīti asaríram náma jātam, guhā náma catumahābhūtaguhā, idaṃ ca hadayarūpaṃ nissāya vattatīti guhāsayam náma jātam; ye cittan ti ye keci purisá vá itthiyo vá gahatthá vá pabbajitá vá anuppajjantassa kilesassa uppajjitum ádenná (?) satisammohena uppannam kilesam pajahantá cittam sañña-messanti yataṃ (c. yaṃtam) avikkhittam karissanti, mokk-hanti mārābandhaná sabbe te kilesabandhanābhāvena mārābandhanasamkhátá tebhūmakavaddhá (c. -bbu-) muccis-santīti . . . Bhāḡiṇeyyasamgharakkhitattheravattum.

Mokkanti mārābandhaná epitritus tertius removeri potest mokkanti legendo. Mārābandhaná cfr. vv. 276. 350. Sañña-messanti fut. rad. yam præf. sam.



**v. 38-39.** Locus: Sávathí. Persona: Cittahatthathero.

... Sattatimsabodhapakkhikadhammabhedam idam sad-dhammam ajánantassa, parittasaddhammatáya upplavallo-panasaddhatáya(?) vá paripalavapasádassa, kámavacararúpavacarádibhedápi paññá (c. pañá) na paripúrati, kámavacaráya pi aparipúriyamánáya kuto ca rúpavacará(?) rúpavacaralokuttarapamñá (c. -pañáya) paripúriissatíti dípeti; anavassutacittassá ti rágena acintacittassa(?), ananváhatacetaso ti áha, cittokhilajáto(?) ti ágatañhane dosena cittassa paḥaṭabhávo vutto, idha pana dosena appaṭihatacittassá ti attho; ... so pana saddhádíhi pañcahi jágaradhammehi samanná-gatattá jágaro náma, tasmá tassa jaggantassápi ajaggamntassápi kilesabhayaṃ n' atthi...

Anavassuta hæsitavi in hac forma explicanda; num recte pro part. perf. pass. habuerim radicis se sanscr. çyai-præf. ava una cum particula negativa an, judicent docti. Cfr. comm. in anussuta v. 400. Puññapápaḥínassa cfr. vv. 267. 412.

**v. 40.** Locus: Sávathí. Personæ: pañcasatavipassakabhikkhú.

... Naṅgarúpaman ti naṅgaram náma bahiddhá thiram (c. thír-) hoti gambhíraparikkham pákáraparikkhittam advá-raddhálayuttam(?) anto suvibhattavñhicatukkasiṃgháṭakasampannam, antará pana (c. -nam) tam vilumpissámá ti bahiddhá corá ágantvá pavisitum asakkontá pabbatam asajja (ásajja?) paṭihatá viya gacchanti; evam evam paṇḍito kulaputto attano vipassanáciitam thiram (c. thír-) naṅgarasadisam katvá ṭhapetvá naṅgare ṭhito ekato dhárádinánappakárena ávudhena coragaḥaṇam viya vipassanámayena ca ariyamaggamayena (c. arimag-) ca paññá-vudhena (c. pañá-) tam tam maggavaj-jham(?) kilesam paṭibáhanto tam kilesamáram yojetha hareyyá ti attho; jitam ca rakke ti jitam uppáditam (c. uppájit-) tam

taruṇavipassanaṃ āvāsasappāyaṃ utusappāyaṃ bhojanasappāyaṃ puggalasappāyaṃ dhammasavanasappāyādiṃ āsevanto antarantarā samāpattiṃ samāpajjitvā tato vutthāya suddhacittena saṃkhāre sammasanto rakkheyya; anivesano siyā ti anālayo bhaveyya, yathā nāma yodho saṅgāmasīse balakotṭhakaṃ katvā amittehi saddhiṃ yujjhanto chāto vā pipāsito vā hutvā sannāhe vā sithile āvudhe vā patite balakotṭhakaṃ pavisitvā vissamitvā bhuñjitvā pivitvā sannayihitvā āvudham gahe tvā puna nikkhamitvā yujjhanto parasenaṃ maddati ajitaṃ jināti jitaṃ rakkhati... evaṃ evaṃ bhikkhu paṭiladdham karuṇāvipassanaṃ (taruṇav-?) punappuna samāpattiṃ samāpajjitvā vutthāya suddhacittena (c. -citte) saṃkhāre sammāsanto rakkhituṃ sakkoti uttarimaggaphalena (c. -palāhena) kilesaṃāraṃ jināti... samāpattinivesanaṃ katvā tattha niveseyya ālayaṃ na kareyyā ti attho (c. -yyātha attho)...

Naṅgarūpamaṃ cfr. v. 315. Anivesano cfr. anāgāra, anoka vv. 404. 415. Mahābh. 12,8919. De metro appendicem vide.

**v. 41.** Locus: Sāvattī. Persona: Pūtīgattatissatthero.

... Chuddho ti apaviddho (c. -viṭṭho) ti apagatavimāṇatāya tuccho hutvā sessatīti dasseti, yathā kiṃ : niratthaṃ va kaliṅgaram nirupakāraṃ (c. nirūp-) niratthakaṃ kaṭṭhabaddhaṃ viya...

Chuddho ni fallor altera est forma palica sanscritici vocabuli xudro, pro vulgari khuddo, litera d ob latentem semivocalem r aspirata, cfr. tattha sanscr. tatra etc., atque x in cch mutato, cfr. not. ad v. a. Cod. B chuddo. Apeta-vimāṇāno A et B -vimāṇāno. Kaliṅgaram cfr. Manu 4,241. 5,69.

**v. 42.** Diso disaṃ ti imaṃ dhammadesanaṃ Satthā Kosalanapade Nandagopālakam ārabba kathesi. Sāvattiyam kira

Anáthapiṇḍikassa gahapatino Nando náma gopálako goyútham rakkhati addho mahaddhano mahábhogo, so kira yathá seniyo jaṭilo pabbajjāvasena evaṃ gopálakante rájapīḷam pariharanto (?) attano kuṭumbaṃ rakkhati, so kálánukálam pañca gorase ádāya Anáthapiṇḍikassa santikaṃ ágantvā Satthāraṃ passati dhammaṃ suṇāti attano vasaṇaṭṭhānaṃ ágamanatthāya Satthāraṃ yácati, Satthá tassa nānaparipákam ágamayamāno ágantvā paripakkabhāvaṃ ṇatvā ekadivasam mahábhikkhusamghapari-vuto cārikaṃ caranto maggá okkamma tassa vane amñātara-smim (c. añ-) rukkhamúle nisīdi, Nando Satthu santikaṃ ágantvā vanditvā paṭisanthāraṃ katvā Satthāraṃ nimantetvā sattāhaṃ bhikkhusamghassa paṇṭam pañcagorasadānaṃ adási, sattame divase Satthá anumodanaṃ katvā dānakathādiḅbheḍaṃ anupubbikathaṃ (c. -taṃ) kathesi, kathāpariyosāne Nandago-pálako sotāpattiphale paṭiṭṭhāya Satthu pattam gahetvā Satthāraṃ anugacchanto dūraṃ gantvā tiṭṭha upāsaká ti nivattiyamāno vanditvā nivatti, atha naṃ eko luddako vijjhivā máresi, pacchato ágacchantá bhikkhú disvá gantvā Satthāraṃ áhaṃsu: Nando bhante gopálako tumhákam idhāgatattá mahádānaṃ datvā anugantvā nivattanto (c. ani-) mārīto, sace tumhe nāgacchis-satha nássa maraṇam abhavissá (c.-a) ti; Satthá: mayi bhikkhave ágate pi anágate pi tassa catasso disá catasso anudisá gacchantassāpi maraṇato muccanúpāyo náma n' atthi, yaṃ hi n' eva corá na verino karonti taṃ imesaṃ sattānaṃ antopa-dutṭhaṃ micchápaṇiḥitaṃ cittam eva karotīti vatvā imaṃ gátham áha: Diso etc. Tattha diso disaṃ ti coro coraṃ disvá ti páthaseso, y a n t a ṃ k a y i r á ti yaṃ (adde: taṃ ?) tassa anayavyasanaṃ kareyya, dutiyapade pi es' eva nayo, idaṃ vuttaṃ hoti: eko ekassa mittadúhicoro (?) puttadārakhattavattu-gomahisádisu aparajjhanto yassa aparajjhati taṃ pi tatth' eva attani aparajjhantaṃ coraṃ disvá verivá pana kenacid eva karaṇīyena (c. -nī-) baddhaṃ veraṃ verim disvá attano akak-

khalatāya dāruṇatāya (-?), yan taṁ tassa anayavyasanam kareyya puttadāraṁ vā piḷeyya (c. pi-) khettādīni vā nāseyya jīvita vā pana taṁ voropeyya, dasasu akusalakammāpathesu micchā ṭhapitattā micchā paṇihitaṁ (c. -paṇi-) cittaṁ pāpiyo naṁ tato kare ti purisaṁ tato pāpataraṁ kareyya, vutta-ppakārehi diso vā disassa (c. dissā) verivā vā verino imasmim yev' attabhāve (c. -vo) dukkhaṁ uppādeyya, jīvitaṁ khayāṁ vā kāreyya, idaṁ pana akusalakammāpathesu (c. -kathesu) micchā ṭhapitaṁ cittaṁ diṭṭhe va dhamme anayavyasanam pāpeti, attabhāvasatasahāsasu pi catusu apāyesu khipitvā sīsaṁ uk-khipitum (c. -khitum) na detṭi... Nandagopālavatthum.

In constructione hujus versus ellipsis inesse videtur; sententia enim hæc est: quod mali homo homini facere potest, nihil est præ detrimento, quod fluit ex mente falso directa. Yan taṁ Mahābh. 13,1674. Verivā sanscr. esset vairivān.

**v. 43.** Na taṁ mātā pitā kayirā ti imaṁ dhammadesa-  
naṁ Satthā Soreyyanaṅgare samuṭṭhitaṁ Sāvattiyaṁ niṭṭha-  
pesi. Sammāsambuddhe Sāvattiyaṁ viharante (c. -o) Sorey-  
yanaṅgare Soreyyasetṭhiputto ekena saḥāyakena saddhim su-  
khayānake nisīditvā mahāntena parivārena naḥāpanatthāya naṅ-  
garā nikkhami, tasmim khaṇe Mahākaccāyanatthero Soreyyaṁ  
piṇḍāya pavisitukāmo bahinaṅgare saṁghāṭim pārupati, therassa  
ca suvaṇṇavaṇṇaṁ sarīraṁ, Soreyyasetṭhiputto taṁ disvā cin-  
tesi: aho vata ayaṁ vā therō mama bhariyā bhaveyya mama  
vā bhariyāya sarīraṇaṇṇo etassa sarīraṇaṇṇo (c. -e) viya bha-  
veyyā ti, tassa cintitamatte yeva purisaliṅgaṁ antaradhāyi  
itthiliṅgaṁ pāturaṁ aho si, so lajjito yānakā oruṇha palāyi, pari-  
jano kaṁ (taṁ?) asajjānanto (asaṇṇ-?) kim etaṁ kim etaṁ ti āha,  
sāpi Takkaṣilāmaggaṁ paṭipajji, saḥāyako pi 'ssa ito c' ito ca  
vicaritvāpi nāddasa, sabbe naḥāyitvā gehaṁ gamimsu, ka-  
haṁ setṭhiputto ti ca vutte naḥātvā āgato bhavissatṭi

maññamhā ti vadimsu, ath' assa mātāpitāro tattha tattha pariyesitvā apassantā (c. -o) roditvā paridevitvā mato bhavissatīti matakam bhattam adamsu, sā ekam Takkasilāgāmiṃ (c. -la-) satthāvāham disvā yānakam pacchato pacchato anubandhi, atha nam manussā disvā: amhākam yānakassa pacchato pacchato āgacchasi, mayam kassa dārikā ti tam na jānāmā ti vadimsu, sāpi: tumhe attano yānakam pājetha, aham padasā gamissāmīti, sā gacchantī gacchantī āṅgulimuddikam datvā ekasmiṃ yānake okāsam kāresi, manussā cintayimsu: Takkasilānaṅgare (c. -la-) amhākam setthiputtassa bhariyā n' atthi, tassa ācikkhissāma, mahāpaññākāro (c. -pann-) no bhavissatīti, te gantvā: sāmī amhehi tumhākam ekam itthiratanam ānītan ti, so sutvā tam pakkosāpetvā attano vibhavasānurūpaṃ pāsādikam (?) disvā uppannasineho gehe akāsi. Purisā hi itthiyo (c. -e) vā itthiyo purisā (c. -o) vā abhūtapubbā nāma n' atthi, purisā hi parassa dāre aticaritvā kalam katvā bahūni vassasatasahassāni niraye pacitva manussajātim āgacchantā attabhāvasate itthibhāvaṃ āpajjanti, Ānandatthero pi hi kappasatasahassam pūritapāramiṃ (-ī ?) ariyasāvako saṃsāre saṃsaranto ekasmiṃ attabhāve kammārakule nibbatto, parādārakakammam katvā niraye pakkāvasesena cuddasasu attabhāvesu parassa pādaparicārikā itthi ahosi, sattasu attabhāvesu bījuddharanam pāpuṇi, itthiyo pana dānādāni puṇṇāni (c. puñ-) katvā itthibhāve chandam virojetvā idam no puṇṇam purisattabhāva paṭilābhāya samvattatū ti cittaṃ adhiṭṭhahitvā kalam katvā purisattabhāvaṃ paṭilabhamti patidevatā hutvā sāmike (c. -o) sammā paṭipattivasena pi purisattabhāvaṃ paṭilabhamti ca, ayam pana setthiputto therō (-e ?) ayoniso cittaṃ uppādetvā imasmiṃ yeva attabhāve itthibhāvaṃ paṭilabhati. Takkasilāya setthiputtena saddhim samvāsam anvāya pan' assā kucchiyaṃ gabbho paṭiṭṭhāsi, sā dasamāsaccayena (c. -māpac-) puttam labhitvā tassa padasā gamanakāle aparam pi puttam paṭilabhi, evam assā kucchiyaṃ vuttā dve puttā ahesuṃ, Soreyyanaṅgare tam paṭicea nibbattā cepi-

cattá (dve ti cattáro ?) puttá ahesum, tasmim kále Soreyyanaṅga-  
 rato so tassá saḥáyakaseṭṭhiputto pañcahi sakatasatehi Takkasilaṁ  
 (c. -sí-) gantvá sukhayánake nisinno naṅgaram pávisi, atha naṁ sá  
 upari pásádatale vátapánam vivaritvá antaravíthim olokayamáná  
 thitá disvá sañjánitvá dásim pesetvá pakkosápetvá mahátale  
 nisídápetvá (c. -si-) sakkárasammánam akási, atha naṁ so  
 áha: bhadde tvaṁ ito pubbe amhehi na diṭṭhapubbá, atha ca  
 pana no mahantam sakkáram karosi, jánási tvaṁ amhe ti;  
 áma sámi jánámi, na nu tumhe Soreyyanagaravásino (-vási ?) 'síti;  
 áma bhadde ti; sá mātápitunnam ca bhariyáya ca puttánañ  
 ca arogabhávam (c. ár-) pucchi, itaro áma bhadde arogá (c. ár-) ti  
 vatvá áha: jánási tvaṁ ete ti; áma sámi jánámi, tesam eko putto  
 atthi, so kaḥam sámīti; bhadde (c. -o) ene (?) mákathehi, mayaṁ  
 tenasaddhim ekadivasam sukhayánake nisídítvá (c. -si-) naḥáyitum  
 nikkhamitvá n' eva tassa gatim nágatim jánama, ito c' ito  
 (c. cuto) ca vicaritvá adisvá mātápitunnam árocayimha, te pi  
 'ssa roditvá kanditvá petakiccam karimsú ti; aḥam so sámīti;  
 apehi bhadde kim kathesi, mayham saḥáyo devakumáro viya  
 eko puriso ti; hotu me sámi aḥam so ti; atha idam kim ná-  
 má ti; tam divasan te ayyo Mahákaccáyanathero diṭṭho ti,  
 aḥam Mahákaccáyanatheram oloketvá: aho vata ayam vá  
 thero mama bhariyá bhaveyya etassa (c. ek-) vá saríravanno viya  
 mama bhariyáya saríravanno bhaveyyá ti cintesim, cintita-  
 kkaṇe eva (c. -am) yaṁ me purisaliṅgam antaradháyi itthiliṅgam  
 pátu bhavi, athāham lajjáya kassaci vattum asakkunítvá palá-  
 yitvá idhāgatá sámīti; aho te bháriyam kammam kataṁ,  
 kasmá mayham náciikki, api pana te thero khamápito ti;  
 na khamápito sámi, jánási jánási pana tvaṁ kaḥam thero  
 ti; imam eva naṅgaram nissáya viharatīti; sace piṇḍáya ca-  
 ranto idhāgaccheyya aḥam mama ayyassa bhikkhāhāram da-  
 deyyam sámīti; tena hi sígham sakkáram karohi, amhákam  
 ayyam khamápeśsámá ti therassa vasanaṭṭhānam gantvá van-

dítvá ekamante nisinno: bhante sve mayham bhikkham ga-  
 hathá ti áha; na nu tvañ seṭṭhiputta ágantuko ti; bhante má  
 amhákañ ágantukabbhávañ pucchatha, sve me bhikkham ga-  
 hathá ti; theró adhvásesi, gehe pi therassa mahásakkáro paṭi-  
 yatto (c. -nto), theró puna divase nañ gehadvárañ agamási, atha  
 nañ nisídápetvá paññenāñ árena parivisitvá seṭṭhiputto tañ itthiñ  
 gahe tvá therassa pádamúle nipajjápetvá: bhante mayham sa-  
 háyikáya khamathá ti áha; kim etan ti; ayañ bhante pubbe  
 mayham piyasaháyiko hutvá tumhe oloketvá evañ náma cin-  
 tesi, ath'assa purisalīgañ antaradháyi itthilīgañ pátu bhavi,  
 khamatha bhante ti; tena hi utthahatha, khamámi vo ahan ti;  
 therena (c. -ña) khamámīti vuttamatte eva (c. -aṃ) itthilīgañ anta-  
 radháyī purisalīgañ pátu bhavi, purisalīge pá tubhútamatte  
 eva (c. -aṃ) tañ Takkasiláya seṭṭhiputto áha: samma saḥáyaka ime  
 dve dáraká tava kucchiyañ vutthattá mañ paṭicca nibbattattá  
 ubhinnam pi no puttá eva, idh'eva vasissáma, ma ukkaṭṭhiti (?);  
 samma ahañ ekena attabhávaena paṭhamañ puriso hutvá  
 itthibhávañ patvá puna puriso játo vippakárañ patto ti, paṭhamañ  
 mañ paṭicca me dve puttá nibbatti (-ttá ?), idáni me kucchito  
 dve nikkhantá, sáhañ ekena attabhávaena vippakárappattena (?)  
 puna gehe vasissasīti saññañ (c. sañ-) má kari, ahañ ayyassa  
 santike pabbajissámīti, ime dáraká tava bhára, imesu má pamajjīti  
 putte paricumbitvá paṭissajitvá pitu niyyádetvá nikkhamitvá the-  
 rassa santike pabbaji, theró pi nañ pabbájetvá upasampádetvá  
 va cárikañ caramáno Sávattbhiñ (c. -iyañ) agamási, tassa Sorey-  
 yathero ti námañ aho si, janapadávasīno tañ pavattīñ ñatvá  
 sañkhubhitvá (c. -ku-) kotúhalajátá upasañkamitvá pucchimsu:  
 evañ kira bhante ti; ámvuso (c. -áuso) ti; bhante evarúpam pi ká-  
 raṇañ náma hoti, tumhákañ kira kucchiyañ dve puttá nib-  
 battá, tumhe paṭicca játa, tesañ vo kataresu balavasineho ti;  
 kucchiyañ vutthakesu ávuso ti; ágatágatá nibaddhañ tath'eva  
 pucchanti; theró: kucchiyañ vutthakesu eva sineho balavá ti;

mayham katthaci sineho n' atthi; bhikkhū: ayam abhūtaṃ  
 katheti, purimadivase kucchiyaṃ vutthaputtesu sineho balavā  
 ti vatvā idāni mayham katthaci sineho n' atthi vadati, amñāṃ  
 (c. añ-) vyākaroti bhante ti āhamsu; Satthā: na bhikkhave  
 mayham putto amñāṃ (c. añ-) vyākaroti, mama puttassa sam-  
 māpanihitena cittaṇa maggadassanaṃ diṭṭhakālaṭo paṭṭhāya na  
 katthaci sineho jāto, yaṃ yaṃ sampattiṃ n' eva mātāpitā kā-  
 tum sakkonti taṃ imesaṃ sattānaṃ abbhantare pavattasam-  
 māpanihitaṃ cittaṃ eva vadetthi vatvā imaṃ gatham āha: Na  
 taṃ etc. Tattha na taṃ ti taṃ kāraṇaṃ n' eva mātā ka-  
 reyya na pitā na amñe nātakā, sammā paṇihitaṃ ti dasasu  
 kusalakamma-pathesu sammā thapitaṃ, seyyaso naṃ tato  
 kare ti tato kāraṇāto seyyaso naṃ varataraṃ uttaritaraṃ  
 kāreyya karotthi attho; mātāpitāro pi puttānaṃ dhanāṃ dadamānā  
 ekasmiṃ eva attabhāve kammaṃ akatvā sukhajīvitāṃ (c. -ā)  
 pavattanakadhaṇaṃ dātum sakkonti, Visākhāya mātāpitāro pi tava  
 mahaddhanā mahābhogā tassā ekasmiṃ attabhāve sukhena  
 jīvitakappanaṃ adāsu, catusu pana dīpesu cakkavattisiriṃ  
 dātum samatthā mātāpitāro pi nāma puttānaṃ n' atthi pag  
 eva dibbasampattiṃ vā paṭhamajjhānādisampattiṃ vā lokutta-  
 radhammasampattidāne kathā va n' atthi (?), sammā paṇihitaṃ  
 pana cittaṃ sabbam p' etaṃ sampattiṃ dātum sakkoti, tena  
 vuttaṃ: seyyaso naṃ tato kare ti. . . Soreyyattherassa  
 vatthum.

Quid sibi velit commentatoris taṃ kāraṇaṃ, tato kāra-  
 ṇāto, non perspicio. Taṃ per prolepsin intelligo dictum pro  
 sequentibus: seyyaso naṃ tato kare, num recte, videant  
 docti.

Gogerly (teste Knighton p. 78) versum reddit: True  
 nobility is not of one's parentage, but of a virtuous and  
 noble soul.



**v. 44-45.** Locus: Sávatthí. Personæ: paṭhavika-  
thāpasutapañcasatabhikkhú. .

Tattha ko i m a n ti ko i maṃ attabhāvasamkhātā paṭha-  
vīm vijessatīti attano nāṇena vijānissati paṭivijjhissati sacchi-  
karissatīti attho Ya ma lo ka ṇ cā ti catubbidham apāyalokaṇ  
ca i maṃ sa de va ka n ti i maṃ manussalokaṇ ca deva lokena  
saddhim ko vijessati vijinissati vijānissati (c. vijān- vijin-)  
paṭivijjhissati sacchikarissatīti pucchati; d h a m m a p a d a m  
sude sitan ti ya thā sabhāvato kathitattā sattatimsabodha-  
pakkhikadhammasamkhātā dhammapadam kusalo mālākāro  
pupphaṃ vicinanto viya ko pa cessatīti (c. vijess-) vicinissati  
(c. -ssa) upparikkhissati (c. upap-) paṭivijjhissati (c. -ssa)  
sacchikarissatīti attho; se k h o ti adhisīlasikkhā adhicitasikkhā  
adhipamāṇāsikkhā ti imā tisso sikkhā sikkhito (c. -ato) sotā-  
pattimaggatṭhānaṃ ādimkatvā yāvā arahattamaggatṭhānā (c. -ttā-  
-ṭṭhāya) sattavidho sekho i maṃ attabhāvapaṭhavīm arahatta-  
maggena tato chandarāgaṃ (c. -dārāham) apakaddhanto vije-  
sati . . . ; ya thā nāma kusalo mālākāro pupphārāmaṃ pavisitvā  
taruṇamakulāni (c. -nā-) ca pāṇakaviddhāni ca milātāni ca  
gaṇḍikajātāni (c. kagaṇḍ-) ca pupphāni vajjetvā sobhanāni  
sujātān' (c. sujātāsujātān) eva pupphāni cināti evaṃ evaṃ i maṃ  
(c. ime) sukathitaṃ suniddhiṭṭhaṃ (suniṭṭhitaṃ ?) bodhapakkhika-  
dhammapaḍaṃ (c. boda-) pi paṃṇāya pa cessati vicinissati  
upparikkhissati paṭivijjhissati sacchikarissatīti Satthā sayam  
eva paṇhaṃ vissajjesi . . .

Paṭhavīm terram i. e. hunc animæ revolutæ statum,  
hanc existentiam, sanscr. pṛthavīm, ṭh ex ṭh orto -ob latentem  
r sonum, cfr. paṭhama, addha, paṭi, haṭa, vivaṭa, vaddhati etc.  
Dhammapadam non spectat ad librum hunc, sed universe  
dictum accipiendum est, et quidem ut in titulolibri colectivo  
sensu. Ceterum padaṃ et h. l. et v. 100 sq. melius fortasse  
verbum intelligitur. De metro appendicem vide.

**v. 46.** Phenúpaman ti imam dhammadesanam Satthá Sávatthiyam viharanto amñataram marícikammaṭṭhánikam bhikkhum árabba kathesi; so kira Satthu santike kammaṭṭhánam gahetvá samanadhammam karissámiti amñataram pavisitvá ghaṭitvá váyamitvá arahattam pattum asakko vise-setvá kammaṭṭhánam kathápeśsámiti Satthu santikam ágacchanto antarámagge marícim disvá: yathá ayam gimhasamaye utthitá maríci dūre ṭhitánam rūpúpagatá viya paññáti (c. pañ-) santikam ágacchantánam n'eva samñáti ayam attabhávo pi uppádavayaṭṭhena (c. -nam) evarúpo hotti maríci-kammaṭṭhánam bhávento ágantvá maggakilanto Aciravatiyam naháytvá ekasmim candasotatíre cháyáya nisinno udakavegábbhi-ghátana utthahitvá mahante mahante (c. -tena) phenapiṇḍe (c. -ná-) bhijjamáne disvá: ayam attabhávo pi uppajjitvá bhijjanatthena evarúpo yevá ti árammaṇam aggahesi; Satthá gandhakūṭiyam ṭhito etaṁ theram disvá: evam etaṁ bhikkhú, evarúpo v' ayam attabhávo, phenapiṇḍo viya maríci viya uppajjanabhijjanasabhávo evá ti vatvá imam gátham áha: Phenúpamaṁ etc. Tattha i m a n ti imam kesádísamúhasaríkhátam káyaṁ abaladubbalaanaddhatiyatávakalikatthena (?) phenapiṇḍasarikkho (c. -ná-) ti viditvá, m a r í c i d h a m m a n ti yathá maríci dūre ṭhitánam rūpagatá (c. -tam) viya gayhúpagá viya hoti santike upagacchantánam rittá tucchá (c. -am) agayhúpagá sampajjati evam kaṇikam ittara-paccupaṭṭhánatthena ayam káyo pi marícidhammo ti abhisambudháno (c. -ddháno) bujjhanto jánanto ti attho, p a p u p h a k á n í t i M á r a s s a p u p p h a k a s a m k h á t á n i t e b h u m a k á n i v a d d h á n i a r i y a m a g g e n a c h i n d i t v á k h í n á s a v o b h i k k h u m a c c u r á j a s s a a d a s s a n a m (c. -ná) a v i s a y a m (c. -yá) a m a t a m a h á n i b b á n a m g a c c h e y y á t i . . . M a r í c i k a m m a ṭ ṭ h á n i k a t t h e r a s s a v a t t h u m .

M á r a s ex auctoritate Amarakosæ et Abhidhánappadípikæ  
(Aviggaho tu kámo ca manobhú madano bhava  
antako vasavattí ca pápimá ca pajápati

Pamattabandhu kaṇho ca máro namuci, tassa tu  
tanhāratí ragá dhātu (?), haṭṭhí tu girimekhalo)

idem est ac Brachmanarum Kámas, utriusque sagittæ flores  
in acumine ferentes (papupphakáni) attribuuntur. Distinguit  
commentarius ad v. 387 in Mára: Kilesamáram, Maraṇa-  
máram et Devaputtamáram. Cfr. Burnouf: Introd. p. 76.  
Chetvána cfr. Clough: Pali Grammar p. 121. Maccu-  
rájá cfr. v. 170. Phenú-, cum ŋ, sic codd. omnes.

**v. 47.** Puppháni heva pacinantan ti imarā dham-  
madesanaṃ Satthá Sāvatthiyaṃ viharanto sapaṇisaṃ mahō-  
ghena ajjhottharivā māritaṃ Vidūdabham ārabba kathesi.  
Tatrāyaṃ anupubbikathā: Sāvatthiyaṃ Mahākosalaramaṇo putto  
Pasenadikumāro nāma Vesāliyaṃ Licchavikumāro Mahāli nāma  
Kusinārāyaṃ Mallarājaputto Bandhulo nāmā ti ime tayo  
Disāpāmokkhassa ācariyassa santike sippuggaḥanattḥāya  
Takkasilāṃ gantvā bahinaṅgare sālāya samāgatā aññamañ-  
ñassa āgatakāraṇaṃ ca kulaṃ ca nāmaṃ ca pucchitvā saḥāyakā  
hūtvā ekato va ācariyaṃ upasamkamitvā na cirass' eva ugga-  
hitasippā te ācariyaṃ upasamkamitvā āpucchitvā (c. ap-)  
ekato (c. -ako) va nikkhamitvā sakasakaṭṭhānāni āgamaṃsu. Tesu  
Pasenadikumāro pitu sippaṃ dassetvā pasannena (c. -nne)  
pitarā rajje abhisitto. Mahālikumāro Licchavīnaṃ sippaṃ  
dassento mahantena ussāhena dassesi, tassa akkhīni bhijjivā  
āgamaṃsu, Licchavirājāno mahāvataācariyo akkhivinasam  
patto ti naṃ (c. namaṃ) parissajjissāma upaṭṭhāhissāma naṃ ti sata-  
sahassuṭṭhānakam ekaṃ vāraṃ adamaṃsu, so taṃ nissāya pañca-  
sate Licchavirājaputte sippaṃ sikkhāpento vasi. Bandhula-  
kumāro satṭhīm satṭhīm velum gaḥetvā majjhe ayasalakāṃ  
(c. ayaṃsa-) pakkhipitvā satṭhikalāpe ussāpetvā ṭhapite Malla-  
rajjakulehi ime kappettū ti vutto asitṭhattham ākāsaṃ lamghitvā  
asinā kappento āgamāsi, so osanakaḥāpe ayasalakāya kīṇitī (-?)

saddam sutvá kim etan ti pucchitvá sabbakalápesu ayasalá-  
kánam thapitabbhavam sutvá asim chaddetvá rodamáno (c. -no)  
mayham ettakesu nātisuhajjesu eko pi sneho hutvá imam  
karanam nācikkhi, sace hi aham jāneyyam ayasalākāya  
saddam anuṭṭhapento va chindeyyan ti vatvá sabbe p' ime  
māretvá rajjam karessan ti mātāpitunnam kathesi, tehi pave-  
ṇirajjam (c. -ni-) tāta idam na labbhā evam kātun ti nānappakārohi  
vārīto tena hi mama saḥāyakassa santikam gamissāmīti Sā-  
vatthim (c. -iyam) gamāsi. Pasenadirāja tassa āgamanam sutvá  
paccuggantvá mahantena sakkārena (c. -ṇa) naṅgarāṇa pave-  
ṣetvá senāpatitṭhāne thapesi, so mātāpitaro pakkosāpetvá  
tath' eva vasaṃ kappesi. Ath' ekadivasaṃ rājā upari pásāde  
thito antaravithim olokayamāno Anāthapiṇḍikassa Cūlaanātha-  
piṇḍikassa Visākhāya Suppavāsāyā ti etesaṃ geham bhatta-  
kiccathāya gacchante anekasaḥasse bhikkhū disvá kaḥam  
ayyā gacchantīti pucchitvá deva Anāthapiṇḍikassa gehe nicca-  
bhattagilānabbhattādīnam (c. -di-) atthāya devasikam dve bhik-  
khusaḥassāni āgacchanti Cūlaanāthapiṇḍikassa pañca satāni tathā  
Visākhāya tathā Suppavāsāyā ti vutte sayam pi bhikkhu-  
saṃgham upatṭhahitukāmo viḥāram gantvá bhikkhusaḥassena  
saddhim Sathhāram nimantetvá sattāham dānam datvá sattame  
divase vanditvá pañcahi bhikkhusatehi saddhim nibaddham  
bhikkham gaṇhathā ti āha, mahārāja (c. -jā) buddhā nāma eka-  
tṭhāne nibaddham bhikkham na gaṇhanti, bahū (c. -u) buddhānam  
āgamanam paccāsimisantīti, tena hi ekam bhikkhum nibaddham  
pesethā ti, Sathā Ānandattherassa bhāram akāsi, rājā bhik-  
khusaṃghe āgate pattam gaḥetvá ime nāma parivisantū ti  
avcāretvá va sattāham sayam eva parivisitvá atthame divase  
vikkhitto papaṇeṃ akāsi, rājakule nāma anānattā āsanāni  
paṃṇāpetvá (c. paṇ-) bhikkhū nisīdāpetvá (c. -sīd-) parivisitum na  
labhantīti bhikkhū na mayam idha-tṭhātum sakkhissāma ti bahū  
pakkamimsu, rājā dutiyadivase pi pamajji, dutiyadivase pi

bahú pakkamimsu, tatiyadivase pi pamajji, tadá Ánandatheraṃ ekam eva ṭhapetvā avasesā pakkamimsu. Punnāvantā (c. puñ-) nāmakāraṇāvasikā honti, kulānaṃ pasādaṃ rakkhanti, Tathāta-gassa ca Sāriputtatthero Mahāmoggallānatthero ti dve aggasāvakā, Khemā Uppalavannā ti dve aggasāvikā, upāsakesu Citto gahapati Hatthako Ālavako ti dve (c. add. aggasāvakā) upāsakā, upāsikāsu Velukaṇḍakinandamātā Khujjuttarā ti dve upāsikā (c. aggasāvikā) it' ime attha jane (c. -ā) ādimkatvā ṭhānantarappattā sabbe pi sāvakā ekadesena dasannaṃ pāramīnaṃ pūritattā mahāpunnā (c. -puñā) abhinīhārasampannā, Ánandatthero pi kappasatassahassaṃ pūritā-pāramī abhinīhārasampanno mahāpunnā attano kāraṇāvasi-katāya kulassa pasādaṃ rakkhanto. Tam ekam eva nisīdāpetvā parivisimsu, rājā bhikkhūnaṃ gatakāle āgantvā khādaniyabhoja-niyāni tath' eva ṭhapitāni disvā kim ayyā na āgamimsū (c. a-) ti pucchitvā Ánandatthero ekako va āgato devā ti sutvā addhā ettakaṃ me chedanam akāmsū ti bhikkhūnaṃ kuddho: Satthu santikaṃ gantvā bhante mayā pañcannaṃ bhikkhusatānaṃ bhikkhā paṭiyattā, Ánandatthero kira ekako va gato, paṭiyatta-bhikkhā tath' eva ṭhitā, pañcasatā bhikkhū mama gehe samānaṃ (c. sañ-) na karimsu, kim nu kho kāraṇaṃ ti kāraṇaṃ puc-chissāmi ti bhikkhūnaṃ kuddho santikaṃ gantvā: bhante mayā pañcannaṃ bhikkhusatānaṃ bhikkhā (c. -āya) paṭiyattā, Ánanda-tthero kira ekako va gato, paṭiyattabhikkhā tath' eva ṭhitā, pañcasatā bhikkhū mama gehe samānaṃ na karimsu, kin nu kho kāraṇaṃ ti āha, Satthā bhikkhūnaṃ dosaṃ avatvā mama sāvakānaṃ tumhehi saddhim ivisvāso n' atthi tena na gatā bhavissantīti vatvā kulānaṃ anupagamanakāraṇaṃ (c. -ṇak-) ca upagamanakāraṇaṃ (c. -ṇak-) ca pakāsento bhikkhū āman-tetvā imaṃ suttaṃ āha: Navāhi bhikkhave aṅgehi samannā-gataṃ kulaṃ anupagantvā vā nālaṃ (al-?) upagantum upagantvā vā nālaṃ (al-?) upanīsiditum, katamehi navāhi: na manāpena pacc-utthenti, na manāpena abhivādenti, na manāpena āsanaṃ

denti, santam assa patiguhanti, bahukam pi thokam denti,  
 pañitam (c. pañi-) pi lúkam denti, asakkaccam denti no sak-  
 kaccam, na upanisidanti dhammasavanāya, bhāsitam assa na  
 rañjīyanti, imehi kho (c. so) bhikkhave navahi aṅgehi samannā-  
 gatam kulam anupagantvā vā nālam (al-?) upagantum upagantvā  
 vā nālam (al-?) upanisiditum; navahi bhikkhave aṅgehi samannā-  
 gatam kulam anupagantvā vā nālam upagantum upagantvā  
 vā nālam upanisiditum, katamehi navahi: manāpena pacc-  
 utthenti, manāpena abhivādenti, manāpena āsanam denti,  
 santam assa na pariguhanti, bahukam pi bahukam denti,  
 pañitam pi pañitam denti, sakkaccam denti no asakkaccam,  
 upanisidanti dhammasavanāya, bhāsam tassa rañjīyanti, imehi  
 kho bhikkhave navahi aṅgehi samannāgatam kulam anupagantvā  
 vā alam (nāl-?) upagantum upagantvā vā alam (nāl-?) upanisiditum.  
 Iti ha kho mahārāja mama sāvaka tumhākaṁ santikā viśāsam ala-  
 bhantā (c. add. na) gatā na bhavissanti, porānakapaṇḍitā (c. -nak-)  
 hi avissāsiyaṭṭhāne sakkaccam upatthiyamānāpi maraṇantikaṁ  
 vedanam patvā viśāsikaṭṭhānam eva gamimsū ti, kadā bhante  
 ti ramhā puttḥo atītam āhari: Atīte Bārāpasīyam (c. -na-) Brahma-  
 datte rajjam kārente Kesavā nāma rājā rajjam pahāya isi-  
 pabbajjam pabbaji, tam pañca purisasatāni anupabbajimsu, so  
 Kesavatāpaso nāma ahosi, pasāadhanakappako pan' assa  
 pabbajitvā Kappako nāma antevāsiko ahosi, Kesavatāpaso  
 parisāya saddhim attha māse Himavante vasitvā vassarantelonam-  
 bilasevanatthāya (?) Bārānasim (c. -na-) patvā bhikkhāya pāvisi,  
 aīha nam rājā disvā pasīditvā catumāsam attano santike vasa-  
 natthāya paṭimnām (c. paṭiñ-) ganhitvā (c. -nh-) uyyāne vasā-  
 pento sāyam sāyapātam assa upatthānam gacchati, avasesatā-  
 pasā katipāham vasitvā hatthisaddādīhi ubbālā ācariya ukkaṇ-  
 ṭhit' amhā gacchāmā ti āhamsu; kaham tātā ti; Himavantam  
 ācariyā ti; rājā amhākaṁ āgatadivase eva catumāsam idha  
 vasanatthāya paṭimnām (c. paṭiñ-) ganhi, katham gamissāma

tátá ti; tumhēhi amhākaṃ anācikkhitvā va patimñā (c. -am) dinnā, mayam na sakkoma vasitum, ito avidūre tumhākaṃ pavattivasanattihāne vasissāmā ti vanditvā pakkamimsu, Kappantevāsikena saddhim ācariyo ohiyi, rājā upatthānaṃ āgato kaḥaṃ ayyā ti pucchi, ukkaṇṭhit' amhā ti vatvā Himavantaṃ gatā mahārājā ti, Kappo pi na cirass'eva ukkaṇṭhitvā ācariyena punappuna vāriyamāno pi na sakkomīti vatvā pakkāmi, itaresaṃ pana santikaṃ āgantvā ācariyassa pavattim suṇanto avidūre thāne vasi, aparabhāge ācariyassa antevāsike anussarantassa kucchirogo uppajji, rājā vejjeḥi tikicchāpeti, rogo (c. -e) na vūpasammati, tāpaso āha: mahārājā icchatha me roga-vūpasamanan ti; bhante svāha (sac' āham?) sakkuṇeyyaṃ idān'eva vo phāsukaṃ kareyyan ti; mahārājā sace me phāsukaṃ icchasi (c. -sim) maṃ antevāsikānaṃ santikaṃ pesehīti; rājā sādhu bhante ti mañcake nipajjāpetvā Nāradaamaccapamukhe cattāro amacce mama ayyassa pavattim ñatvā mayhaṃ sāsanaṃ paḥiṇeyyāthā (c. -neyya-) ti uyyojesi, Kappantevāsiko ācariyassa āgamaṇaṃ sutvā paccuggantvā itare kaḥan ti vutte asukaṭṭhāne kira vasantīti āha, te pi ācariyassa āgatabhāvaṃ sutvā tatth'eva samosaritvā ācariyassa uṇhoda-kaṃ datvā phalāphalaṃ adamsu, taṃ khaṇaṃ yeva rogo vūpasami, katipāhena (c. -he) suvaṇṇavaṇṇo (c. -ā) aḥosi, atha naṃ Nārado pucchi:

Manussindam jaḥitvāna sabbakāmasamiddhinam  
kathan nu bhagavā Kesī Kappassa ramati assame ti.

Sādūni ramaṇīyaṇi (?), santi rukkhā manoramā,  
subhāsitaṇi Kappassa Nārada ramayanti maṃ.

Sāliṇaṃ odanaṃ bhutvā sucim maṃsūpasacanaṃ  
kathaṃ sāmākaṇim vāraṃ alonā jayanti taṃ (?).

Asādum yadi vā sādum appaṃ vā yadi vā baḥum  
vissattho yattha bhuñjeyya vissāsaparamā rasā ti.

Satthā imaṃ dhammadesanaṃ āharitvā jātaṃ samo-

dhānento tadā rājā bhikkhusaṃghena saddhim Moggallāno  
 ahoṣi Nārado Sāriputto Kappantevāsī Ānando Kesavatāpaso  
 ahaṃ evā ti vatvā: evaṃ mahārāja pubbe paṇḍitā māraṇanti-  
 kaṃ vedanaṃ patvā vissāsikaṭṭhānaṃ gamimsu, mama sāvaka  
 na tumhākaṃ santike vissāsaṃ labhanti maṃñe ti āha. Rājā bhik-  
 khusaṃghena saddhim mayā vissāsaṃ kātum vaddhatīti kathan nu  
 kho karissāmīti sammāsambuddhassa nātidhītaraṃ (c. -dhīraṃ)  
 mama gehe kātum vaddhati evaṃ sante dāhara ca sāmaṇera (c. -ne-)  
 ca sammāsambuddhassa nātirājā ti mama santikaṃ vissatthā  
 nibaddhaṃ āgamiṣantīti cintetvā ekaṃ me dhītaraṃ dentū ti  
 Sākiyānaṃ santike pesesi, katarasakkassa dhītā ti ca ṇatvā āga-  
 cheyyāthā ti vatvā dūte ānāpesi, dūtā gantvā Sākiyadārikaṃ  
 yācimsu, te sannipatitvā: pakkhantariyo (pakkhantaro ?) rājā, sa-  
 ce na dassāma vināṣessati no, na kho pana amhehi kulena sadiso, kin  
 nu kho kātābbaṃ ti cintayimsu, Mahānāmo: mama dāsīyā  
 kucchimsim jāta Vāsabhakhattiyā nāma dhītā rūpagga-  
 ppattā atthi taṃ dassāmā ti vatvā dūte āha: sādhu raṃṇo  
 dārikaṃ dassāmā ti, sā kassa dhītā ti, sammāsambuddhassa  
 cullapitu puttassa Mahānāmasakkassa dhītā Vāsabhakhattiyā  
 nāmā ti, te gantvā raṃṇo ārocayimsu, rājā: yadi evaṃ sādhu  
 sīghaṃ ānetha, khattiyā nāma bahūmayā (?) dāsīdhītaraṃ (c. -si-)  
 pi paṇeyyum, pitarā saddhim ekabhājane bhuñjantiṃ āneyyāthā  
 (c. -atha) ti pesesi, te gantvā deva tumhehi saddhim ekato bhuñ-  
 jantiṃ (c. -ti) rājā icchatīti āhaṃsu, Mahānāmo sādhu tātā ti taṃ  
 alaṃkārapetvā attano bhuñjanakāle pakkosāpetvā tāya saddhim  
 ekato bhuñjanākāraṃ dassetvā dūtānaṃ niyyādesi, te ādāya  
 Sāvattinaṅgaram gantvā taṃ pavattiṃ raṃṇo ārocesum, rājā  
 tuṭṭhamānaso taṃ pañcannaṃ itthisatānaṃ jetṭhikaṃ katvā  
 aggamaheṣiṭṭhāne abhisinhi, sā na cirass'eva suvaṇṇavaṇṇaṃ  
 puttaṃ vijāyi, ath' assa nāmagahaṇadivase rājā attano ayyakāya  
 (c. -kāyikāya) santikaṃ pesesi: Sakyarājadhītā Vāsaba-  
 khattiyā puttaṃ vijātā, kim assa nāmaṃ karontū ti, taṃ



pana sásanam gahetvá gato amacco thokam badhiradhátuko;  
 so gantvá ramño ayyakáya árocesi, sá tam sutvá: Vāsabhakhatti-  
 tiyá puttam avijāyitvāpi sabbam janam abhibhavi, idāni  
 pana ramño ativiya vallabhā bhavissatīti āha, badhirāmacco  
 vallabhā ti vacanam dussutam sutvá vidūdabho ti sallakkhetvá  
 rájánam upagantvá deva kumārassa Vidūdabho (c. -ho) ti  
 nánam karothe ti āha, rájá porānakam (c. -na-) no kula-  
 santakam nánam dhavissatīti cintetvá Vidūdabho (c. -ho-) ti  
 námam akāsi, ath'assa daharakāle eva rájá Satthu piyam karo-  
 mīti senāpatitthānam adāsi, so kumārapihārena vaddhanto  
 sattavassikakāle amñesam kumārānam mātāmahaikulato (c. -hā-)  
 hatthirūpakaassarūpakādīni āhariyamānāni disvá mātaram pucchi:  
 amma amñesam mātāmahaikulato (c. -hā-) paṇṇākāro āhariyati (c.  
 -rī-), mayham koci kiñci na pesīti, kin tvam nimmātāpitikā ti,  
 atha nam sá tāta tava Sakyarājāno mātāmaha, dūre pana  
 vasanti, tena te na kiñci pesentīti vatvá vañcesi, solasavassa-  
 kāle amma tava mātāmahaikulam (c. -hā-) passitukāmo 'mhīti vatvá  
 alam tāta kin tattha karissasīti (c. -atīti) vāriyamāno pi punappuna  
 yāci, ath'assa mātā tena hi gacchā ti sampatīcchi, so pitu  
 ārocetvá mahantena parivārena nikkhami, Vāsabhakhattiyā  
 puretaram paṇṇam pesesi: aham idha sukham vasāmi, māssa  
 kiñci sāmīno antaram dassayimsū ti yāci, Sākiyā Vidūda-  
 bhassa āgamanam natvá vanditum na sakkā ti tassa dahara-  
 tare kumāre janapadam pahīnitvá (c. -ni-) tasmim Kapila-  
 puram sampatte Satthāgāre sannipatimsu, kumāro tattha  
 gantvá atthāsi, atha nam ayaṃ te tāta mātāmaho ayaṃ  
 mātulo ti vadimsu, te sabbe vandamāno vicaritvá ekam pi  
 attānam vandantam adisvá kin nu kho maṃ vanditā n' atthīti  
 pucchi, Sākiyā kaniṭṭhakumārā te janapadam gatā ti tassa  
 mahantam sakkāram karimsu, so katipāham vasitvá mahān-  
 tena parivārena nikkhami, ath' ekā dāsi Satthāgāre tena  
 nisinnam phalakam idam Vāsabhakhattiyā dāsiyā puttassa

nisinnaphalakan ti akkositvá khírodakena dhovati, ekó puriso attano ávudham pamussitvá nivatto tam ganhanto tam Vi-  
 dúdabhakumárassa (c. -haku-) akkosanasaddam sutvá tam  
 antaram pucchitvá Vāsabhakhattiyádásiyá kucchismim Mahá-  
 námassa Sakkassa játá ti balakáyassa kathesi, Vāsabhakhattiyá  
 kira dásídhítá (c. -si-) ti mahákoláhalam ahosi, tam sutvá: ete táva  
 (c. ettova) mama (c. mam) nisinnaphalakam khírodakena dhovanti,  
 aham pana rajje patitthitakále etesam galalohitam gahetvá mama  
 phalakam dhovápessámíti cittam thapesi, tasmim Sávattim (c.  
 -iyam) gate amaccá tam pavattim ramño (c. raño) árocayimsu, rájá  
 mayham dásídhítaram (c. -si-) adamsú ti Sákiyanam kujjhítvá  
 Vāsabhakhattiyáya ca puttassa ca dinnam pariháram acchinditvá  
 dásadásihi laddhabbamattam eva dāpesi, tato katipáhaccayena  
 Satthá rájanivesanam gantvá nisídi, rájá ágantvá vanditvá: bhante  
 tumhákam kira nátakehi dásídhítá (c. -si-) mayham dinná, ten' assa-  
 ham saputtáya pariháram acchinditvá dásadásihi laddhabbamattam  
 eva dāpesin ti áha, Satthá ayuttam mahárája Sákiyehi katam,  
 dadantehi náma samajátiká dátabbá, assa (?) tam pana mahárája  
 vadámi: Vāsabhakhattiyá rájadhítá khattiyaramño gehe abhise-  
 kam laddhá, Vidúdabho pi khattiyarájanam eva paticca játo,  
 mátigottam náma kim karissati, pitigottam eva pamānam ti  
 porānakapaṇḍitá, daliddiyá katthahárikáya aggamaheṣitthānam  
 adamsu, tassá kucchismim hi játakumáro dvádasayojanikáya  
 Bārānasiyam rajjam patvá Katthaváhanarájá náma játo ti  
 Katthahárikajátakam kathesi, rájá dhammakatham sutvá pitu  
 gottam eva kira pamānam ti tussitvá mátáputtānam pakati-  
 pariháram eva dāpesi. Bandhulasenāpatissa pi kho Kusinā-  
 ráyam Mallikáya dhítá Malliká náma bhariyá dígharattam na  
 vijáyi, atha nam Bandhulo attano kulagharam eva gacchá ti  
 uyyojesi, sá Sattháram disvá gamissámíti Jetavanam pavisitvá  
 Tathágatam vanditvá thítá kham gacchasíti vuttá sámiko  
 mam bhante kulagharam pesetíti áha, kimkaraná (adde: ti),

vanjhá kir' asmi (c.-im) aputtiká ti, yadi evam gamanakiccam n'  
 atthi nivattassú ti, sá tuṭṭhamánasá Saththáram vanditvá nive-  
 sanam gantvá kasmá nivattásíti vutte Dasabalena nivattit'  
 amhíti áha, Bandhulo ditṭham bhavissati díghadassiná káranan  
 ti sampatíccchi (c. -itvá), sá na cirass' eva gabbham paṭilabbhitvá  
 uppannadohalá dohalo me uppanno ti árocesi, kimdohalo  
 ti, Vesálināṅgare gaṇarájakulánam abhisekamaṅgalapokkhara-  
 niyam otaritvá nahátvá pányam (c. -ní-) pátukám' amhi sámíti,  
 Bandhulo sádhu ti vatvá saḥassatháman dhanum gaḥetvá tam  
 ratham áropetvá Sávatthito nikkhamitvá ratham váhento Ma-  
 hálicchavino dinnadvarena Vesálin pávisi, Mahálicchavino ca  
 dvárasampe eva nivesanam hoti, so rathassa ummáre paṭi-  
 ghátasaddam sutvá: Bandhulassa rathasaddo, ajja Licchavínam  
 bhayam uppajjissatthi áha, pokkharaniyá anto ca bahi ca  
 árákkhá balavá, upari lohajálam patthaṭam, sakunānam pi  
 ókásá n' atthi, Bandhulasenapati pana rathá otaritvá árákkhike  
 vettena paḥaranto palápetvá lohajálam chinditvá antopokkha-  
 raniam bhariyam nahápetvá sayam pi nahátvá (c. -ápetvá) pana  
 tam ratham (c. -tha) áropetvá paṅgará nikkhamitvá ágata-  
 maggen' eva páyási, árákkhiká Licchavínam árocesum, Licchavirá-  
 jáno kujjhitvá pañca rathasatáni áruyha Bandhulamallam gaṇhi-  
 sáma ti nikkhamimsu, tam pavattim Maháliissa árocayimsu, Ma-  
 háli: má gamittha, so hi vo sabbe ghátessatthi áha, te pi mayam  
 gamissáma evá ti vadimsu, tena hi cakkassa yáva nábhito (c. náh-)  
 pavitṭhatṭhānam disvá nivatteyyátha, tato anivattantá purato  
 asanisaddam viya sunissatha (c. sun-), tamhá tháná nivatteyyátha,  
 tato anivattantá tumhákam rathadhuresu chiddam passissatha,  
 tamhá tháná nivatteyyátha (c. ani-), purato má gamitthá ti, te tassa  
 vacanena anivattitvá tam anubandhimsu yeva, Malliká disvá  
 rathá (c. -e) paṁñāyantthi áha, tena hi ekasseva paṁñāyanakále  
 ároceyyásíti, sá yadá sabbe eko viya hutvá paṁñāyimsu tadá  
 ekam eva rathasísam paṁñāyatthi áha, Bandhulo tena hi imá

rasmiyo gaṇhāhīti tassā (c. -a) rasmiyo datvā rathe thito va  
 dhanum āropeṣi, rathacakkam yāva nābhito paṭhaviṃ pāvīsi,  
 Licchavī tam thānam disvāpi na nivattimsu, itaro thokaṃ  
 gantvā jiyam pothesi (c. sopāth-), asanisaddo viya aḥosi, te tato pi  
 na nivattimsu, anubandhantā gacchant' eva (c. ova), Bandhulo rathe  
 thitako va ekaṃ saram khipi, so pañcannam rathasatānam  
 rathasṣe chiddam katvā pañca rājasatāni parikarabandhatthāne  
 vinivijjhivā paṭhaviṃ (c. -vi) pāvīsi, te attano viddhabhāvaṃ  
 ajānitvā tiṭṭha re tiṭṭha re ti vadantā anubandhimsu eva, Ban-  
 dhulo ratham thapetvā tumhe matakā matakhehi saddhim  
 mayham yuddham nāma n' atthīti āha, matakā nāma amhe  
 sadisā hontti, tena hi sabbapurimassa parikkhāram mocethā  
 ti, te mocayimsu, so muttamatte yeva maritvā patito, atha  
 te sabbe pi: tumhe evarūpaṃ attano gharāni gantvā samvi-  
 dhātābham samvidahitvā puttadāram anusāsivā sannāham  
 mocethā ti āha, te tathā katvā sabbe pi jīvītakkhayaṃ pattā,  
 Bandhulo pi Mallikam Sāvattim ānesi, sā solasakkhattum  
 yamake putte vijāyi, sabbe pi sūrā thāmasampannā ahesum,  
 sabbasippe nipphattim (c. -pp-) pāpuṇimsu, ekekassa purisasa-  
 hassaparivāro aḥosi, pitarā saddhim rājaniveśanam gacchantehi  
 teh' eva rājanaganam paripūri, ath' ekadivasam vinicchaye kú-  
 taddhaparāpitamanussā (?) Bandhulam āgacchantam disvā  
 mahāvīravam viravantā vinicchayaamaccānam kúṭaddha-  
 kāraṇam tassa ārocesum, so vinicchayaṃ gantvā tam addham  
 tīretvā sāmikam eva sāmim akāsi(?), mahājano mahāsaddena  
 sādhuakāram pavattesi, rājā kim idan ti pucchitvā tam attham  
 sutvā tussitvā sabbe pi te amacce hāretvā Bandhulass' eva  
 vinicchayaṃ niyyādesi, so tato paṭṭhāya sammā vinicchini,  
 te porāṇakavinicchayikā lañjam alabhantā appalābhā hutvā  
 Bandhulo rajjam patthetiti rājakule paribhindiṃsu, rājā tesam  
 katham gaḥetvā niggaḥetum nāsakkhi, imasmim idh' eva (c. -am)  
 pātiyamāne garahā uppajjissatthi puna cintetvā payuttapurisehi

paccantaṃ paḥarāpetvā Bandhulaṃ pakkosāpetvā paccanto  
 kira kupito tava puttehi saddhiṃ gantvā core gaṇḍāḥīti pa-  
 hīnitvā (c. -ni-) etth' ev' assa dvattimsāya puttehi saddhiṃ  
 sīsaṃ chinditvā āharathā ti tena saddhiṃ amñe pi samatthe  
 mahāyodhe pesesi, tasmīṃ paccantaṃ gacchante yeva senāpati  
 kira āgacchatīti payuttakacorā palāyimsu, so taṃ padesaṃ  
 āvāsāpetvā saṇṭhāpetvā nivatti, ath' assa naṅgarato avidūra-  
 tṭhāne te yodhā saddhiṃ puttehi sīsaṃ chindimsu, taṃ divasaṃ  
 Mallikāya pañcahi bhikkhusatehi saddhiṃ dve aggasāvaka  
 nimantitā honti, ath' assā pubbaṇṇe yeva sāmikassa te puttehi  
 saddhiṃ sīsaṃ chinnaṃ ti paṇṇaṃ āharitvā adamsu, sā taṃ  
 pavattiṃ natvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge katvā  
 bhikkhusaṃghaṃ eva parivisi, ath' assā (c. -a) pāricārikāyo  
 bhikkhūnaṃ bhattaṃ datvā sappicātiṃ āharantiyo therānaṃ  
 purato cātiṃ bhindimsu, dhammasenāpati bhedaṇaṃ dhammaṃ  
 bhinnaṃ na cintetabbaṃ ti āha, sā ucchaṅgato paṇṇaṃ  
 nīharitvā dvattimsāhi puttehi saddhiṃ pitu sīsaṃ chinnaṃ ti  
 me imaṃ paṇṇaṃ (c. -nn-) āharimsu, ahaṃ imaṃ sutvāpi  
 na cintemi, sappicātiyaṃ bhinnāya kiṃ cintessāmi bhānte ti  
 āha, dhammasenāpati animittamaṇaṃ nātaṃ ti ādāni vatvā  
 dhammaṃ desetvā utṭhāyāsanaṃ viḥāraṃ agamāsi, sāpi dvattimsa  
 suṇisā pakkosāpetvā: tumhākaṃ sāmikā niraparādhā attano  
 purimakammaphalaṃ labhimsu, tumhe mā socittha, raṃṇo  
 upari manopadosaṃ mā karitthā (adde: ti) ovadi, raṃṇo  
 ca purisā taṃ kathaṃ sutvā gantvā tāsāṃ (c. te-) niddosabhāvaṃ  
 raṃṇo kathayimsu, rājā saṃvegappatto tassā (c. -a) nivesanaṃ  
 gantvā Mallikaṃ ca suṇisāyo c' assā (c. -a) khamāpetvā Mallikāya  
 varam adāsi, sā gaḥito me hotū ti vatvā tasmīṃ gate mataka-  
 bhattaṃ datvā nahātvā rājānaṃ upasaṃkamtivā: deva tum-  
 hehi me varo dinno mayhaṃ ca amñen' attho n' atthi dva-  
 ttimsāya ca me suṇisānaṃ mama kulagharagamaṇaṃ (c. -raṅga-)  
 anujānathā ti āha, rājā sampaticchi, sā dvattimsa (c. -āya) suṇisāyo

yathásakāni kulāni pesesi, sá Kusinārānaṅgaram attano kulāgharam agamāsi, rājāpi Bandhulasenāpatino bhāgiṇeyyassa (c. -ne-) Dīghakārāyanassa nāma senāpatitthānam adāsi, so pana mātulo me iminā mārīto ti raṁṇo otaram gavesanto vicarati, rājāpi niraparādhassa Bandhulassa mārītakālate patthāya vippatīsārī cittassādam na labhati, rajjasukham nānubhoti, tadā Satthā Sakyānam eva Uḷumpan nāma nigaman upanissāya viharati, rājā tattha gantvā āramato avidūre khandhāvaram nivāsetvā mandena paricārena Satthāram vandissāmīti viharāram gantvā pañca rājakakudabhaṇḍāni Dīghakārāyanassa datvā ekako va gandhakuṭim pāvisi, sabbam Dhammacetiyasuttantaniyāmena veditabbam, tasmim gandhakuṭim pavitthe Kārāyano tāni rājakakudabhaṇḍāni gaḥetvā Viḍūḍabham (c. -ham) rājānam katvā raṁṇo ekaṁ assam ekaṁ ca upatthānakārikam mātugāman nivattetvā Sāvattim agamāsi, rājā Satthārā saddhim piyakatham kathetvā nikkhanto senam adisvā tam mātugāman pucchitvā pavattim sutvā bhāgiṇeyyam (c. -ne-) adāya gantvā Viḍūḍabham (c. -ham) gaḥessāmīti Rājagaham gacchanto vikāle dvāresu piḥitesu naṅgaram patvā ekissā sālāya nipajjitvā vātātapakilanto rattibhāge tatth' eva kalam akāsi, vibhātāya rattiya deva Kosalanarindo anātho jāto 'sīti vilapantiyā tassā itthiyā saddam sutvā raṁṇo ārocesum, so mātulassa mahantena sakkārena sarīrakiccam kāresi, Viḍūḍabho pi rajjam labhitvā tam veram saritvā sabbe pi Sākiye māressāmīti mahatiyā senāya nikkhami, tam divasam Satthā paccūsakāle lokam volokento nātisaṅghassa vināsam disvā nātisaṅgaham katum vaddhatīti cintetvā pubbaṅhasamaye piṇḍāya caritvā piṇḍapātapatikkanto gandhakuṭiyam sīhaseyyam kappevā sāyaṅhasamaye ākāsenāgantvā Kapilavattusāmante ekasmim kabaracchāye rukkhamūle nisīdi, tato Viḍūḍabhassa rajjasīmāya mahanto sandacchāyo nigrodharukkho atthi, Viḍūḍabho Satthāram disvā upasamkamitvā vanditvā bhante

kimkáraṇá (c. -áya) evarúpáya uṇhaveláya imasmim kabara-  
 ccháye rukkhamále nisinn' attha, etasmim sandaccháye nigro-  
 dhamúle nisídatha bhante ti vatvá hotu mahárája náatakánam  
 cháyá náma sítalá ti vutte nátakanurakkhanattháya Satthá  
 ágato bhavissatthi cintetvá Sattháram vanditvá nivattitvá  
 Sávattim eva paccágami, Satthápi uppatitvá Jetavanam eva  
 gato, rájá Sákíyanam dosam saritvá dutiyam pi nikkhamitvá  
 tatth' eva Sattháram passitvá puna nivatti, tatiyaváre pi nikkha-  
 mitvá tatth' eva Sattháram passitvá nivatti, catutthaváre pana ta-  
 smim nikkhante SattháSákíyanam pubbakammaṃ oloketvá tesam  
 nadiyam visapakkhepanapápakammassa appatibáhiyabhávanam  
 natvá catutthavárena agamási, Vidúdabho Sákíye ghátessámīti  
 mahantena balena nikkhami, sammásambuddhassa pana náataká  
 asattughátaká náma, attaná marantápi pare (c.-esam) jívítá na voro-  
 penti, te cintayimsu: mayam sikkhitá katahatthá katupása-  
 ná mahissáya (?), na kho pana sakká amhehi param jívítá voro-  
 petum, attano kammaṃ dassetvá palápeśámá ti te katasa-  
 náhá nikkhamitvá yuddham árabhimsu (c. -hi-), tehi khittasará  
 Vidúdabhassa (c. -hassa) purisánam antarantare gacchanti, phala-  
 kantarakaññacchiddantarádihi nikkhamanti, Vidúdabho disvá: na  
 nu bhāṇe Sákíyá asattughátak' amhá ti vadanti, atha ca pana me  
 purise násentīti, atha nam eko puriso áha: kim sámi nivattitvá  
 (c. ni-) olokesīti; Sákíyá me purise násentīti; tumhákaṃ koci puriso  
 mato náma n'atthi, imgha te gaṇápethá ti; gaṇápento ekassa pi  
 khayam na passi, so tato nivattitvá: ye ye bhāṇe (c. -ne) Sákíy'  
 amhá ti bhaṇanti sabbe máretha, mátámahassa pana me Maháná-  
 masakkassa santike thitánam jívítam dethá ti áha, Sákíyá gahe-  
 tabbagahaṇam (?) apassantá ekacce tiṇam (c. -n-) dasitvá ekacce  
 nálam gaḥetvá atthamsu, tumhe Sákíyá no ti pucchi, te pana yasmá  
 te marantápi musávadam na bhaṇanti tasmá tiṇam (c. -n-)  
 dasitvá thitá no sáko tiṇan ti vadanti, nalam gaḥetvá thitá  
 no sáko nalo ti vadanti, tesu Mahánámassa ca santike jívítam

labhimsu, tesu tiṇaṃ (c. -n-) dasitvā thitā Tiṇasākiyā nāma  
 naḷaṃ gaḥetvā thitā Naḷasākiyā nāma jāta, avasese khīra-  
 pāyake pi dārake avissajjetvā ghātāpento lohitanaḍiṃ pavattetvā  
 tesāṃ galaloḥitena phalakan dhovāpesi, evaṃ Sākiyavaṃso  
 Vidūdabhenā uccinno, so Mahānāmasakkaṃ nivattetvā pātara-  
 savelāya pātaraṣaṃ karissāmīti ekasmiṃ thāne otaritvā odane  
 upanīte ekato bhuñjissamā ti ayyakaṃ pakkosāpesi, khattiyā  
 pana jīvitaṃ cājantāpi dāsiputtehi saddhiṃ na bhuñjanti,  
 tasmā Mahānāmo ekaṃ saraṃ oloketvā kilīṭṭhagatto 'mhi  
 naḥāyissāmi tāva ti āha, sādhu ayyaka naḥāyathā ti, so ayaṃ  
 maṃ ekato abhuñjantaṃ ghātessati sayam eva me matam  
 seyyo ti kese muñcitvā agge gaṇṭhi, taṃ katvā kese pādaṇ-  
 gutṭhake pavesetvā uḍake nimmujjitassa guṇatejena nāga-  
 bhavanaṃ uṇḥākāraṃ dassesi, nāgarājā kiṃ nu kho ti upa-  
 dhārento tassa santikaṃ āgantvā taṃ phaṇe nisīdāpetvā  
 nāṅgabhavanaṃ pavesesi, so dvādasa vassāni tatth' eva vasi,  
 Vidūdabho mayhaṃ ayyako idāni āgamissati idāni āgami-  
 sasīti nisīditvā tasmīṃ aticirāyante saraṃ vicināpetvā dīpālo-  
 kena paresaṃ vatthantarāni pi oloketvā (adde: tassa ca?) adisvā  
 gato bhavissatīti pakkāmi, so rattibhāge Aciravatiṃ patvā kha-  
 dhāvāraṃ nivāsesi, ekacce anto nadiyaṃ vālikāpuline nipajjimsu  
 ekacce baḥi thale, anto nipannesu pi pubbe akatāpāpakammā atthi  
 baḥi nipannesu pi pubbe katāpāpakammā, tesu nipannaṭṭhāne  
 kipillikā utṭhaḥimsu, te mayhaṃ nipannaṭṭhāne kipillikā mayhaṃ  
 pi nipannaṭṭhāne kipillikā ti utṭhaḥitvā akatāpāpakammā  
 uttaritvā thale nipajjimsu, katāpāpakammā otaritvā vālikā-  
 puline nipajjimsu, tasmīṃ khaṇe meghe utṭhaḥitvā ghana-  
 karakavassaṃ vasi, nadiyā ogho āgantvā Vidūdabhaṃ (c. -hena)  
 saddhiṃ parisāya samuddam eva pāpesi, sabbe tattha maccha-  
 kacchapabbhattā ahesuṃ. Mahājano kathaṃ samutṭhāpesi: Sāki-  
 yānaṃ maraṇaṃ ayuttaṃ, evaṃ nāma koddhetvā koddhetvā  
 Sākiyā māretabbā ti ananucchavikam etaṃ ti, Satthā taṃ



katham sutvá: bhikkhave imasmim attabháve kiñcāpi Sákíyānam  
 evam maraṇam ayuttam, pubbe kammavasena puna yuttam  
 eva etehi laddhan ti áha, kim pana bhante ete pubbe akāmesú  
 ti, pubbe ekato (c. -ako) hutvá nadiyam visam pakkhipimesú ti; pun'  
 ekadivasam dhammasabhāyam katham samuṭṭhāpesum: Vidú-  
 dabho ettake Sákíye máretvá ágacchanto attano manoratham  
 matthakam appatte (?) eva ettakam janam ádāya samudde mac-  
 chakacchapabbhattam játo ti, Satthá ágantvá káya nu 'ttha  
 bhikkhave etarahi kathāya sannisinuá ti pucchitvá imāya námá  
 ti vutte: bhikkhave imesam sattānam manoratham matthakam  
 appatte (?) eva maccurájá (c. -cú-) suttaṁ gāmaṁ ajjhottharanto  
 mahogho viya jívítindriyam chinditvá catúsu apáyasamuddesu  
 (c. -dde) nimujjāpetíti vatvá imam gātham áha: Puppháni etc....  
 Evam kámaguṇasamkhátāni puppháni eva pacinantam sampatte  
 vá asampatte vá kámaguṇe byásattamanasam naram, suttaṁ  
 gáman ti gámassa gehabhittiádnāṁ supanavasena supanam  
 náma n' atthi sattānam (c. -tthá-) 'pana suttapamattataṁ upádāya  
 sutto náma hoti evam suttagāmaṁ, dve tñi yojanāni áyatagambhíro  
 mahogho va maccu ádāya gacchati, yathá so mahogho  
 itthipurisagomahisakukkuṭádisu kiñci anavasesetvá sabban tam  
 gāmaṁ samuddam pápetvá macchakacchapabbhattam karoti  
 evam eva byásattamanasam naram maraṇamaccu ádāya  
 jívítindriyam (c. jítindr-) assa chinditvá catúsu apáyasamuddesu  
 nimujjāpetíti... Vidúdabhavatthum.

Cum hoc versu et sequenti cfr. v. 287 et Mahābh.  
 12,6334 sqq. 9939 sqq. Heva i. e. eva anteposito h, itidem  
 meva, yeva (ñeva); Clough: Pali Grammar p. 11 et 13.

**v. 48.** Puppháni hevá ti imam dhammadesanam  
 Satthá Sávatthiyam viharanto Patipújikam náma árabha  
 kathesi. Vatthum távatimsadevaloke samuṭṭhitam, tattha kira  
 Málábhári (c. -i) náma devaputto accharásahassaparivuto uyyānam

pávisi, pañcasatá devadhítaro rukkhāṃ áruyha puppháni  
pátenti, pañcasatá hi pátitáni puppháni gaḥetvá devaputtam  
alamkaronti, tásu eká devadhítá rukkhasákhāya meva cutá,  
saríram dípasikhá viya nibbáyi; Sávattthiyam kulagehe paṭisan-  
dhim gaḥetvá játakāle játissará hutvá Málábharidevaputtassa  
(c. -rí-) bhariy' amhíti anussarantí (c. -ti) buddhim anvāya  
gandhamáládipújam katvá sámikassa santike abhinibbattim  
patthesi, solasavassakāle parakulam gatāpi salákabhattam  
pakkhikabhattam vassávásikáni (?) datvá ayam me sámikassa  
santike nibbattanattháya (c. -ttāya) saccakāro hotú ti vadati,  
ath' assá (c. -a) bhikkhú ayam utthāya samutthāya patim eva  
patthetíti Patipújika ti nāmam karimsu, sāpi nibaddham  
ásanasālam paṭijaggati pānīyam upatthapeti ásanáni paṃñā-  
peti, amñe pi manussá salákabhattádñi dátukamá amma  
imáni pi bhikkhusamghassa paṭiyádeyyásiti vatvá áharitvá  
denti, sāpi etena niyāmena ágacchantí gacchantí ekapadavāre  
chappamñásakusaladhamme paṭilabhati, tassá kucchiyam gabbho  
samutthahí, sá dasamásaccayena puttam vijāyi, tassa padasá  
gamanakāle amñam pīti cattāro putte paṭilabhi, sá ekadivasam  
dānam datvá pújam katvá dhammam sutvá sikkhápadāni  
rakkhitvá divasapariyosāne tam khaṇam nibbatten' ekena  
rogena kalam katvá attano sámikass' eva santike nibbatti;  
itarāpi ettakam kalam devaputtam alamkaronti eva, devaputto  
nam disvá tam páto va patthāya na dissasi kuḥim gatāsíti  
āha; cut' amhi sámīti; kim vadesíti; evam etam sámīti; kuḥim  
nibbattāsíti; Sávattthiyam kulagehe ti; kittakam kalam tattha  
thitāsíti; sá: dasamásaccayena mátu kucchito nikkhamitvá  
solasavassakāle parakulam gantvá cattāro putte vijāyitvá  
dánádñi puññāni katvá tumhe patthetvá ágantvá tumhākam  
eva santike nibbatti 'mhi sámīti; manussānam kittakam áyun  
ti; vassasatamattan ti; ettakam evá ti; áma sámīti; ettakam  
áyum gaḥetvá nibbattamanussá kin nu kho suttapamattá kalam

atinámenti udáhu dánádñi pumñāni karontīti; kim vadetha sámi asamkheyyam áyum gahetvá nibbattá viya ajarámará viya niccappamattá manussá ti; Málábháridevaputtassa mahásamvego udapádi (c. -dñ): vassasatamattam áyum gahetvá nibbattamanussá kira pamattá nipajjitvá niddáyanti, kadá nu kho dukkhá muccissantīti; amhákam pana vassasatam távatimsánam devánam eko rattindivo, táya rattiyá timsarattiyo máso, tena másena dvádasamásiko samvaccharo, tena samvaccharena dibbam vassasahassam áyupparamānam, tam manussagaganāya tisso ca vassakotiyo satthiñ ca vassasatasahassāni, tasmá tassa devaputtassa ekadivaso pi nātikkanto, muhuttasadi so va kálo ahosi, evam appáyukānam manussānam pamádo náma ativiya ayutto ti; puna divase bhikkhú (c. -u) gāmam pavittthá ásanasālam apatijaggitam ásanāni appamñattāni pániyam anupattthápitam (c. -ásitam) disvá kaham Patipújika ti áhamso, bhante kaham tumhe tam dakkhissatha hiyyo ayyesu (c. -osu) bhuñjitvá gatesu sáyanhasamaye matá ti sutvá puthujjaná bhikkhú etissá upakāram sarantá assūni (c. -u-) sandháretum násakkhimsu, khñásavānam dhammasamvego udapádi, te bhatakkiccam katvá vihāram gantvá Satthāram pucchimsu: bhante Patipújika utthāya samuttthāya nānappakārāni pumñāni katvá sámikam eva patthesi, sá idāni matá, kaham nu kho nibbattá ti; attano sámikass' eva santike bhikkhave ti; n' atthi bhante sámikassa santike ti; na sá bhikkhave etam sámikam patthesi, távatimsabbhavane tassá (c. -a) Málábháridevaputto náma sámiko, sá tassa pupphapilandhanatthánato cavitvá punāgantvá tass' eva santike nibbattá ti; evam kira bhante (adde: ti); áma bhikkhave ti; aho parittakam bhante sattānam jívitam, páto amhe parivisitvá sáyam uppannavyádhinā náma matá ti; Satthá: áma bhikkhave parittam sattānam hi jívitam náma, ten' eva 'me satte vatthukāmehi c'eva kilesakāmehi ca atitte eva antako attano (c. -á) vase vattetvá kandante paridevante

ga<sub>h</sub>etvá gaccha<sub>t</sub>tī vavá imam gátham áha: Puppháni etc. Tattha puppháni heva pacinantam ti puppháráme málákáro nánápuppháni viya attabhávapaṭibaddháni c' eva upakaraṇapaṭibaddháni ca kámaguṇapuppháni ocinantam (c. ocinnam) eva, byásattamanasam naran ti asampattesu patthanávasena sampattesu seṭṭhavasena vividhenákarena ásat<sub>t</sub>a-cittam, atittam yeva kámesú ti vatthukámakilesakámesu pariyesanena pi paṭilábhena pi paribhogena pi nidhánena pi atittam eva samánam, antako kurute vasan ti maraṇasam-kháto antako kantam paridevamtam ga<sub>h</sub>etvá gacchanto attano vasam pápetīti attho... Patipújikáya vatthum.

**v. 49.** Locus: Sávatthí. Persona: Maccharikosiyaseṭṭhí.

... Pupphan ti puppháráme caranto pupphañ ca vaṇṇañ ca gandhañ ca ahe<sub>h</sub>ento avinásento caratīti attho, paletīti evam caritvá yávadattham rasam pivitvá aparam pi madhukaraṇattháya ádāya yeti, so evam vanagaha<sub>n</sub>am ajjhoga<sub>h</sub>etvá ekasmim rukkhasusire tam rajavissakam (?) rasam ṭhapetvá anupubbena madhukarasam madhum karoti, na nassa puppháráme caritapaccayá, puppham vá vaṇṇagandham vāssa vigaccha<sub>t</sub>tīti, atha kho sabbam pakatikam eva ho<sub>t</sub>i, evam gáme muni care ti evam sekhásekhabhedo (c. -de) anágáriyamuni kulam paṭipátīyá gáme bhikkham gaṇ<sub>h</sub>anto vicaratīti attho, na hi tassa gáme caraṇapaccayá, kulanam saddhá<sub>h</sub>áni vá bhoga<sub>h</sub>áni vá saddhápi bhogápi pákatiká va ho<sub>t</sub>i, evañ caritvá pana nikkhamitvá sekhamuni táva ba<sub>h</sub>igáme udakaphásukaṭṭhāne saṁghátim paṁṇápetvá nisinno akkhamaham janavanapaṭicchádanaputtamamsúpamavasena (?) paccavekkhanto piṇḍapátam paribhuñjitvá tathárúpaṁ vanasaṇḍam anupavisitvá ajjhattika-kammaṭṭhānam sammasanto cattáro magge cattári ca phaláni ha<sub>t</sub>thagatán' eva karoti, asekkhamuni pana di<sub>t</sub>ṭhadhamme su-

khavihāram anuyuñjati, ayam assa bhamarena saddhim madhukaraṇasarikkhatā veditabbā, idha pana khīṇāsavo veditabbo...

Gogerly (Knighton p. 79): As the bee collects nectar and departs without injuring the beauty or the odour of the flowers, so the sage sojourns among men; he views their ways, and learns wisdom from their folly.

**v. 50.** Locus: Sāvathī. Persona: Pāṭikājīviko.

Tattha na paresaṃ vilomaṇṭṭi paresaṃ vilomaṇi pharusāni mamammacchedakavacanāni (?) na manasikātabbāni, na paresaṃ katākatanti: asuko upāsako assaddho appasanno, nāpi (c. nādi) 'ssa gehe kaṭacchubbhikkhādīni dīyanti na salākabhaddāni, na cīvarādīpaccayadānaṃ etassa atthi, tathā: asukā upāsikā assaddhā appasannā, nāpi 'ssā (c. -a) gehe kaṭacchubbhikkhādīni dīyanti na salākabhaddāni, na cīvarādīpaccayadānaṃ etissā atthi, tathā: asuko bhikkhu assaddho appasanno, na pi upajjhāyavattaṃ karoti na ācariyavattaṃ na āgantukavattaṃ na gamikavattaṃ na cetiyaṅganavattaṃ na uposathāgaravattaṃ na bhojanasālājantāgharavattāni, nāpi 'ssa kiñci dhūtaṅgaṃ (c. dhu-) atthi, na bhāvanārāmatāya ussāhamattam pīti evaṃ paresaṃ katākatam pana na oloketabbam, attano va avekkheyyā ti kathaṃ hutassame (?) rattimdivā vītipatantīti pabbajitena abhinhaṃ paccavekkhitabban ti imaṃ ovādaṃ anussaranto saddhāpabbajito kula-putto kin nu kho ahaṃ aniccaṃ dukkhaṃ anantā (anattaṃ ?) ti tilakkhaṇaṃ āropetvā yoge kammaṃ kātum sakkhiṃ na sakkhiṃ ti evaṃ attano katākatāni olokeyyā ti...

Va forma apocopata est particulæ eva.

Gogerly: Be not anxious to discover the faults of others, but jealously watch your own.

**v. 51-52.** Locus: Sávattí. Persona: Chattapáñiupásako.

Agāndhakan ti gandharahitam pālibhaddakagirikaññikājayasumanādibhedam, evaṃ subhāsita vācā nāma Tepitakam Buddhavacanam vaṇṇasaṇṭhānasampannam agandhapupphasadisam, yathā pana agandhakapuppham yo nam dhāreti tassa sarīre gandham na pharati evaṃ etam pi yo nam sakkaccaṃ savanādīhi na samācarati tassa sakkaccaṃ asamācarantassa yaṃ tattha kattabham tam akubbato sutagandham (c. sug-) cāgagandham (c. vāhaccaṃ) paṭipattigan-dhañ ca na āvaḥati aphaḷā hoti..., sagandhakan ti campakanfluppalapupphādibhedam, ... sakubbato yo sakkaccaṃ (c. -cca) savanādīni tattha kattabham karoti (c. addit: so) assa puggalassa saphalā hoti, sutagandhacāgagandhapatiṭṭhigandhānam āvaḥanato (c. -hanto) mahapphalā hoti mahānisaṃsā ti attho...

Subhāsita vācā non opus esse videtur cum commentatore de Buddhæ dictis interpretari. Sakubbato sine dubio pro sakkubbato (cfr. not. ad v. 18), genit. partic. præs. act. a sakkar (sansk. satkr), constanter, assidue (sakkaccaṃ) agere. De metro cfr. not. ad v. 7-s.

**v. 53.** Yathāpi puppharāsīmha ti imaṃ dhammadesanam Satthā Sávattim (c. -iyam) upanissāya (c. -ssā) Pubbārāme viharanto Visākhā upāsikā ārabba kathesi; sā kira Aṅgaratthe Bhaddiyanaṅgare Mendakasetthiputtassa Dhanāñjayasetthinogaggamaḥesiyā Sumanāya deviyā kucchismim nibbatti, tassā satta-vassikakāle Satthā Selabrāhmaṇādīnam bodhaneyyabandhavānam upanissayasampattim disvā mahābhikkhusamghaparivāro cārikañ caramāno tam naṅgaram pāpuṇi, tasmiñ ca samaye Mendako gaḥapati tasmim naṅgare pañcannam mahāpumñānam jetṭhako hutvā setthitṭhānam karoti; pañca mahāpumñā nāma Mendako

setthi (c. -i) ca náma, Padumá tass' eva jetthakabhariyá,  
 tass' eva jetthakaputto Dhanañjayo náma, tassa bhariyá  
 Sumaná náma, Mendakasetthissa dāso Punno námá ti; na  
 kevalañ ca Mendakasetthi (c. -i) eva, Bimbisāraramño pana  
 vijite pañca amitabhogá náma ahesum: Jotiyo Jaṭilo Mendako  
 Punṇako Kákavaliyo ti, tesu ayam Mendakasetthi (c. -i) Dasa-  
 balassa attano naṅgaram sampattabhāvaṃ ñatvā puttassa  
 Dhanañjayasetthiṇo dhītaram Visákham dārikam pakkosāpetvā  
 āha: amma tuyham pi maṅgalam amhākam pi maṅgalam, tava  
 parivārehi pañcahi dārikāsatehi saddhim pañca rathasatāni  
 āruya pañcahi dāsīsatehi (c. -sis-) parivutā Dasabalassa paccu-  
 gamanam karohīti, sá sādhu ti paṭisunivā tathā akāsi, kāraṇākā-  
 ranesu pana kusallatā yāvatikā yānassa bhūmi (-?) yānena gantvā  
 yānā paccorohitvā pattikā va Satthāram upasamkamitvā vanditvā  
 ekamantaṃ atthāsi, ath' assā cariyāya vasena Satthā dhammaṃ  
 desesi, sá desanāvasāne pañcahi dārikāsatehi saddhim sotā-  
 pattiphale patitthahi, Mendakasetthi (c. -i) pi kho Satthāram  
 upasamkamitvā dhammakatham sutvā sotāpattiphale patitthāya  
 svātānāya nimantetvā puna divase antonivesane paṇītena  
 khādānīyena bhojanīyena Buddhapamukham bhikkhusaṃgham  
 parivisitvā eten' eva upāyena addhamāsaṃ mahādānaṃ adāsi,  
 Satthā Bhaddiyanaṅgare yathābhirantaṃ viharitvā pakkāmi.  
 Tena kho pana samayena Bimbisāro ca Pasenadikosalo ca  
 amñamamñam bhaginipatikā (c. -ini-) honti; ath' ekadivasaṃ  
 Kosalarājā cintesi: Bimbisārassa vijite pañca amitabhogā  
 vasanti, mayham vijite eko pi tādiso n' atthi, yan nūnāham  
 Bimbisārassa santikaṃ gantvā ekaṃ mahāpumñam yāceyyan ti,  
 so tathā gantvā ramñā katapaṭisanthārena (c. -tthāre) kimkāraṇā  
 āgato 'sīti puttḥo: tumhākaṃ vijite pañca amitabhogā mahāpumñā  
 vasanti, tato ekaṃ gaḥetvā gamissāmīti āgato 'mhi, tesu me ekaṃ  
 dethā ti āha; mahākulāni amhehi cāletum na sakkā ti āha;  
 aham aladdhā na gamissāmīti āha; rājā amaccehi saddhim

mantetvá: Jotíádínāṃ mahākulānāṃ cālanāṃ nāma pathaviyá cālanasadisāṃ (c. -lāṃsa-), Mendakamahāsetthiessa putto Dhanāñjayasetthí (c. -i) nāma atthi, tena saddhiṃ mantetvá va paṭivacanaṃ te dassámá ti vatvá taṃ pakkosāpetvá: táta Kosalarájá Dhanāñjayasetthiṃ gahetvá va gamissámīti vadati, tvāṃ tena saddhiṃ gacchá ti; tumhesu paḥiñantesu gamissámi devá ti; tena hi parivacchaṃ katvá gaccha tátá ti; so attano kattabbayuttam akási, rájápi 'ssa mahantaṃ sakkāraṃ katvá imaṃ ádāya gacchathá ti Pasenadirájānaṃ uyyojesi, so taṃ ádāya Sāvattiṃ ekarattivāsena gacchanto ekaṃ phāsukaṭṭhānaṃ patvá nivāsaṃ gaṇhi, atha naṃ Dhanāñjayasetthí (c. -i) pucchi: idaṃ kassa vijitan (c. jivitan) ti; mayhaṃ setthīti; kíva dūre ito Sāvattihi; satta-yojanamattake ti; antonaṅgaraṃ sambádhaṃ, amhákaṃ parijano mahanto, sace rocetha (c. -otha) idh' eva vaseyyāma devá ti; rájá sádhú ti sampatīcchitvá tasmīṃ thāne naṅgaraṃ māpetvá tassa datvá agamási, tasmīṃ padese sáyaṃ vasanaṭṭhānassa gahitattá nagarassa Sáketaṃ t' eva námaṃ aḥosi. Sāvattiyaṃ pi kho Migārasettihino putto Puṇṇavaddhanakumáro nāma vayappatto aḥosi, atha naṃ mātāpitāro vadimsu: táta tava ruccanaṭṭhāne ekaṃ dārikaṃ upadhārehīti; mayhaṃ evarúpāya jaya (?) kiccaṃ n' atthīti; putta má evaṃ kari, kulāṃ náma aputtakāṃ na tiṭṭhatīti; so punappuna vuccamáno tena hi pañcakalyāṇasamannāgataṃ dārikaṃ labhamáno tumhákaṃ vacanaṃ karissámīti áha; káni pan' etāni pañca kalyāṇāni náma tátá ti; kesakalyāṇaṃ mamsakalyāṇaṃ aṭṭhikalyāṇaṃ chavikalyāṇaṃ vayakalyāṇaṃ ti: mahāpumñāya hi itthiyá kesá morakalāpasadisá hutvá muñcitvá vissatthá nivāsanantaṃ paharitvá nivattitvá uddhaggá tiṭṭhanti, idaṃ kesakalyāṇaṃ náma; dantávaraṇaṃ bimbaphalasadisāṃ vaṇṇasampannaṃ samāṃ suphassitaṃ hoti, idaṃ mamsakalyāṇaṃ náma; dantá sukká samavivará ussāpetvá ṭhapitavajirapaṃti viya samacchinnāṃ saṃkhaṇḍaṃ viya vá sobhanti, idaṃ aṭṭhikalyāṇaṃ náma hoti; kálīyāvannaṇaká-



dñhi avilitto eva chavivanno siniddho nīluppala<sup>da</sup>masa<sup>diso</sup> hoti  
 odātāya (odāto ?) kaṇikārapupphadāmasa<sup>diso</sup> ti, idaṃ chavi-  
 kalyāṇaṃ nāma; dasakkhattuṃ vijātāpi kho pana sakirā vijātā  
 viya avihatayobbanā heva hoti, idaṃ vayakalyāṇaṃ nāma hoti;  
 ath' assa mātāpitaro aṭṭhuttarasatabrahmaṇe (c. -taṃbr-) niman-  
 tetvā bhojetvā pañcakalyāṇasa<sup>man</sup>nāgataṃ itthiyo nāma hontīti  
 pucchimsu; āma hontīti; tena hi evarūpaṃ dārikaṃ pariyesitum  
 aṭṭha janā gacchantū ti, bahum dhanam datvā āgatakāle vo  
 kattabbaṃ jānissāma, gacchatha evarūpaṃ dārikaṃ pariyesatha  
 ditṭhakāle ca imaṃ pilandheyyāthā ti sata<sup>sa</sup>ha<sup>sa</sup>gga<sup>ha</sup>ṇikaṃ  
 suvaṇṇama<sup>la</sup>maṃ datvā uyyojesum, te ma<sup>ha</sup>ntama<sup>ha</sup>ntāni naṅgarāni  
 (c. -ni) gantvā pariyesa<sup>ma</sup>nā va pañcakalyāṇa<sup>da</sup>mma<sup>sa</sup>ma<sup>man</sup>-  
 āgataṃ dārikaṃ adisvā nivattitvā āgacchantā vivaṇanakkhattadi-  
 vase Sāketam anuppattā ajja amhākaṃ kammaṃ (c. -a) nippajjis-  
 satīti (c. nipa-) cintayimsu, tasmim kira naṅgare anusa<sup>ma</sup>vaccharaṃ  
 vivaṇanakkhattam nāma hoti, tadā ba<sup>hi</sup> anikkhamakulāni pi pari-  
 vārena saddhim gehā nikkhamitvā apaṭicchannena sarīrena pada<sup>sa</sup>  
 va naditīraṃ gacchanti, tasmim divase khattiyama<sup>ha</sup>sā<sup>la</sup>dā<sup>ni</sup>naṃ  
 puttāpi samānaja<sup>ti</sup>kaṃ ma<sup>na</sup>pam kuladārikaṃ disvā mālāgule<sup>na</sup>  
 parikkhipissāma ti taṃ taṃ maggaṃ nissāya tiṭṭhanti, te pi  
 brahmaṇā naditīre ekaṃ sālaṃ pavisitvā aṭṭhamsu, tasmim  
 khaṇe Visākhā panna<sup>ra</sup>sa<sup>sa</sup>so<sup>la</sup>sa<sup>va</sup>ssuddesikā (c. -udes-) hutvā  
 sabbābharana<sup>pa</sup>ti<sup>ma</sup>ṇḍitā pañca<sup>hi</sup> ku<sup>ma</sup>rikā<sup>sa</sup>te<sup>hi</sup> parivutā  
 nadim gantvā na<sup>ha</sup>yissā<sup>mi</sup>ti taṃ padesaṃ pattā, atha kho  
 meghe utṭha<sup>hi</sup>tvā pāvassi, pañcasatā ku<sup>ma</sup>rikāyo vega<sup>nā</sup>gataṃ  
 gantvā sālaṃ pavisimsu, brahmaṇā olo<sup>ke</sup>ntā (c. -ta) tāsu ekaṃ  
 pi pañcakalyāṇasa<sup>man</sup>nāgataṃ na passa<sup>mi</sup>su, Visākhā pakati-  
 gamanen' eva sālaṃ pāvisi, vatthābharanāni temimsu, brahma-  
 ṇā tassā cattāri kalyāṇāni disvā dante passa<sup>ti</sup>ku<sup>ma</sup>mā: alasa-  
 jā<sup>ti</sup>kā amhākaṃ dhī<sup>ta</sup>, eti<sup>sa</sup> sā<sup>mi</sup>kō kaṇjika<sup>ma</sup>ttaṃ pi labhissati  
 ma<sup>ma</sup>ñe ti amā<sup>ma</sup>ma<sup>ma</sup>ñam kathayimsu, atha ne Visākhā ā<sup>ha</sup>: ki<sup>ma</sup>  
 vadetha tu<sup>ma</sup>he ti; taṃ ka<sup>ma</sup>etha (kathema ?) am<sup>ma</sup> ti; madhuro

kira tassá saddo kamsatálasaro viya niccharati; atha ne puna madhurasaddena kimkáraṇá kathethá ti pucchi; tava pariváritthiyo vatthálamkāre atemetvá vegena sálam pavitthá, tuyham ettakam thánaṁ vegena gamanamattam pi n'atthi, vatthábharaṇe temetvá ágatásiti tassá kathemá ti; tátá (c. -a) evaṁ má detha (vadetha ?), ahaṁ etáhi balavatará, káraṇaṁ pana sallakkhetvá javenāgaṭ' amhīti; kim amma ti; tátá (c. -añ) cattáro janá (c. janá) javamáná (c. -na) na sobhanti, aparam pi káraṇaṁ atthi; katame cattáro janá na sobhanti amma ti; tátá abhisitto rájá táva sabbábharaṇapatimandito kacchaṁ bandhitvá rájaṅgaṇe javamáno (c. chavamáno) na sobhati: kim ayaṁ mahárájá gahapatiṇo viya dhávatīti amñadatthum garaḥaṁ labhati, sanikaṁ gacchanto va sobhati, raṁño maṅgalaḥatthī pi alamkato javamáno (c. chava-) na sobhati (c. -iti), váraṇalīhāya gacchanto va sobhati, pabbajito javamáno (c. -ṇo) na sobhati: kim ayaṁ samaṇo gihī viya dhávatīti kevalaṁ garaḥaṁ eva labhati, samitagamane pana sobhati, itthi javamáná (c. -no) na sobhati: kim esá itthi puriso viya dhávatīti garaḥitabbá va hoti, ime cattáro javamáná na sobhanti; katamaṁ pana taṁ aparaṁ (c. -rá) káraṇaṁ amma ti; tátá mátápitaro náma dhítaraṁ aṅgapaccaṅgāni saṇṭhāpetvá posenti, mayaṁ hi vikkīṇiya-bhaṇaṁ (c. vikki-) náma, amhe parakulaṁ pesanattháya posenti, sace javamánánaṁ dasákaṇṇe vá bhúmiyaṁ vá pakkhalitvá patitakāle hattho vá pádo vá bhijjeyya kulass' eva bhára bhaveyyáma, pasáadhanabhaṇḍakaṁ pana temetvá sukkhissati, imaṁ káraṇaṁ sallakkhetvá na dhávit'amhi (c. -vantiyamhi) tátá ti (c. hi); bráhmaṇá tassá kathaṁ kathanakāle dantasampattiṁ disvá evarúpaṁ no sampatti na diṭṭhapubbá ti tassá sádhukáraṁ datvá amma tuyham eva sá anucchaviká hotīti (c. tīti) vatvá taṁ suvaṇṇamálam pilandhayimsu, atha ne pucchi: kataranaṅgarato ágaṭ' attha tátá ti; Sávatthito amma ti; seṭṭhikulaṁ katarāṁ námá ti; Migáraseṭṭhī (c. -i) náma amma ti; ayyaputto konámo ti;

Puṇṇavaddhanakumáro (c. punna-) amhá ti; sá samánajátikam no kulan ti adhivásetvá pitu sásanam pahini: amhákam ratham pesentú ti; kiñcápi hi sá ágamanakále padasá ágatá, máláya pana pīlandhanakálato paṭṭháya tathá gantum na labhanti, issaradáriká rathádhi gacchanti, itará pakatiyánakam vá abhiruhanti (c. -rúh-) chattam (c. -ttá) vá tálapaṇṇam upari karonti, tasmim asati nivatthasátakassa dassanam ukkhipitvá amse khipanti eva, tassá pana pitá pañca rathasatáni (c. rata-) pesesi, sá saparivará ratham áruyha gatá, bráhmaṇápi ekato va gamimsu, atha ne (c. nam) setthi (c. -i) pucchi: kuto ágat' atthá ti; Sávattthito mahásetthi: setthi (c. -i) kataro náma ti; Migárasethhi (c. -i) náma; putto konámo ti; Puṇṇavaddhanakumáro náma; dhanam kittakam dhanam ti; cattálisa koṭiyo mahásetthi: dhanam táva amhákam dhanam upádāya (c. uppá-) kákaṇikaṭṭhānyam, dārikāya pana árakhamattāya laddhakálato paṭṭháya kim amñena káranenā ti (c. pi) adhivásesi, so tesam sakkáram katvá ekadvīham vasápetvá uyyojesi, te Sávattthim gantvá Migárasethhissa laddhá (c. -am) no dāriká ti árocayimsu, kassa dhítá (c. -tará) ti, Dhanāñjayasetthino ti (c. pi), so: mahákulassa dāriká laddhá, khippam eva nam ánetum vaddhatiti tattha gamanattham ramño árocesi, rájá: mahákulam etam mayá Bimbisárassa santiká ánetvá Sákete (c. -tene) vásitam (c. vas-), tassa sammānam kátum vaddhatiti aham pi ágamissamīti áha, so sādhu devá ti vatvá Dhanāñjayasetthino sásanam pesesi: mayi ágacchante rájápi ágamissati, mahantam rájabalam, ettakassa janassa kattabbayuttakam kátum sakkhissasi (c. -ati) na sakkhissasiti, itaro: sace (c. same) pi dasa rájáno ágacchanti ágacchantú ti paṭisāsanam pesesi, Migárasethhi (c. -i) táva mahante nagare gehagopakamattam ṭhapetvá sesajanam ádāya gantvá addhaya-janamatte thāne thatvá ágat' amhá ti sásanam pahini, Dhanāñjayasetthi (c. -i) bahum paṇṇakáram (c. pann-) pesetvá dhítará (c. -ráya) saddhim mantesi: amma sasuro kira te Kosalarañhá

saddhim ágato (c. -te), tassa katarageham patijaggitabbam  
 ramño kataram uparájádínam katarániti, panditá setthidhítá  
 ehiraggitikkhanañá (jiraggatikkhinañá?) kappasatasahassam  
 patthitapatthaná abhiníhārasampanná sasurassa me asukam  
 geham patijaggatha ramño asukam uparájádínam asukániti  
 samvidahitvá dāsakammakare pakkosápetvá: ettaká ramño  
 kattabbakiccam karotha ettaká uparájádínam, hatthiassádayo  
 pi tumhe eva patijaggatha assabandhādayo pi, ágantvá maṅgala-  
 cchanam anubhavissantiti samvidahi, kimkáraṇá: mayam  
 Visákhāya maṅgalatthānam gantvá na kiñci labhimha, assarak-  
 khañádñi karontá (c. -to) vicarimhá ti keci (c. koci) vattum  
 má labhimśú ti, tam divasam eva Visákhāya pitá pañcasate  
 suvaṇṇakāre pakkosápetvá: dhítu me mahálatápasádhanam náma  
 karothá (addhe: ti) rattasvaṇṇanikkhasahassam (c. -ṇṇátini-) tada-  
 nūrúpaṇi ca rajatamaṇimuttápaválavajirádñi dāpesi, rájá katipá-  
 ham vasitvá va Dhanañjayasetthissa sāsanam paṇi: na sakká  
 setthiná amhākam bharanam (c. har-) posanam kátum, dārikāya  
 gamanakālam jánátú ti, so pi ramño sāsanam pesesi: idāni  
 vassakālo ágato, tena sakká cātumāsam vicaritum, tumhākam  
 balakáyassa yaṁ sabbam tam mama bhāro, mayá pesitakāle  
 devo gamissatiti, tato patthāya Sāketanagaram niccanakkhattam  
 viya ahosi, rájánam ádimkatvá sabbesam málágandhavatthádñi  
 paṭiyattán' eva honti, ten' eva (c. e) janá cintayimsu: setthí  
 (c. -i) amhākam eva sakkāram karotíti, evam tayo másá atikkantá,  
 pasádhanam pana na táva niṭṭhitam (c. tittháti), kammantádhi-  
 ttháhiká ágantvá setthino árocesum: amñam asattam (?) náma  
 n' atthi, balakáyassa pana bhattapacanadárúpi na-ppahontíti;  
 gacchatha tátá, imasmim naṅgare pariṇṇahatthasáládayo c' eva  
 jinṇakáni ca geháni gahetvá pacathá ti; evam pacatakānam (paca-  
 tánam?) pi addhamāso atikkanto, tato puna pi dárúni n' atthíti  
 árocayimsu; imasmim kále na sakká dárúni laddhum, dussakotthá-  
 gáráni vivaritvá thūlasátakehi vaddhiyo katvá telacáisu (c. -isu)

temetvá bhaddam pacathá ti; te addhamásam tathá akamsu, evam cattáro másá atikkantá, pasádhanam pi niññhitam, asuttamayam pasádhanam rajatena suttakiccam karimsu, tam sise pañimukkam pádapitthim gacchati, tasmim tháne muddiká yojetvá katá suvañnamayá bhañdiká honti rajatamayá pásaká, matthakamajjhe eká mudiká dvísu kañnapitthísu (c. -asu) dve gala-vátake eká dvísu jannúsu (c. -ntusu) dve dvísu kapparesu dve dvísu kañipassesu dve ti, tasmim kho pana pasádhane ekam moram karimsu, tassa dakkhinapasse rakkhasesa (?) rattasuvañnamayáni pañca sattasatáni ahesum vámapasse pañca sattasatáni, tuñdam paválamayam akkháni mañimayáni tathá gívá ca piñjáni ca pattanáliyo rajatamayá (c. paja-) tathá (c. ta) jamghá, so Visákháya matthakamajjhe pabbatakúte (c. - tamk-) thatvá naccantamayúro (c. -cata-) viya kháyattiti, pattanálisahassassa saddo dibbasañgítapañcañgikaturiyaghoso viya ca pavattati, santikam upagatá yeva tassa (c. -á) amorabhávam jánanti, pasádhanam navakotiagghanakam ahosi, sataśahassam hatthakammamúle dñyittha, kissa pana nissandena táy' etam pásádhanam laddhan (c. landan) ti: sá kira Kassapabuddhakále vísatiyá bhikkhusahassánam cívarasátakam datvá suttam pi súciyo pi rajanam pi attano santakam eva adási, tassa cívaradánassa nissandena imam pasádhanam labhi, itthínam hi cívaradánam mahálátápasádhanabhañdena matthakam pappoti purisánam iddhimayapattacívarená ti, evam mahásatthi (c. -i) catúhi (c. -tu-) másehi dhítu parivaccham katvá tassá deyyadhammam dadamáno kahápanapúrání pañca sakatasatáni adási, suvañnabhájanapúrání pañca sakatasatáni rajatabhájanapúrání pañca tambabhájanapúrání pañca patthakoseyyavatthapúrání pañca sakatasatáni sappipúrání pañca náyalitañdulapúrání (?) pañca nañgalapháládi-upakaranapúrání pañca sakatasatáni, evam kir' assa ahosi : mama dhítáya gataññhane asukena náma me atttho ti má parassa gehadváram pahinñti (c. -nñti) tassá sabbupakaranáni dápesi,

ekekasmim rathe sabbálamkárapatimanditá (c. -raratim-) tisso tisso vaṇṇadásiyo ṭhapetvā pañca rathasatāni adāsi, etaṃ naḥā-pentiyo bhojentiyo alaṃkarontiyo vicarathā ti diyaddhasaḥassā paricārikā adāsi, ath' assa etaḍ aḥosi : mama dhītu gāvo dassāmiti so purise ānāpesi : gacchatha bhaṇe cūlavajassa dvāraṃ vivaritvā tīsu gāvutesu tisso bheriyo gaḥetvā tiṭṭhatha, puthulato usa-bhamattatṭhāne ubhosu passesu tiṭṭhatha, gāvīnaṃ tato paraṃ gantum mā daditthā (c. datitthā) ti, evaṃ ṭhitakāle bherisaṃñāṃ kareyyāthā ti, tathā akāṃsu, te gāvīnaṃ vajato nikkhamitvā gāvutaṃ gatakāle bherisaṃñāṃ akāṃsu, puna aḍḍhayaḥojanaṃ gatakāle akāṃsu, puna tigāvutaṃ gatakāle, puthulato gamanaṃ ca nivāresum, evaṃ dīghato tigāvute puthulato usabhamatte ṭhāne gāvīyo aṃñamaṃñāṃ nisasantiyo aṭṭhaṃsu (c. -asu), mahāseṭṭhi (c. -i) mama dhītu ettikā gāvo alaṃ dvāraṃ pidahathā ti vajadvāraṃ pidahāpesi, tasmim piḥite Visākhāya pumñaphalena balavagāvo ca dhenuyo (c. -uvo) ca uppatitvā nikkhamiṃsu, manussānaṃ vārentānaṃ vārentānaṃ eva saṭṭhisahassā balavagāvo saṭṭhisahassā ca dhēnuyo nikkhantā, tattha balavavacchā pacchā tāsāṃ dhenūnaṃ usabhā aḥesum, kassa nissandena evaṃ gāvo gatā ti : nivārentānaṃ nivārentānaṃ dinnadānassa, sā kira Kassapasammāsambuddhakāle Kikissa raṃño sattannaṃ dhītānaṃ kaniṭṭhā (c. -a) Saṃghadāsi nāma hutvā vīsatiyā bhikkhusaḥassānaṃ pañcagorasadānaṃ dadamānā daharānaṃ ca sāmaṇerānaṃ (c. -ne-) ca ḥatthaṃ pidahitvā alaṃ alaṃ ti vārentānaṃ pi idaṃ madhuraṃ idaṃ manāpan (c. mán-) ti adāsi, evaṃ tassa nissandena tā vāriyamānāpi gāvo nikkhamiṃsu, seṭṭhinā ettakassa dhanassa dinnakāle seṭṭhibhariyā āha : tumhehi mayhaṃ dhītu bhaṇaṃ saṃvidahitaṃ, veyyāvaccakarā (c. -kapā) pana dāsadāsiyo na saṃvidahitā, kimkāraṇā ti, mama dhītari sasnehanisnehanānaṃ jānanatthaṃ, ahaṃ hi tāya saddhim āgacchamānā kehivāyhaḡetvā to (-?) pahināmi, yānaṃ āruyha gamanakāle evaṃ pana etāya saddhim

gantukámá gacchantu má ágacchantu kámá (-?) ti vakkhámiti, atha sve mama dhítá gamissatīti gabbhe nisinno dhítaraṃ samāpe nisīdāpetvā: amma patikule vasantiyā nāma imaṃ imaṃ ca ácāraṃ sikkhituṃ vaddhatīti ovādam adāsi, ayam pi Migārasettīhi (c. -i) anantaragabbhe nisinno pana Dhanāñjayasettīhino ovādaṃ assosi, so pi settīhi (c. -i) dhítaraṃ evaṃ ovadī: amma sasurakule vasantiyā nāma antoaggi bahi na nīharitabbo, bahiaggi anto na pavesetabbo, dadantass' eva dátabbam, adadamtassa na dátabbam, dadamtassāpi adadamtassa pi dátabbam, sukhaṃ nisīditabbam, sukhaṃ bhunjitabbam, sukhaṃ nipajjitabbam, aggi paricaritabbo, antodevatāpi namassitabbā ti, idaṃ dasavidhaṃ ovādaṃ datvā puna divase sabbā seṇiyo sannipādetvā rájaseṇāya majjhe attha kuṭumbike pátibhoge gahetvā sace me gatattīhāne. dhítu doso uppajjati tumhehi sodhetabbo ti vatvā navakoṭiagghañakena (c. -nak-) mahálatāpasādhanaena dhítaraṃ pasādhettvā nahānacunnamúlakam catupannāsakoṭidhanaṃ datvā yānaṃ áropetvā Sáketaassa samantā attano santakesu anurádhapuramantakesu cuddasasu bhatāgāmesu ānañca pápesi (-?): mama dhítarā (c. -rena) saddhim gantukámá gacchantú ti, te saddam sutvā va amhákaṃ ayyāya gamanakāle kiṃ amhákaṃ idhá ti cuddasa gámá (c. -me) kiñci asesettvā nikkhamimsu, Dhanāñjayasettīhi (c. -i) pi raṃño ca Migārasettīhino ca sakkāraṃ katvā thokaṃ anugantvā tehi saddhim dhítaraṃ uyyojesi, Migārasettīhi (c. -i) sabbapacchato yānake nisīditvā gacchanto balakāyaṃ disvā ke nu (c. ná) te ti pucchi, sunisāya vo veyyāvaccakarā dāsīdāsā (c. -si-) ti, ettake ko possessati (c. pe-) pothettvā ne palāpetha apalāyante ito karothā ti, Visákhā pana: apetha má vāretha balam eva balassa bhattaṃ dassatīti áha, settīhi (c. -i) evaṃ vutte pi amma n' atthi amhákaṃ eteh' attho ete (adde: ko) possessatīti leddudandāddīhi pothāpetvā (c. pá-) palátāvasesake alaṃ amhákaṃ ettakehi gahetvā páyāsi, atha Visákhā Sāvattinaṅgaradvāraṃ (c. -raṃdvā-)

pattakāle cintesi: paṭicchannayānasmim̐ (c. -nnā-) nu kho  
 nisīditvā pavisāmi udāhu rathe t̐hatvā ti, ath' assā etad  
 abhibho (?): paṭicchannayānena me pavisantiyā mahālatāpasā-  
 dhanassa viseso na paṇṇāyissat̐ti sā sakalanaṅgarassa attānam  
 dassentī (c. -i) rathe t̐hatvā nagaram pāvīsi, Sāvatt̐hivāsino  
 Visākhāya sampattim̐ disvā: esā kira Visākhā nāma, evarūpā  
 ayam sampatti etissā va anucchavikā ti āhaṃsu, iti sā ma-  
 hāsampattiyā seṭṭhino geham pāvīsi, gatadivasavassā sakala-  
 nagaravāsino: amhākaṃ Dhanañjayaset̐thī (c. -i) attano nagaram  
 sampattānam mahāsakkāram akāset̐ti yathāsattim̐ yathābalam  
 paṇṇākāram paṇṇimsu, Visākhā pahitam̐ pahitam̐ paṇṇākā-  
 ram tasmim̐ yeva nagare am̐namam̐hesu kulesu sabbatthakam  
 eva dāpesi, it̐thi (?) sā idam̐ mayham̐ mātū detha idam̐ pitu idam̐  
 bhātu idam̐ bhaginiyā ti tesam̐ tesam̐ vayānurūpam̐ piyavacanam̐  
 vatvā paṇṇākāram pesentī (c. -i) sakalanaṅgaravāsino nātike viya  
 akāsi, ath' assā rattibhāgasamanantare ājam̐ṇavalavāya gab-  
 bhavut̐thānam̐ ahosi, sadāsīhi dāḍadāpake gahāpetvā tatt̐ha  
 gantvā vaḷavam̐ un̐hodakena nahāpetvā telena makkhāpetvā  
 attano vasanaṭṭhānam̐ eva agamāsi, Migārasēṭṭhī (c. -i)  
 puttassa āvāhamaṅgalam̐ karonto Dhuravihāre vasantesu (c. -te)  
 pi Tathāgatam̐ amanasikatvā dīgharattam̐ naggasamanakesu  
 patiṭṭhitena pemena vodiya māno mayham̐ ayyānam̐ pi sakkāram̐  
 karissāmīti ekadivasam̐ anekasatesu navabhājanesu nirudaka-  
 pāyāsam̐ pacāpetvā pañcasate acelake nimantāpetvā attano  
 geham̐ pavesetvā āgacchatu me suṇisā arahante vandatū  
 (c. -ntū) ti Visākhāya sāsānam̐ paṇṇi, sā arahanto ti vaca-  
 nam̐ sutvā sotāpannā ariyasāvikā haṭṭhatut̐thā hutvā tesam̐  
 bhojanaṭṭhānam̐ āgantvā te oloketvā evarūpā hīrottappavajjitā  
 arahantā nāma na honti kasmā mam̐ sasuro pakkosāpesit̐ti  
 seṭṭhim̐ garaḥitvā attano vasanaṭṭhānam̐ eva gatā, acelakā  
 nam̐ disvā sabbe ekappaḥāren' eva seṭṭhim̐ garaḥimsu: kim  
 tvam̐ gahapati am̐nam̐ na lat̐tha, samaṇassa Gotamassa sāvi-



kam mahākālakāṇṇim idha pavesesi, vegena taṃ imasmā gehā  
 nikaddhāpehīti, so na sakkā mayā imesaṃ vacanamatten' (c. -tec)  
 eva nikaddhāpetuṃ mahākulassa dhītā ti cintetvā ayyā daharā  
 nāma jānitvā vā ajānitvā vā kareyyuṃ tumhe tuṇhī hoṭhā ti te  
 uyyojetvā mahārahe āsane nisīditvā suvaṇṇapātiyaṃ appoda-  
 kam madhupāyāsaṃ paribhuñjati, tasmim samaye eko piṇ-  
 ḍacārikathero piṇḍāya caranto taṃ nivesanaṃ pāvisi, Visākhā  
 sasuraṃ (c. ya-) vījamānā (c. -nā) ṭhitā, taṃ disvā sasurassa  
 ācikkhituṃ na yuttan ti yathā so therāṃ passati evaṃ  
 apagantvā aṭṭhāsi, so pana bālo therāṃ disvāpi apassanto viya  
 hutvā adhomukho bhuñjat' (c. -jit) eva, Visākhā therāṃ disvāpi me  
 sasuro samānaṃ na karotīti (c. -osīti) ñatvā: aticchatha bhante  
 mayhaṃ sasuro purāṇaṃ khādatīti āha, so nigaṇṭhehi kathitakāle  
 adhivāsetvāpi nisinno purāṇaṃ khādatīti vuttakkhaṇe yeva ha-  
 tthaṃ apanetvā (c. āp-): imaṃ pāyāsaṃ ito haratha, evaṃ (etaṃ?)  
 imasmā gehā nikkaddhatha, ayaṃ kho maṃ evarūpaṃ maṃgala-  
 kāle asucikhādakaṃ nāma karotīti (c. -osīti) āha, tasmim kho pana  
 nivesane sabbe va dāsakammakārā Visākhāsantakā va, ko naṃ  
 haṭṭhe vā pāde vā gaṇhissati, mukhena kathetuṃ samattho pi  
 n' atthi, Visākhā sasurassa kathaṃ sutvā āha: tāta na ettaken'  
 eva mayaṃ nikkhamāma, nāhaṃ tumhehi udakatitthato kum-  
 bhadāsī (c. -i) viyā ānītā, dharamānakamātipitunnāṃ dhītarō  
 nāma ettaken' eva na nikkhamanti, eten' eva me kāraṇena  
 (c. -nevana) pitā idhāgamanakāle aṭṭha kuṭumbike pakkosāpetvā  
 sace me dhītu doso uppajjati sodheyyāthā (c. -athā) ti vatvā  
 maṃ tesāṃ haṭṭhe ṭhapesi, te pakkosāpetvā mayhaṃ dosādo-  
 saṃ sodhāpethā ti, seṭṭhī (c. -i) esā kalyāṇaṃ kathetīti aṭṭha  
 kuṭumbike pakkosāpetvā: ayaṃ dārikā maṃgalakāle nisīditvā  
 suvaṇṇapātiyaṃ nirudakapāyāsaṃ (c. nirū-) paribhuñjantaṃ (c.  
 -tiṃ) maṃ asucikhādako ti vadatīti āha, imissā dosaṃ āro-  
 petvā imaṃ ito nikkaddhathā ti; evaṃ kira amma ti; nāhaṃ  
 evaṃ vadāmi, ekasmiṃ pana piṇḍapātathere gharadvāre ṭhite

sasuro (c. -rá) me appodakam madhupáyásam paribhuñjanto  
 na manasikaroti, aham mayham sasuro imasmim attabháve  
 pumñam na karoti purānam (c. -na, c. addit: puñameme) khá-  
 datthi cintetvá: aticchatha bhante mayham sasuro purānam  
 khádatthi avacam, etta me (c. addit: me) ko doso ti; n' atthi, am-  
 hákam dhítá yuttam katheti, tam kasmá kujhasíti; ayyo esa  
 táva doso má hotu, ayam (c. aya) pana ekadivasam majjhi-  
 mayáme dásídásaparivutá (c. dási-) pacchágeham agamásíti;  
 evam kira amhá ti; tátá (c. -a) náham amñena káranena gatá,  
 imasmim pana gehe ajāneyyavalaváya vijátáya samñam pi akatvá  
 nisíditum náma ayuttan ti daḍḍadípiká gáhápetvá dásíhi (c. -íhi)  
 saddhim gantvá valaváya vijátapariháram kárápesin (c. -sen)  
 ti; ayya amhákam dhítá (c. dhi-) tava gehe dásíhi pi akattabba-  
 kammañ karoti, tvañ ettha kiñ dosañ passasíti; ayyo idhāpi  
 táva (c. tava) doso má hotu (c. tu), imassá pana pitá idhāga-  
 manakāle imañ ovadanto gulāhapaticchanne (gúlha-?) dasa ovāde  
 adási, tesañ atthañ na jánāmi, tesañ me atthañ kathetu (-etha?),  
 missá (im-?) pana pitá antoaggi bahi na níharitabbo (c. -vit-) ti  
 áha, sakká nu kho amhēhi ubhato paṭivissakagehānam aggim  
 adatvá vasitun ti; evam kira amhá ti; tátá (c. -a) mayham pitá  
 na ete sandháya kathesi, idañ pana sandháya kathesi: amma  
 sassusāsurasámikānam agunāñ disvá bahitasmim (bāhirasim?)  
 gehe thatvá má kathesi, evarúpo (c. -e) hi aggi náma n' atthíti;  
 ayyo etañ táva evam hotu, imissá pana pitá bāhirato aggi na  
 anto pavesetabbo (c. -so-) ti áha, kiñ sakká amhēhi anto-  
 agginhi nibbuta bāhirato aggim anāharitun ti; evam kira  
 amhá ti; tátá mayham pitá na etañ sandháya kathesi, idañ  
 pana sandháya kathesi: sace pi paṭivissakagehesu (c. -kañgeh-)  
 itthiyo vá purisá (c. -o) vá sasurasámikānam agunāñ kathenti  
 tehi kathitam áharitvá asuko náma tumhákam evam evañ ca  
 agunāñ kathetthi puna má katheyyási, etena hi agginá sadiso  
 aggi náma n' atthíti; evam imasmim pi (c. mi) káraṇe sá (c. yá) nid-

dosá va aḥosi, yathá ca ettha evaṃ sesesu pi, tesu pana ayaṃ  
 adhippáyo: yaṃ pi hi tassá pitará ye dadanti tesāṃ ye va dá-  
 tabban ti vuttaṃ yácitaṃ upakaraṇaṃ gaḥetvá ye paṭidenti  
 tesāṃ ye va dátabban ti sandháya vuttaṃ, ye na dentīti idam pi  
 ye yácikkaṃ (yácitaṃ?) gaḥetvá na paṭidenti tesāṃ na dátabban ti  
 sandháya (c. nan-) vuttaṃ, dadantassāpi adadantassāpi dátabban  
 ti idam pana daliddesu nātimittesu sampattesu te paṭidátum  
 sakkontu vá má vá dátum eva vaddhatīti sandháya vuttaṃ,  
 sukhaṃ nisíditaḥ ti idam pi sassusasurasāmike disvá uttha-  
 tabbatthāne nisídítum na vaddhatīti sandháya vuttaṃ, sukhaṃ  
 bhunjitabban ti idam pana sassusasurasāmikehi puretaraṃ  
 abhūñjitvá te parivisitvá sabbe (-esaṃ?) pi laddháladdhaṃ nātva  
 pacchá sayāṃ bhūñjitum vaddhatīti sandháya vuttaṃ, sukhaṃ  
 nipajjitabban (c. nipañj-) ti idam pi sassusasurasāmikehi pure-  
 taraṃ sayanaṃ áruya na nipajjitabbaṃ (c. nipañj-) tesāṃ  
 kattabbayuttakaṃ vattapaṭivattaṃ katvá pacchá sayāṃ nipajji-  
 tum yuttan ti idam sandháya vuttaṃ, aggi paricaritabbo ti idam  
 pana sassum pi sasuram pi sāmikam pi aggikkhandhaṃ viya  
 uraṅgarájānaṃ viya ca katvá passitum vaddhatīti sandháya  
 vuttaṃ, antodevatá namassitabbá ti idam sassuṇ ca sasuraṇ  
 ca sāmikaṇ ca devataṃ viya katvá datthum vaddhatīti san-  
 dháya vuttaṃ, evaṃ setthí (c. -i) imesaṃ dasaovádānaṃ atthaṃ  
 sutvá paṭivacanāṃ apassanto adhomukho nisídi, atha naṃ ku-  
 ṭimbiká: kiṃ setthi añño (c. añe) pi amhákaṃ dhítu doso atthīti  
 pucchimsu, n' atthi ayyá ti, atha kasmá naṃ niddosaṃ akára-  
 nena gehá nikkaddhāpesīti, evaṃ vutte Visákhá áha: tátá kiñcāpi  
 mayhaṃ sasurassa vañcane (vacanena?) paṭhamam eva gamanaṃ  
 na yuttaṃ, pitá pana me ágamanakāle mama dosádosaṃ sodha-  
 nattháya maṃ tumhákaṃ hatthe ṭhapesi, tumhehi ca me nid-  
 dosabbhávo (c. -gávo) nāto, idāni ca mayhaṃ gantum sukhaṃ ti  
 dāsídāse (c. -si-) yánādīni sajjápethá ti añāpesi (c. án-); atha  
 naṃ setthí (c. -i) te kuṭimbike gaḥetvá amma mayá ajānitvá

kathitam khamáhi me ti áha; táta tumhákam khamitabbam (c. -a) táva khamámi, aham pana Buddhasásane aveccappa-sannassa (?) kulassa dhítá, na mayam viná bhikkhusamghena vattáma, sace mama ruciyá bhikkhusamgham patijaggitum labhámi vasissámiti; amma tvañ yatháruciyá tava samane patijaggá ti áha; Visákhá Dasabalam nimantápetvá puna divase nivesanam pavesesi (c. pavi-), naggasamanápi (c. -ná-) Satthu Migárasethhino gehagamanabhávam sutvá gantvá geham pariváretvá nisídimsu (c. sid-), Visákhá dakkhiñodakam datvá: sabbo sakkáro patiyádito, sasuro me ágantvá Dasabalam parivisatú ti sasanam pesesi, atha ágantuimam (-tukámam ?) ájiviká má kho tvañ gahapati samanassa Gotamassa santikam gacchá ti niváresum, so sunhá me sayam eva pativisatú (pari- ?) ti pahini, sá Buddhapamukham bhikkhusamgham parivisitvá. nittithe bhattakicce puna sasanam pesesi: sasuro me ágantvá dhammakatham sunáhíti (-átú ti ?), atha nam idáni anágamanam (c. án-) náma ativiya ayuttan ti dhammam sotukámatáya gacchantam puna te áhamsu: tena hi samanassa (c. -na-) Gotamassa dhammam sunanto bahisániyam nisiditvá sunáhíti puretaram ev' assa gantvá sánim parikkhipimsu, so gantvá bahisániyam nisídi, Satthá: tvañ bahisániyá vá nisída (c. -i) parakudde vá parasele vá, paracakkavále pana nisída, aham Buddho náma sakkomi tam mama saddam sávetun ti mahájambukkhandhe gahetvá calanto viya amatavassam vassanto (c. vasa-) viya ca dhammam desetum anupubbikatham árabhi. Sammásambuddhe ca pana dhammam desente purato thitápi pacchato pi cakkaválasatam cakkaválasahassam atikkamitvá thitápi akanitthabhavane thitápi Satthá mam neva oloketi mayham eva dhammam desetíti vadanti, Satthá mam neva (?) olokeno viya tena tena saddhim sallapanto viya ca hoti, candúpamá kira buddhá, yathá cando gaganamajjhe thito (c. -e) mayham upari cando ti sabbasattánam (c. -ttánanam) kháyati evam katthaci (c. -vi) thitánam

abhimukhe thitá viya kháyanti, idam kira nesaṃ alaṃkatasísam  
 chinditvá achita (?) akkhíni (c. -ni) uppátetvá hadayamaṃsaṃ  
 ubbattetvá (c. uddhatetvá) parassa dāsatháya Jálisadise putte  
 Kanhádinásadisá dhítaro Maddísadisá pajápatiyo (adde: hitvá?)  
 dinnadánassa phalaṃ (c. pal-). Migárasethí pi kho Tathágatassa  
 desanaṃ vinivattento bahísániyaṃ nisinno va saḥassanayapati-  
 mandite sotápattiphale patiṭṭháyā acalasaddháya samannágato tísu  
 saraṇesu nikkhamkho hutvá sánikaṃ ukkhipitvá gantvá suṇháyā  
 thanaṃ gahetvá tvaṃ me ajja patṭháyā mātá ti taṃ mātí-  
 ṭṭhāne thapesi, sápi tato patṭháyā Migáramátá náma jātá, pac-  
 chábháge puttāṃ labhitvāpi Migáro ti 'ssa námaṃ akási, ma-  
 hásetṭhí (c. -i) suṇisáya thanaṃ vissajjetvá gantvá Bhagavato  
 pádesu patitvá páde páññhi (c. -iñhi) ca parisambáhanto mu-  
 khena ca paricumbanto Migáro 'haṃ maṃ (?) bhante ti ti-  
 kkhattum námaṃ sávetvá: ahaṃ bhante ettakaṃ kálaṃ etta  
 náma dinnāṃ mahapphalān ti na jánāmi, idāni me suṇisaṃ  
 nissáya nātāṃ, sabbaapáyadukkhá mutto 'mhi, suṇisá me  
 imaṃ gehaṃ ágacchantí' attháyā hitáyā ágatá ti vatvá imaṃ  
 gátham áha:

So 'haṃ ajja pajánāmi yattha dinnāṃ mahapphalāṃ,

attháyā vata me bhaddá suṇisá ghama ágatá ti,

Visákhá puna divase sattháyā pi Sattháram nimantesi, ath' assa  
 puna divase pi sassu sotápattiphalaṃ patvá (pattá?) tato  
 patṭháyā taṃ gehaṃ sásanassa vivaṭadváram aḥoi, tato setṭhí  
 (c. -i) cintesi: bahúpakará me suṇisá, passantákáram (paṇṇák-?)  
 assá karissāmi, etissá hi gariyaṃ (c. bha-) pasádhanāṃ niccakálaṃ  
 pasádhetum na sakká, sallaḥukaṃ assá divá ca ratto ca sabbiriyá-  
 pathesu (c. samb-) pasádhanayoggaṃ pasádhanāṃ káressāmti  
 saḥassagghanaṃ (c. -na-) ghanamaṭṭhakaṃ náma pasádha-  
 naṃ káretvá tasmim nitṭhite Buddhapamukhaṃ bhikkhu-  
 saṃghaṃ (c. -a) nimantetvá sakkaccaṃ bhojetvá Visákhaṃ  
 solasaḥi gandhodakaghaṭeḥi nahápetvá Satthu sammukhe tha-

petvá pasádh<sup>et</sup>vá Sattháram vannapesi (?), Satthá anumodanam katvá viháram eva gato, Visákhápi tato pattháya dánádáni pumñáni karontí Satthu santiká attha vare labh<sup>it</sup>vá gaganatale candalekhá (c. -del-) viya pamñáya<sup>m</sup>aná puttadh<sup>it</sup>táhi vuddhim pápuni, tassá kira dasa puttá dasa dhítaro (c. -rá) ahesum, tesu (c. te) ekekassa dasa dasa puttá ca dhítaro ca ahesum, tesu tesu ekekassa dasa dasa puttá ca dhítaro cá ti evam assá puttanattasattánam vasena pavattáni visádhikáni cattári satáni attha ca pánasahassáni ahesum, sayam vísam vassasa<sup>-</sup> tam atthási, síse ekam pi phalitam náma náhosi, niccam solasavassuddesiká viya ahosi, tam puttanattapariváram viháram gacchantim (c. -ti) disvá katamá etta Visákhá ti paṭipucchitáro honti, ye gacchantim passanti idáni thokam gacchatu gacchamáná va no ayyá sobhatiti cintenti, ye thitam nisinnam nipannam passanti idáni thokam nipajjatu nipanná va no ayyá sobhatiti cintenti, iti catusu iriyápathesu asukairiyápathe (c. -esu) náma na sobhatiti na vattabbá ahosi, pañcannam kho pana hatthínam tháman dháreti, rájá Visákhá kira pañcannam hatthínam tháman dháretiti sutvá viháram gantvá dhammam sutvá ágamanaveláya tháman vímamsitukámo hatthim vissajjápesi, soṇḍam (c. soddhem) so (c. sá) ukkhipitvá Visákham abhimukho agamási, tassá pariváritthiyo pañcasatá ekaccá paláyimsu ekaccá nam parissajitvá kim idan ti vutte rájá kira te ayotháman vímamsitukámo hatthim vissajjápesíti (c. -esi) vadimsu, Visákhá imam disvá kim paláyitena kathan nu kho nam gaṇhissámīti cintetvá sace nam dalham gaṇhissámi vináseyyá ti dvíhi amgulfhi soṇḍáya<sup>m</sup> ga<sup>h</sup>etvá paṭipañámehi (-esi?), hatthi (c. -i) samdháretum (c. ya<sup>m</sup>-) santhátum násakki, rájamgaṇe ukkuṭiko hutvá nipati, mahájano sádhukáram adási, sá saparivará sotthiná geham agamási. Tena kho pana samayena Sávattiya<sup>m</sup> Visákhá Migáramatá bahuputtá hoti (c. honti) bahunattá arogaputtá aroganattá (c. ár-) abhimaṅgalasammata, távatakesu puttanatta-

sahassesu eko pi antarā maraṇam patto nāma nāhosi, Sāvatti-  
vāsino maṅgalesu chaṇesu (c. ja-) Visākhā paṭhamam niman-  
tettvā bhojenti, ath' ekasmim ussavadvase mahājane maṇḍita-  
pasādhite dhammasavanāya vihāram gacchante Visākhāpi ni-  
mantitaṭṭhāne bhuñjitvā mahālatāpasāadhanam pasādhettvā (c. -de-)  
mahājanena saddhim vihāram gantvā ābharaṇāni muñcivā dāsīyā  
adāsi, yaṁ sandhāya vuttam: Tena kho pana samayena Sā-  
vatthiyam ussavo hoti, manussā alamkatapaṭiyattā āramam  
gacchanti, Visākhāpi Migāramatā alamkatapaṭiyattā vihāram  
gacchati, atha kho Visākhā Migāramatā ābharaṇāni muñcivā  
uttarāsariṅge bhaṇḍikam bandhivā dāsīyā adāsi: hañceche (?)  
imam bhaṇḍikam gaṇhāhīti, sā kira vihāram gacchanti: eva-  
rūpam mahāggham pasāadhanam sīse paṭimukkam yāva pāda-  
piṭṭhim alamkaraṇakam (c. -na-) alamkaritvā vihāram pavi-  
situm ayuttan ti tam muñcivā bhaṇḍikam katvā attano attano  
pumānen' eva nibbattāya pañcahatthithāmadharāyā dāsīyā haṭthe  
adāsi, sā eva gaṇhitum sakkoti, tena nam āha: amma imam  
pasāadhanam gaṇha, Satthu santikā nivattakāle pasādhessāmi  
nan ti, tam pana datvā ghanamaṭṭhapasāadhanam pasādhettvā  
Satthāram upasamkamitvā dhammam assosi, dhammasavanā-  
vasāne (c. -nāvane) Bhagavantam vanditvā utthāya pakkāmi,  
sāpi 'ssā dāsī tam pasāadhanam pammuttā, dhammam sutvā  
pana pakkantāya parisāya sace kiñci pammuttam (c. -ā) hoti  
tam Ānandathero (c. -e) paṭisāmeti, iti so tam divasam mahālatā-  
pasāadhanam disvā Satthu ārocesi: bhante Visākhā pasāadhanam  
pamussivā gatā ti, ekamantaṁ ṭhapehi Ānandā ti, thero uk-  
khipitvā sopānapasse laggetvā ṭhapesi. Visākhāpi Suppiyāya  
saddhim āgantukagamikagilānādīnam kattabbayuttakam jānissā-  
mīti antovihāre vicari, tā pana upāsikāyo antovihāre disvā sappi-  
madhutelādīhi haṭthikā pakatiyā va daḥarā ca sāmaṇerā ca  
thālakādīni (c. -na) gaḥetvā upasamkamanti, tasmim pi divase  
tath' eva karimsu, ath' ekam gilānam bhikkhum disvā Suppiyā

ken' attho ayyassá ti pucchitvá paticchádaniyená ti vutte: hotu ayyo pesessámíti dutiyadivase kappiyam alabhantí (c. -ti) attano úrumānsena kattabbakiccam katvá. puna Satthari pasádena pákatikasarírā va ahosi. Visákhá gilāne ca dahare ca oloketvá amñena várena nikkhamitvá vihárápacāre thitá: amma pasá-dhanam áhara pasádhessámíti áha, tasmim khane sá dāsī pamussitvá nikkhantabhāvam natvá ayye pammuttḥ' amhīti áha, tena hi gantvá gaṇhitvá ehi, sace pana mayham ayyena Ánandatherena ukkhipitvá amñasmim thāne thapitam hoti má áhareyyási, ayyass' eva tam mayá pariccattan ti, jánāti kira sá: kulamanussānam pammuttḥabhaṇḍakam theró paṭisāmeti, tasmá evam áha, theró pi tam dāsim disvá kimattham ágatāsīti pucchitvá ayyáya me pasádhanam pammussitvá gat' amhīti vutte: etasmim yeva (c. sema) sopānapasse thapitam, gaccha nam gaṇhá ti áha, sá ayyá tumhákam hatthena ámatḥabhaṇḍakam mayham ayyáya anáharaniyam katan ti vatvá tucchahatthá va gantvá kim amhá ti Visákháya puttá tam attham árocesi, amma náham mama ayyena ámatḥabhaṇḍakam pilandhissámi, pariccattam mayá, ayyānam pana paṭijaggitum dukkham, tam vissajjitvá kappiyam bhaṇḍam upanessámi, gaccha tam áharáhi, sá gantvá áhari, Visákhá tam apilamdhitvá va kammāre pakkosápetvá agghápesi, nava koṭiyo agghati kárāpanikam pana satasahassan ti vutte pasádhanam yāne thapetvá tena hi tam vikkīnathá (c. -in-) ti áha, tattakam dhanam datvá gaṇhitum na koci sakkhissati, tañ ca pasádhanam pasádhetum anucchaviká itthí náma dullabhá, pathavímaṇḍalasmim (c. -ḍas-) hi tisso (c. tasse) va itthiyo mahálatápasádhanam labhimsu: Visákhá maháupāsiká (c. -khá) Bandhulamallasenápatissa bhariyá Malliká Bārāṇasīsetṭhino (c. -sis-) dhítá ti, tasmá (c. tassá) Visákhá sayam eva tassa mūlam datvá satasa-hassádhiká navakoṭiyo sakāte áropetvá viháram netvá Satháram vanditvá: bhante mayham ayyena Ánandatherena mama pasádhanam hatthena ámatḥam, tena ámatḥakálato patḥáya



na sakká tam mayá piḷandhitum, tam (c. patam) pana vissajjetvá kappiyaṃ upanessāmīti vikkīṇāpesim(c. -ināpe) tan ti, amñam gaṇhitum samattham adisvá aham ev' assa mūlam gāhāpetvá ágatá, catusu paccayesu katarapaccayena upanemi bhante ti, pácīnadvāre (c. -ci-) saṃghassāvasanaṭṭhānam kátum yuttan te Visákhe ti, yuttam bhante ti Visákhá tuṭṭhamānasá navakoṭṭhi bhūmim eva gaṇhi, aparāhi navakoṭṭhi viháram árabhi, ath' ekadivasam Satthá paccāsasamaye lokam olokento devaloká cavitvá Bhaddiya-naṅgare seṭṭhikule nibbattassa Bhaddiyassa náma seṭṭhiputtassa upanissayasampattim disvá Anáthapiṇḍikassa gehe bhattakiccam katvá uttaradvárābhimukho aḥosi, pakatiyāpi Satthá Visákhāya gehe bhikkham gaṇhitvá dakkhiṇadvārena nikkhamitvá Jetavane vasati, Anáthapiṇḍikassa gehe bhikkham gaṇetvá pácīnadvārena (c. -ci-) nikkhamitvá Pubbárāme vasati, uttaradvāram sandhyāya gacchantam ñeva Bhagavantam disvá cárikam pakkamissatīti jánanti, Visákhāpi tam divasam uttaradvárābhimukho gato ti sutvá va vegena gantvá vatitvá(?) áha: cárikam gantukám' attha bhante ti; áma Visákhe ti; bhante ettakam dhanam paticecchitvá tumhákam viháram káremi, nivattatha (c. -vatth-) bhante ti; anivattigamanam idam Visákhe ti; sá addhá hetusampannam (c. -na) kiñci (c. ka-) passati Bhagavá ti cintetvá: tena (c. -ná) hi (c. ha) bhante mayham katákatavijānanakam (c. -tamviját-) ekam bhikkhum nivattetvá gacchathá ti, árocesi (yassa roc-?) tassa pattam gaṇha(c. -i) Visákhe ti, sá kiñcāpi Ánandatheram piyáyati, Mahámoggallánathero iddhimá, etaṃ me nissāya kamman lahum nippajjissatīti pana cintetvá therassa pattam gaṇhi, theró Satthāram olokesi, Satthá tava parivāre pañcasate bhikkhú gaṇetvá nivatta Moggallána ti áha, so tathá akási, tassānubhāvena paṃñāsa satthi'yojanāni pi rukkhathāya ca pásānatthāya ca gatá mahantamahante rukkhe ca pásāne (c. -ne) ca gaṇetvá tam divasam eva ágacchanti, n' eva sakate rukkhe pásāne ca áropentá kilamanti na akkho bhañjati, na cirass' eva dvebhú-

makam pásádam karimsu, heṭṭhábhúmiyá pañca gabbhasatáni, uparibhúmiyaṃ gabbhasahassapatimaṇḍito pásádo ahoṣi. Satthá navahi másehi cárikam caritvá puna Sávattim agamási, Visákháya pi pásáde kammaṃ navahi másehi niṭṭhitam, pásádakútam (c. -dá-) ghaṇakoṭṭimarattasuvannen' eva (?) saddhim udaka-ghaṭagaṇhanakam káresi, Satthá Jetavanavihāram gacchatīti ca sutvá paccuggamanam katvá Satthāram attano vihāram netvá paṭimāṇam gaṇhi: bhante (c. bhaṇte) imaṃ catumāsam bhikkhusaṃgham gaṇetvá idh' eva vasatha, pásádam aham karissāmi, Satthá adhivásesi, tato paṭṭhāya Buddhapamukhassa bhikkhusaṃghassa vihāre eva dānam deti, ath' assá eká saḥáyiká saḥassaggaṇikam (c. -ni-) ekam vattham ádāya ágantvá: saḥáyike aham imaṃ vattham tava pásáde bhummattharaṇasamkhepena attharitukamá, attharaṇaṭṭhānam me ácikkhá ti áha, saḥáyike sace ty-áham okáso n'atthīti vakkhámi tvam me okásam adátukamá ti mamñiseasi (c. maña-), sayam eva pásádassa dve bhúmiyo gabbhasahassaṇ ca oloketvá attharaṇaṭṭhānam jánáhi, sá saḥassaggaṇakam (c. -na-) vattham gaṇetvá tattha vicarantī (c. -im) tato appataramūlam vattham adisvá náham imasmim pásáde pumābhāgaṃ labhámi domanassappattá ekasmim thāne rodantī aṭṭhási, atha nam Ánandathero disvá kasmá rodasīti pucchi, sá tam attham árocesi, theró má cintayi ahan te attharaṇaṭṭhānam ácikkhissāmi vatvá: sopānapádadhovanantare pádapuñjanam katvá attharáhi, bhikkhú páde dhovityá paṭhamam ettha pucchitvá anto pavisissanti, evan te mahapphalam bhavissatīti áha, Visákháya kira tam asallakkhitaṭṭhānam, Visákhá cattáro máse antovihāre Buddhapamukhassa saṃghassa dānam adási, osánadivase bhikkhusaṃghassa cívarasátake adási, saṃghanavakena laddhacívarasátake (c. -am) saḥassam agghimsu, sabbesam pattáni púretvá bhesajjam adási, dánapariccágena nava koṭiyo agamaṃsú (c. -sun) ti vihārassa bhúmgahaṇe nava (c. ne-) koṭiyo vihárákáraṇe

nava viháramahe navá ti sabbápi sattavísati koṭiyo sá Buddha-  
sásane pariccaji, itthattabháve thatvá micchádittḥikassa gehe  
vasamáná (-náya?) evarúpo pariccágo (c. -ge) náma amñissá  
n' atthi, sá viháraassa (c. -ramassa) niṭṭhitadivase vaddhamána-  
kaccháyáya (c. -yaya) puttanattaparivutá yaṁ mayá pubbe  
patthitam sabbam me matthakam pattan ti pásádam anuparigac-  
chantí (c. -i) pañcahi gátháhi madhurasarena udánam udánesi:

Kadâham pásádam rammam suddhá<sup>a</sup> mattikalepanam  
viháradánam dassámi, samkappo mayha púrito.

Kadâham mañcapíṭhañ<sup>b</sup> ca bhisibimbohanáni (?) ca  
senásanabhaṇḍam dassam<sup>c</sup>, samkappo mayha púrito.

Kadâham salákabhattam sucim mamsúpasecanam<sup>d</sup>  
bhojanadánam dassámi, samkappo mayha púrito.

Kadâham kásikam vattham khopakappásikáni<sup>e</sup> ca  
civaradánam dassámi, samkappo mayha púrito.

Kadâham sappinavanṭam (?) madhutelañ ca phánitam<sup>f</sup>  
bhesajjadánam dassámi, samkappo mayha púrito ti.

Bhikkhú tassá saddam sutvá Satthu árocayimsu: bhante amhehi  
ettake addháne Visákháya gáyitam náma na dīṭṭhapubbam (c. -á),  
sá ajja puttanattaparivutá gáyamáná pásádam anupariyáti,  
kin nu mec' (?) assá pittam (c. -a) kupitam udáhu ummattiká  
játá ti, Satthá na (c. ni) bhikkhave mayham dhítá gáyati  
attano pan' assá ajjhásayo paripuṇṇo sá patthitapatthaná me  
matthakam pattá ti tuṭṭhamánasá udánam udánentí (c. -i)  
vicarātiti vatvá kadá pana bhante táya patthaná patthitá ti  
suñissatha bhikkhave ti suñissáma bhante ti vutte atítam áhari:  
Bhikkhave ito satasahassakappamatthake Padumuttaro náma  
buddho loka nibbatti, tassa vassasatasahassam áyu ahosi, khí-  
násavánam satasahassam pariváro, nagaram Hamsavatí náma,  
pitá Sunando náma rájá, mátá Sújátá náma deví, tassa aggu-

<sup>a</sup> suddham?

<sup>b</sup> cod. pīṭh-.

<sup>c</sup> cod. dassá.

<sup>d</sup> cod. -sev-.

<sup>e</sup> khoma-?

<sup>f</sup> cod. phán-.

pattháyiká eká upásiká aṭṭha vare (c. vá-) yácitvá mátiṭṭháne  
 thatvá Sattháram catúhi (c. -uhi) paccayehi patijaggati, sáyapá-  
 tam upatṭhánam gacchati, tassá eká saháyiká táya saddhim  
 nibaddham viháram gacchati, sá tassá Satthára saddhim  
 vissásena kathanañ ca vallabhabhávañ ca disvá kin nu kho  
 katvá evam buddhánam vallabhá hontíti cintetvá Sattháram  
 pucchi: bhante esá itthi tumhákam kim hotíti; upatṭháyi-  
 kánam aggá ti; bhante kim katvá dáyikánam (c. day-)  
 aggá hontíti; kappasatasahassam (c. -ssá) patthanam patthetvá  
 ti; idáni patthetvá laddhum sakká bhante ti; áma sakká ti;  
 tena hi bhante bhikkhusatasahassena saddhim sattáham may-  
 ham bhikkham gauḥathá ti áha; Satthá adhvásesi, sattáham  
 dánam datvá osánadvase cívarasátake datvá Sattháram van-  
 ditvá pádamúle nipajjitvá: bhante náham imassa dánassa pha-  
 lena devissariyádínam (c. -ssir-) amñataram patthemí, tumhádi-  
 sassa pan'ekassa buddhassa santike aṭṭha vare labhitvá má-  
 tiṭṭháne thatvá catúhi paccayehi patijaggitum samatṭhánam  
 aggá bhaveyyan ti patthanam patthesi, Satthá samijjhissati nu  
 kho, imissá patthaná ti anágatañ ávajjento kappasatasahassam  
 oloketvá: kappasatasahassapariyosáne Gotamo náma buddho  
 uppajjissati, tadá tvañ Visákhá náma upásiká hutvá tassa  
 santike aṭṭha vare labhitvá mátiṭṭháne thatvá catúhi (c. -uhi)  
 paccayehi patijaggantánam upatṭháyikánam aggá bhavissasíti  
 áha, tassá sásam pi seva va laddhabhá viya ahosi (-?), sá  
 yávatáyukam (c. -utam) pumñam katvá tato cutá devaloke nib-  
 battitvá devamanussesu saṃsaraní (c. -i) Kassapasammásam-  
 buddhakále Kikissa Kásiramño sattannam dhítánam kanitṭhá  
 Saṃghadási (c. -i) náma hutvá parakulam ágantvá táhi bha-  
 giníhi saddhim dígharattam dánádini pumñáni katvá Kassapa-  
 sammásambuddhassa pádamúle pi: anágate tumhádisassa bud-  
 dhassa mátiṭṭháne thatvá catupaccayadáyikánam aggá bhaveyyan  
 ti patthanam akási, tato pattháya pana devamanussesu saṃ-

sarantí imasmim attabháve Mendakasethhiputtassa Dhanañjaya-setthino dhítá hutvá nibbattá mayham sásane bahúni (c. -ti) purimáni akási, iti kho bhikkhave na mayham dhítá gáyatíti, patthanáya pana nipphattim disvá udánam udánatíti vatvá Sathá dhammam desento: bhikkhave yathá náma cheko málákáro (c. -la-) nánápupphánam mahantam rásim patvá nánappa-káre málágune karoti karoti evam evam Visákhá (c. -áya) nánappakáráni kusaláni kátum cittam namatíti vatvá imam gátham áha: Yathápi puppharásimhá etc. Tattha puppharásigahānam bahupupphadassanattam, sace hi appáni puppháni honti málákáro ca cheko n'eva bahumálágune kátum sakkoti, acheke pana appesu pi bahúsu pi pupphesu na sakkoti yeva, bahúsu pana pupphesu santesu cheko málákáro dakkho kusalo bahumálágune karoti, evam evam sace ekaccassa saddhá mandá bhogá ca bahú samvijjanti n'eva sakkoti bahúni kusaláni kátum mandáya ca pana saddháya mandesu ca panabhogesu uláraya ca pana saddháya mandesu ca bhogesu na sakkoti yeva uláraya pana saddháya uláresu ca bhogesu (c. add. sati) sakkoti... Visákháya vatthum.

Málágune sic codd. B et C. A málágune, ex qua lectione málágune fortasse emendandum est, anusvára ex á orto, comment. tamen passim: málakáro. Bahú scripsi cum ú contra omnes codices (ut etiam: thúlām v. 31), quum sit discrimen inter longam et brevem u vocalem in mscriptis sæpe tam exiguum, ut vix appareat.

**v. 54-55.** Locus: Sávattí. Persona: Ánandatthero.

... Candanan ti candanagandho, tagaramalliká vá ti imesam pi gandho eva adhippeto (c. -te), sáragandhānam ag-gassa hi lohita-candanassāpi tagaramallikāya pi anuvátam eva yāti no paṭivátam; satañ ca gandho ti sappurisañam pana buddhapacceka-buddhasāvakanānam sīlagandho paṭivátam eti, kim-kāraṇā: sabbá disá sappuriso pavāti yasmá sappuriso

sīlagandhena sabbā disā ajjhottharitvā gacchati tasmā tassa gandho pativātam etīti vattabbo, tena vuttam pativātam etīti; vassikīti jātasumanā, etesaṃ ti imesaṃ candanādīnaṃ gandhajātānaṃ gandho sīlavantānaṃ sappurisaṇaṃ sīlagandho anuttaro asadisso appaṭibhāgo ti...

Commentator alterum hemistichium v. 55, ni fallor, ita intelligit: horum odoratorum odor (et) virtute praeceptorum, proborum virorum virtutis odor valde praestans est. Tali vero interpretatione versui obtruditur sensus, qui per anticipationem ex sequenti petitus climacem evertit.

**v. 56.** Locus: Veluvanaṃ. Persona: Mahākassapaṭthero.

Tattha appamatto ti parivattapamāno (parittapamāno?); yo ca sīlavataṇṇaṃ ti yo pana sīlavantānaṃ sīlagandho so tagare viya lohitacandane viya ca parittako na hoti ativiya ulāro vipphāriko, ten' eva kāraṇena vāti devesu uttamo pavaro seṭṭho hutvā devesu ca manussesu ca sabbathakam eva vāti ottharanto gacchatīti...

Appamatto h. l. modicus, sanser. alpamātro. Y'āyaṃ (yo ayaṃ) cfr. appassu' āyaṃ v. 152, praeterea: dukkhānupati' addhagū v. 302, y'assa v. 389. Tagaracandaṇi nominativus adjectivi in in desinentis.

**v. 57.** Tesāṃ sampannasīlānaṃ ti imaṃ dhammadeśaṇaṃ Satthā Rājagaṇaṃ nissāya Veluvane viharanto Godhikaṭtherassa parinibbānaṃ ārabha katesi; so hi āyasmā Isigilipasse Kālasilāyaṃ viharanto appamatto ātāpī (c. -i) pahītatto samādhikaṃ cetovimuttiṃ phusitvā ekassa ānusaṃyikassa ro-gassa vasena tato parihāyi, so dutiyam pi tatiyam pi chakkhattuṃ jhānaṃ nibbattetvā parihīno sattame vāre uppādetvā cintesi: ahaṃ chakkhattuṃ jhānaṃ parihīno, parihīnājhānaṃ kho pana aniyatā gati, idāṇ' eva satthaṃ āharissāmi ti kesolo-

panasatthakam gahetvá galanálīm (c. -i) chinditum mañcake nipajji, Máro tassa cittam ñatvá: ayam bhikkhu sattham áharitukámo, áharantá kho pana jívite nirapekkhá honti, te vipassānam paṭṭhapetvá arahattam pápunanti, sac' áham etam váressāmi na me vacanam karissatīti Satthára nam váressāmiti amñātakavesena Satthāram upasamkamitvá evam áha:

Mahāvira mahāpañña iddhiyá yasasá jala<sup>a</sup>

sabbaverabhayátīta<sup>b</sup> páde vandāmi cakkhuma.

Sāvako te mahāvira maraṇam maraṇābhībhú<sup>c</sup>

ákamkhati<sup>d</sup> khetayatī tam niseṭṭhajutindhara

Kaphamñahi (-?) Bhagavá tuyham sāvako sāsane rato

appattamānaso sekho kalam kayirá janesabhá ti;

tasmim khane therena sattham áharitam (c. -apit-) hoti; Satthá Máro ayan ti veditvá imam gátham áha:

Evam hi dhírá kubbanti, nāvakamkhanti jívitam,

samúlam tanham abbuyha Godhiko parinibbuto.

Atha Bhagavá sambahulehi bhikkhūhi saddhim therassa sattham áharitvá nipannatthānam agamási, tasmim khane Máro pápimá kattha nu kho imassa paṭisandhivimñānam paṭiṭṭhitan ti dhúmarási viya timirapuñjo viya ca hutvá sabbadisāsu therassa vimñānam samannesati (c. -nte-), Bhagavá tam dhúmatimirabhāvam bhikkhūnam dassetvá: eso kho bhikkhave Máro pápimá Godhikassa kulaputtassa vimñānam samannesati (c. -nte-) kattha Godhikassa kulaputtassa vimñānam paṭiṭṭhitan ti, appaṭiṭṭhitena ca bhikkhave vimñānena Godhiko kulaputto parinibbuto ti áha, Máro pi tassa vimñānatthānam datthum asakkonto kumāravanñi hutvá beluvapaṇḍuvīnam (c. -nam) ádāya Satthāram upasamkamitvá pucchi: uddham adho tiriyaṃ disá anudisá sv-áham anvesam ná higacchámi, Godhiko so kuḥim gato ti, atha nam Satthá áha:

<sup>a</sup> cod.-jalani.    <sup>b</sup> cod.-tam.    <sup>c</sup> cod.-bhum.    <sup>d</sup> cod.-khamati.

So dhíro dhisampanno jháyi<sup>a</sup> jhánarato sadá  
 aḥorattam anuyuñjam jívitam anikámayam  
 Jitvá Namucino<sup>b</sup> senam anágantvá punabbhavam  
 samúlam tanḥam abbuyha Godhiko parinibbuto ti,  
 evam vutte Máro pápimá Bhagavantam gátháya ajjhabhási:  
 Tassa sokaparetassa víṇákacchá<sup>c</sup> abbissatha,  
 tato so dummano yakkho tatth' ev' antaradháyathá ti,  
 Satthápi: kin te pápima Godhikassa kulaputtassa nibbattaṭṭhā-  
 nena, tassa hi nibbattaṭṭhānam tumbhādisānam satam pi sa-  
 ḥassam pi daṭṭhum na sakkotṭi vatvá imam gátham áha: Te  
 sampannasílanam etc.... Sammadamñāvimuttānam ti  
 hetuná nayena káraṇena jánitvá ... gatamaggaṃ na vindati na  
 paṭilabbhati na passatṭi... Godhikatherassa parinibbānavatthum.  
 Sammadamñā- cum d inserto, cfr. not. ad v. 34 et 47.

**v. 58-59.** Locus: Jetavanam. Persona: Garahadinno.

Tattha samkárādhānasmin (c. samkhār-) ti kaca-  
 vararásimhīti attho;... samkárābhūtesú ti samkāram (c.  
 samkhār-) iva bhūtesu; puthujjane ti puthūnam kilesānam  
 jánanato evam laddhanāmo (c. -me) lokiyamahájano; idam  
 vuttam hoti: yathá mahápathe chaḍḍite samkárādhānasmin  
 asucije gucchapatikkule (c. -la) pi sucigandham padumam já-  
 yetha tam rájamahámattádnam manoramam piyam manápaṃ  
 upari matthake patiṭṭhitáraḥaṇ c' eva bhavēyya evam eva  
 samkárābhūtesu pi puthujjanesu játo nippañṇassa mahájanassa  
 acakkhukassa antare nibbatto pi attano paṃṇābalena kámesu  
 ádnavam nekkhamme ca ánisamsam disvá nikkhamitvá pa-  
 bbajito pabbajjámattena pi tato uttarim sílasamādhīpaṃñāvi-  
 muttiṇṇāpadassanāni árādhētvāpi sammāsambuddhasávakō khī-  
 ṇāsavo bhikkhu (c. -uno) andhabhūte puthujjane atikkamitvá  
 rocati sobhatṭi...

<sup>a</sup> cod. jháyi.

<sup>b</sup> cod. namcuṇino.

<sup>c</sup> cod. víṇa-.



In v. 59 vertendo commentarium sequutus sum; at præstat fortasse, verbis andhabhúte puthujjane locativis singul. habitis, atirocati sensu intransitivo intelligere, ita ut vertamus: sic in stercore simili occoecato vulgo excellit intelligentiâ Buddhæ auditor. Sávakō cfr. vv. 75. 187. 193. 296. Puthujjano sanser. prthagjano, cfr. Burnouf: Introd. p. 290. Abhidhánapp. ed. Clough p. 142 v. 7. (p. 56 v. 28.)

Gogerly: As the lily, growing from a heap of manure accidentally cast upon the highway, delights the soul with the delicacy of its fragrance, so the wise, the disciples of the all-perfect Buddha, shine amongst the foolish, and are grateful to the gods.

**v. 60.** Locus: Jetavanam. Persona: Pasenadikosalo.

... Bálānaṃ ti idhalokaparalokattham ajānantānaṃ bálānaṃ, saṃsāravaddhassa pariyantaṃ kātum asakkontānaṃ, yaṃ sattatimsabodhapakkhikabhedam saddhammaṃ natvā saṃsāraṣsa antaṃ karonti taṃ saddhammaṃ avijānataṃ (c. -nitam) saṃsāro dīgho nāma, so hi attano dhammatāya eva dīgho nāma... bálānaṃ pana pariyantaṃ kātum asakkontānaṃ atidīgho ca ti...

Saṃsāro revolutio animæ in novas existentias, saṃsāra variæ existendi formæ, in quas animæ revolvuntur (saṃsaranti); cfr. vv. 95. 153. 414. Manu 12, 39. Mahābh. 12, 1131 etc. Saṃsāras opponitur Nibbāno.

**v. 61.** Locus: Sāvattḥī. Persona: Mahākassapapatttherassa saddhivihāriko.

... Seyyam sadisaṃ attano ti attano sīlasamādhipaṇṇāgūṇehi adhikataraṃ vā sadisaṃ vā na labheyya c' eva; ekacariyaṃ ti etesu hi seyyam labhamāno sīlādhi vaddhati sadisaṃ labhamāno na parihāyati... ekacariyaṃ dalham

kayirā ekibhāvam eva thiram katvā sabbairiyāpathesu eko va vihareyya, kimkāraṇā: n'atthi bāle saḥāyatā nāma cūlasīlāṃ majjhimasīlāṃ mahāsīlāṃ dasa kathāvatthūni terasa dhūtaṅgagūṇā (c. dhutaṅgagūṇe) vipassanāñāṇaṃ (c. -nāgūṇaṃ) cattāro maggā cattāri phalāni tisso vijjā cha abhiññā ayaṃ saḥāyatāgūṇo (c. -kāgūṇe) bālaṃ nissāya n'atthitī...

Seyyam sadisam attano meliorem, sui similem, i. e. sibi convenientem; commentator vero intelligit: vel meliorem vel sui similem. Saḥāyatā cfr. vv. 229-30.

**v. 62.** Locus: Sāvattī. Persona: Ānandasettihī.

Tass' attho puttā me atthi iti bālo puttatanhāya vihaṃṇati dukkhīyati, puttā me nassimsū ti vihaṃṇati nassantīti vihaṃṇati nassissantīti vihaṃṇati, dhane pi es' eva nayo, iti chaḥi ākārehi vihaṃṇati; putte possessamīti rattiṃ ca dīvā ca thalajalapathādisu nānappakārato vāyamanto (c. -te) pi vihaṃṇati, dhanam uppādessamīti kasivañijjādīni (c. -vani-) karonto pi vihaṃṇat' eva, vihaṃṇantassa ca attā hi attano n' atthi tena vighātena dukkhitam attānam sukkhitam kātum asakkontassa, pavattiyam pi ssa attā hi attano n' atthi maraṇamañce nipannassa maraṇantikāhi vedanāhi aggijālāhi viya paridayhamānassa chijjamānesu sandhibandhanesu ca bhijjamānesu atthisaṃghātesu nimmīletvā paralokam ummīletvā idhalokam passantassāpi, divase divase tikkhattum nahāpetvā tikkhattum bhojetvā gandhamālādīhi alamkaritvā yāvajjvam puttā pi sabhāvena dukkharipittānam kātum asamattatāya attā hi attano n' atthi kuto puttā kuto dhanam; puttā vā dhanam vā tasmim samaye kim eva karissanti, Ānandasettihino pi kassaci kiñci adatvā puttass' atthāya dhanam saṇṭhapetvā pubbe vā maraṇamañce idāni vā imam dukkham pattassa kuto puttā kuto dhanam, puttā vā dhanam vā kim dukkham harimsu kim vā dukkham uppādayimsū ti...

M' atthi rarius, ut opinor, pro nuy-atthi, cfr. Clough: Pali grammar p. 10. Observa usum sing. atthi pro plurali santi v. 288.

**v. 63.** Locus: Jetavanam. Personæ: gaṇṭhibhedakacorā.

... Sa ve bálo ti yo ca bálo samāno ko amño (c. -e) mayá sadiso bahussuto vá dhammakathiko vá vinayadharo vá dhutaváde atthíti evaṃ paṇḍitamáni hoti so amñāṃ paṇḍitaṃ anupasaṃkamanto apayirupāsanto n' eva pariyattim uggaṇhāti na paṭipattim pūreti ekantabálabbhavam eva pápuṇāti...

Balyam sanscr. bályam insipientia. Vāpi, ni fallor, ex eva et api. Paṇḍitamáni ionici a minore, in pede secundo obvii, præterea exstant exempla dilucida in vv. 400. 420, ambigua in vv. 7. 182. 185. 206. 248. 292. 313. 333.

**v. 64.** Yávajjvam pi ce bálo ti imaṃ dhammadesaṇaṃ Satthá Jetavane viharanto Udāyittheraṃ árabba katesi; so kira mahátheresu (c. -rosu) paṭikkantesu dhammasabhaṃ gantvā dhammāsane nisīdati, atha naṃ ekadivasāṃ ágantuká bhikkhú disvā ayaṃ bahussuto maháthero bhavissatīti maññamāná khandhádipaṭisaṃyuttaṃ paññaṃ pucchitvāpi kiñci ajānaṃmāṇaṃ ko eso buddhehi (c. buddhehi) saddhim ekavihāre vasamāno khandhadhātuáyatanamattam pi na jánatīti garahitvā Tathāgatassa árocesuṃ, Satthá tesāṃ dhammaṃ desento imaṃ gātham āha: Yávajjvam etc. Tass' attho: bálo náma yávajjvam pi paṇḍitaṃ upasaṃkamanto payirupāsanto imaṃ buddhavacanāṃ ettakaṃ buddhavacanaṃ ti evaṃ pariyattidhammaṃ vá ayaṃ váro ácāro gocaro idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ sevitaṃ idaṃ na sevitaṃ idaṃ pativijjhitabbaṃ idaṃ sacchikátabbaṃ ti evaṃ paṭipattipāṭivedhadhammaṃ vá na jánatīti, yathá kiñci: dabbí súparasāṃ viya, yathá hi dabbí yáva parikkhayá nānappakārāya sūpavikatiyá samparivattamā-

nāpi idam lonikam (c. loni-) idam alonikam (c. -alon-) tittakam  
khārikam kaṭukam ambilam accambilam kasāvan (c. kāsāv-) ti  
sūparasam na jānāti evam evam bālo yāvajīvam pi paṇḍitam  
payirupāsamāno vuttappakāradhammam na vijānātīti. Desa-  
nāvasāne āgantukabhikkhūnam āsavehi cittāni vimuccimāsu ti.  
Udāyittherassa vatthum.

**v. 65.** Locus: Jetavanam. Personæ: timsa pātheyyakā  
bhikkhū.

Viññú cfr. Clough: Pali grammar p. 115.

**v. 66.** Locus: Veluvanam. Persona: suppubuddho  
kuṭṭhi.

Tattha carantīti catuiriyaṭthehi akusalam eva karontā  
vicaranti... amittenevā ti amittabhūtena viya verinā viya  
hutvā; kaṭukapphalam ti tikhiṇaphalam dukkaphalam...

Kaṭukapphalam cfr. not. ad v. 18.

**v. 67.** Locus: Jetavanam. Persona: kassako.

**v. 68.** Locus: Veluvanam. Persona: Sumanamālākāro.

Observe in pede primo choriambum (yassa patīto); item  
in vv. 123. 148. 150. 265. 268. 263. 275. 399. 420. 421.

**v. 69.** Locus: Jetavanam. Persona: Uppalavannatherī.

Tattha madhuvā ti bālassa hi pāpam akusaladhammam  
karontassa tam kammam madhu viya madhurarasam viya  
ittham kantam manāpam viya upatthāti... na paccati dittha-  
dhamme vā samparāye vā vipākam na deti...

Madhuvā adverbium, sanscr. madhuvat. Atha bālo  
sic omnes codd. Sine dubio bālo glossa per negligentiam in  
versum irrepsit. Cfr. vv. 119. 120.

**v. 70.** Locus: Veluvanaṃ. Persona: Jambuko ájívako.

Tass' attho: sace bálo aparíñānadhammo sílādiguṇapari-  
bhāvito tittháyatane pabbajito tapacaraanāṃ púressāmīti máse máse  
pante (patte?) kusaggena bhojanāṃ bhuñjanto vassasatāṃ bhuñ-  
jetha bhojanāṃ na so saṃkhata dhammánāṃ kalam (c. ká-)  
nāgghati solasiṃ, saṃkhata dhammá vuccanti nātadhammá tulita-  
dhammá, tesu hetthimakotiya sotāpanno (c. -ṇṇo) saṃkhata dhammo  
uparikotiya khīṇāsavo... idaṃ vuttaṃ hoti: yaṃ tassá saṃkhata-  
dhammánāṃ cetanāya phalaṃ taṃ solasa koṭṭhāse katvá  
tato ekekaṃ puna solasa solasa koṭṭhāse katvá tato ekassa  
koṭṭhāsassa phalaṃ tad eva tassa bálassa tapacaraanato mahān-  
tataran (c. -taṃtaran) ti...

Attende iterationem negationis: na nāgghati. Saṃkhata-  
A B; C saṃkhatha-. Saṃkhata dhammo h. l., ni fallor,  
adjectivum est notionis: qui ornatam habet naturam, orna-  
tissimus, amplissimus. Itidem pápadhammo malus, deva-  
dhammo divinus. Saṃkhata sanscr. saṃskṛta cum saṃkhata  
sanscr. saṃkhyāta sæpe confundi videtur. Cfr. commentarium  
in v. 278. Aggh sanscr. arh vel argh; cfr. Mahābh. 12,  
8504. (6626. 9919.) etc. solasa s. sodaça, cfr. cúlā, cha! abhiññā-

**v. 71.** Locus: Veluvanaṃ. Persona: ahipeto.

...Yathá idaṃ sajju khīraṃ taṃ khaṇaṃ yeva na muc-  
cati na pariṇamati na pakatiṃ (c. phakaki) jahati... evam  
evam pápakammam pi kayiramaṇam (c. -ṇam) eva na paccati,  
yadi vipacceyya na koci pápakammam kátum visaheyya...  
taṃ bálam dutiye vá tatiye vá attabhāve nirayādisu (c. -isá)  
nibbattaṃ dahantaṃ anugacchatiti...

Sajju sanscr. sadyas (sadyo), Clough: Pali gr. p. 69.  
Khīraṃ va muccati, similiter Mahābh. 12, 8423, cfr. 1, 2322.  
12, 2551. Manu 4, 179. dahan cfr. dasati.

**v. 72.** Locus: Veluvanam. Persona: sathikútapeto.

Tattha yávad evá ti avadhiparicchede 'ttha nipáto; ñattan ti jánanabhávo, yam pi sippam jánáti yamhi vá issariye yase sampattiyañ ca thito janena ñáyattíti pákaṭo pam-ñatto hoti tass' etaṃ náma (c. -am) sippam vá hi issariyádi-bhávo (adde: vá) bálassa anatt háy' eva jáyati, tam nissáya so attano anattam eva karoti; hantíti vináseti; sukkaṃ san ti kusalakotthásam, bálassa hi sippam vá issariyam vá uppaj-jamánam kusalakotthásam ghátentam eva uppajjati; mud dhan ti pamñáy' etaṃ náman; vipátayan ti viddhamsayamánam, tassa hitam sukkaṃsam hanantam pamñásamkhátam vipá-tentam viddhamsentam eva hantíti...

Sukkaṃsam, ni fallor, ex sukka sanscr. çukla et amsa, alba sors; ñattam sancr. jñátram (?).

**v. 73-74.** Asatam bhávanam iccheyyásíti imam dhammadesanam Satthá Jetavane viharanto Sudhammattheram árabba kathesi. Desaná Macchikásande samuttháya Sávatthiyam niṭṭhitá. Macchikásandānagarasmim hi Citto gaḥapati pañcavag-giyānam abbhantaram Mahánámatheram piṇḍáya caramānam disvá tassa iriyápathe pasíditvá pattam ádāya geham pavesetvá bhojetvá bhattakiccavasāne dhammakatham suñanto sotāpatti-phalam patvá acalasaddho hutvá Ambātakavanam náma attano uyyānam saṃgharámam kátukámo therassa hatthe udakam pátetvá niyyádesi, tasmim khane patitthitam Buddhasāsanam ti udakapariyantam (?) katvá mahápaṭhavi kampi, mahásēthí (c. -i) uyyāne mahāvihāram káretvá sabbadisāhi ágátanam bhikkhūnam vivaṭadvāro ahosi, Macchikásande pi Sudhamma-tthero náma nevásiko ahosi. Aparena samayena Cittassa guṇa-katham sutvá dve aggasāvaka tassa saṅgaham kátukamá Macchi-kásandam agamamsu, Citto gaḥapati tesam ágamanam sutvá addhayojanamattam paccuggantvá te ádāya attano viharām

pavesetvá ágantukavattam katvá bhante thokam dhammakatham sotukámo 'mhíti (c. -iti) dhammasenápatim yáci, atha nam theró upásaká addhánena mahákilantarúpá api ca thokam sunáhíti tassa dhammakatham kathesi, so therassa dhammakatham sunanto va anágámiphalam pápuñi; so dve aggasávake vanditvá bhante sve bhikkhusahassena saddhim mama gehe sikkham gaṇhathá ti nimantetvá pacchá nevásika. Sudhammattheram tumhe pi bhante sve therehi ágaccheyyáthá (c. -athá) ti nimantesi, so ayam mam pacchá nimantetthi kuddho paṭikkhipitvá punappuna yáciyamáno pi paṭikkhipi, tvá esa upásake (?) paññáyissatha bhante ti pakkamitvá puna divase attano nivesane mahádánam sajjesi, Sudhammatthero pi paccúsakále yeva kídiso nu kho gaḥapatiná aggasávakánam sakkáro sajjito yeva gantvá passissámīti cintetvá páto va pattacívaram ádāya tassa geḥam agamási, so gaḥapatiná nisídatha bhante ti vuccamáno náham nisídāmi piñdāya carissámīti vatvá aggasávakánam paṭiyáditasakkáram oloketvá gaḥapatijátiyá ghaṭṭetukámo uláro te gaḥapati sakkáro api c'ettha ekam yeva n' atthíti kim bhante ti lasaṅguliká (-?) gaḥapatīti vatvá gaḥapatiná kákopamáya (?) apasárito kujjhítvá eso te gaḥapati ávásá pakkamissámīti vatvá yávatatiyam váriyamáno pi pakkamitvá Satthu santikam gantvá Cittena ca attaná ca vuttavacanam (c. vucca-) árocesi, Satthá tayá upásako saddhásampanno hínena khumsito ti tass'eva dosam áropetvá paṭisáráṇiyakammam káretvá gaccha Cittam gaḥapatim khamápehíti pesesi, so tattha gaḥapati mayham doso (c. vesó) khamáhi me ti vatvá náham khamámīti tena paṭikkhitto mamku-bhúto tam khamápetum násakkhi, puna-d-eva Satthu santikam paccágamási, Satthá nássa upásako khamissatīti jánanto pi mánaddho esa timsayojanam gantvá pacchá gacchatú (c. -u) ti khamápanúpayam anácikkhitvá va (c. ca) uyyojesi, ath'assa puna ágatakále nihátamánassa anudútam datvá gaccha iminá

saddhīm gantvá upāsakaṃ khamāpehīti vatvá samanena nāma mayham viháro mayham nivāsanaṭṭhānaṃ mayham upāsako mayham upāsikāyo ti mānaṃ (c. -a, adde: vá) issaṃ (c. -ā) vá káturū na vaddhatīti evaṃ karontassa issamānādayo kilesā vaddhantīti anusandhīm ghaṭetvá dhammaṃ desento imā gāthā abhāsi: Asataṃ etc. Tattha asataṃ ti bálo bhikkhu avijjānānasambhāvanāṃ iccheyya, assaddho samāno saddho ti maṃ jano jánatú ti icchati, niddese vuttanayena bálo assaddho dussello appassuto avivitto kusīto anupatṭhitasati (c. -tī) asamāhito duppaṃño akhīnāsavo va samāno: aho vata maṃ jano (c. jano) ayaṃ saddho sīlavā bahussuto pavivitto āraddhaviriyo upatṭhitasati samāhito paṃñavā khīnāsavo ti jāneyyā ti imaṃ asantasambhāvanāṃ icchati; purekkhāraṇaṃ ti parivāraṃ aho vata maṃ sakalavihāre bhikkhū parivāretvá pañhaṃ pucchantā vicareyyun ti evaṃ icchācāre thatvá purekkhāraṇaṃ ca bhikkhūsu (c. -usu) icchati; ávásesú ti saṃghikesu ca ávásesu yāni yāni viháramajjhe paññāni senāsanaṃ tāni attano sandiṭṭhasambhattādināṃ bhikkhūnaṃ tumhe idha vasathā ti vicārento sayam pi parasenāsanaṃ palibuddhanto senāsanaṃ āgantukabhikkhūnaṃ paccantimāni (-?) uklāpasenāsanaṃ c'eva amanussa-pariggahītāni ca tumhe idha vasathā ti vicārento ávásesu ca issariyaṃ icchati; pūjā parakulesu cá ti n'eva mātāpitunnaṃ (adde: na) nātakānaṃ paresaṃ ye kulesu aho vat' ime mayham eva dadeyyun na amñesaṃ ti evaṃ catūhi paccayehi pūjaṃ icchati; maṃ' eva kata maṃñantú ti yassa ca bālassa yaṃ kiñci viháre uposathāgārādikaraṇavasena kataṃ navakammaṃ taṃ sabbam amhākaṃ therena katan ti evaṃ gihī ca pabbajitā ca ubho pi maṃ eva nissāya kataṃ parinīṭṭhitaṃ maṃñantú ti samkappo uppajjati; maṃ' evātivassā assú ti gihī ca pabbajitā ca sabbe pi maṃ' eva vasena (vase?) vattantu, sakatā goṇā (c. -a) vāsipharasuādīni vá laddhabbāni hontu antamaso yágú (c. -u) tāpetvá pivānādīni vá. evarúpesu



kiccákiccesu khuddakamahantesu karaṇīyesu kismici ekakicce  
 pi mam'eva vase vattantu, samka (sabbam?) mam yeva  
 āpucchitvā karontū ti samkappo uppajjati; iti bālassā ti  
 yassa bālassa yāva icchā ayañ ca evarūpo samkappo uppajjati  
 tassa n'eva vipassanā na (c. nāma) maggaphalāni vaddhanti,  
 kevalam pan'assa candodaye samuddassa udakam viya chasu  
 dvāresu uppajjanatanhā e'eva (c. meva) navavidhamāno ca vad-  
 dhantīti. Desanāvasāne bahū sotāpattiphalādīni pāpuṇimsū ti.  
 Sudhammatthero pi imam ovādam sutvā Satthāram vanditvā  
 vutthāyāsanaṁ padakkhiṇam katvā tena anudūtena bhikkhunā  
 saddhim gantvā upāsakassa cakkhupathe āpattim paṭikaritvā  
 upāsakam khamāpesi, so upāsakena khamām'aham bhante  
 sace mayham doso atthi khamatha me ti paṭikhamāpito Satthārā  
 (c. -tthā) dinne ovāde (c. -a) thatvā katipāhen'eva saha paṭi-  
 sambhidāhi arahattam pāpuṇi. Upāsako pi cintesi: mayā Satthā-  
 ram adisvā va sotāpattiphalam pattam, adisvā va evaḥi (aham?)  
 anāgāmiphale patitthito, Satthāram me datthum vaddhatīti, so  
 tilatandulasappipphānitavattacchādanapūrāni (c. -purāni) pañca  
 sakataṣaṭāni yojāpetvā Satthāram datthukāmā āgacchantu piṇḍa-  
 pātādīni na kilamissantīti bhikkhusamghassa ārocāpetvā bhik-  
 khunisamghassa pi upāsakānam pi ārocāpesi, tena saddhim  
 pañcasatā bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca  
 nikkhamimsu, so tesañ c'eva attano ca parisāyā ti tinnaṁ jana-  
 sahaṣṣānam yathā tiṁsayojanamagge yāgubhattādīni (-dīhi?) kiñci  
 vekallam na hosi tathā samvidāhi, tassa pana nikkhantabhāvaṁ  
 natvā yojane yojane devatā khandhāvāram bandhitvā dibbehi yāg-  
 ukhajakabhattachāpanakādīhi (c. -ṇa-) tam mahājanam upatthahimsu,  
 kassaci kenaci vekallam na hosi, evam devatāhi upatthiyamāno  
 devatāhi upatthiyamāno devatāhi upatthiyamāno devatāhi upa-  
 tthiyamāno devasikam yojanam gacchanto māsenā Sāvattim  
 (c. -iyam) pāpuṇi, pañca sakataṣaṭāni yathāpūritān'eva ahesum,  
 devatāhi c'eva manussehi ca abhibhatapannākāram (c. -haṭ-)

vissajjento va agamási. Satthāpi Ānandatheram āmantesi: Ānanda vaddhamānacchāyāya Citto gaḥapati pañcahi upāsakasatehi parivuto āgantvā maṃ vandissatīti; kiṃ pana bhante tumhākaṃ vandanakāle kiñci pātīhīraṃ bhavissatīti; bhavissati (c. -tīti) Ānandā ti; kiṃ bhante ti; tassa āgantvā maṃ (c. mā) vandanakāle rājamānena atthakarīsamatte padese jaṇṇumattena odhinā (c. odi-) pañcavaṇṇānaṃ dībbapupphānaṃ ghaṇavassāṃ vassissatīti; taṃ kathaṃ sutvā nagaravāsino: evaṃ mahāpūṃño kira Citto gaḥapati nāma āgantvā ajja Satthāraṃ vandissatīti, evarūpaṃ kira pātīhāriyaṃ bhavissati, mayam pi taṃ mahāpūṃṇaṃ datthum labhissāma ti paṇṇākāraṃ ādāya maggassa ubhosu passesu atthamsu. Vihārasamīpaṃ āgatakāle pañca bhikkhusatāni paṭhamāṃ agamaṃsu, Citto gaḥapati amma tumhe pacchato anugacchathā (c. anāg-) ti mahāupāsikāyo vatvā pañcahi upāsakasatehi parivuto Satthu santikaṃ agamási; buddhānaṃ sammukhaṭṭhāne pana tīhā vā nisinnā vā na ito vā etto vā honti, buddhavīthiyā dvīsu passesu niccalā va tiṭṭhanti (c. -ati); Citto gaḥapati paḥaṭaṃ buddhavīthim okkami, tīni phalāni pattena ariyasāvakena olokitatṭhānaṃ kampi, eso kira Citto gaḥapatīti mahājāno olokesi, so Satthāraṃ upasamkamitvā chabbavaṇṇānaṃ buddharasmīnaṃ anto pavisitvā dvīsu gopphakesu Satthu pāde gaḥetvā vandi, taṃ khaṇaṃ yeva vuttappakāraṃ pupphavassāṃ vassi, sādhu-kārasahassāni pavattīmsu; so ekaṃ māsāṃ Satthu santike vasi, vasamāno ca sakalabuddhapamukhabbhikkhusaṃghaṃ (c. -ā) viḥāre yeva nisīdāpetvā mahādānaṃ adāsi, attanā saddhim āgate pi antoviḥāre yeva katvā paṭijaggi, ekadivasaṃ pi attano sakatesu kiñci gaḥetabbāṃ nāhosi, devamanussehi ābhatapanṇākāren' eva (c. -āraṃneva) sabbakiccāni akāsi, so Satthāraṃ vanditvā āha: bhante ahaṃ tumhākaṃ dānaṃ dassāmīti āgacchanto māsāṃ antarāmagge ahoṣim, idha me māso vītivatto, mayā ābhataṃ (c. āgataṃ) kiñci gaḥetum (c. -tu) na labhāmi (c. lā-), ettakaṃ

kálam devamanussehi ábhatapannákáren' eva dánam adásim, so 'ham sace pi idha samvaccharam vasissámi n' eva mama deyyadhammam dátum labhissámi, sakaṭáni otáretvá gantum icchámi, paṭisámanatṭhánam me árocápethá ti, Satthá Ánan-  
datheram áha: Ánanda upásakassa ekam padesam tuccham káretvá dehṭti, theró tathá akási, kappiyabhúmi kira Cittassa gahapatino anumṇátá, upásako pi attaná saddhim ágatehi (c. -f) tianasahassehi saddhim tucchasaṭakehi puna maggam patipajji, devamanussá uttháya ayya tayá tucchasaṭakehi gamanakam-  
mam katan ti sattaḥi ratanehi sakaṭáni púrayimsu, so attano ábhatapannákáren' eva mahájanam patijagganto agamási, Ánan-  
dathero Sattháram vanditvá áha: bhante tumhákam santikam ágacchanto pi másena ágato, idhāpi másam eva vuttho, ettakam kálam ábhatapannákáren' eva dánam adási, idáni pañca saka-  
ṭasatáni tuccháni katvá máne (?) va kira gamissati, devamanussá pan' assa uttháya tayá (c. nakayá) ayya tucchasaṭakehi gamana-  
kammam katan ti sakaṭáni sattaḥi ratanehi púrayimsu, puna attano ábhatapannákáren' eva kira mahájanam patijagganto gamissati, kim pana bhante etassa tumhákam santikam ágacchantass' eva  
ayam sakkáro uppajji udáhu amṇattha gacchantassāpi uppaj-  
jethá ti; Ánanda mama santikam ágacchantassāpi amṇattha gacchantassāpi tassa uppajjeth' eva, ayam hi upásako saddho pasanno sampannasīlo, evarúpo yaṃ yaṃ padesam bhajati tattha tatth' ev' assa lābhasakkáro nibbattatṭti vatvá Satthá imam Pakinnakavagge\* gátham áha:

Saddho sīlena sampanno yasobhogasamappito

yaṃ yaṃ padesam bhajati tattha tatth' eva pūjito ti.

Attho pan' assá tatth' eva ávibhavissati. Evam vutte Ánan-  
dathero Cittassa pubbakammam pucchi, ath' assa Satthá kathento áha: Ánanda ayam Padumuttarassa bhagavato páda-  
múle katābhiniháro kappasatasahassam devamanussesu sam-

\* v. 303.

sarivá Kassapabuddhakāle (c. kappapa-) migaluddakakule nibbato vuddhim anvāya ekadivasam deve vassante migamaraṇatthāya sattim ādāya aramñam gantvā mige olokento ekasmim ākaṭapabbhāre sasīsam pārupitvā ekaṁ bhikkhum nisinnam disvā eko ayyo samaṇadhammam karonto nisinno viya bhavissati bhattam assa āharissāmīti vegena geham gantvā ekasmim uddhanehiyyo (c. hi-) ābhatamaṁsam ekasmim bhattam pacāpetvā piṇḍacārikabhikkhū disvā tesam pi pattam ādāya paṁṇattāsane nisīdāpetvā bhikkham sampādetvā ayyo pāvisathā ti amñam ānāpetvā taṁ bhattam puṭake pakkhipitvā ādāya gacchanto antarāmagge nānāpupphāni ocinitvā pattapuṭe katvā therassa nisinnatthānam gantvā mayham bhante saṅgaham karoṭhā ti vatvā pattam gahetvā pūretvā therassa hatthe ṭhapetvā tehi pupphehi pūjam karitvā: yathā me ayam rasapiṇḍapāto pupphapūjāya saddhim cittam tosesi evam nibbattanibbattaṭṭhāne paṇṇākārasahassāni ādāya āgantvā mayham cittam tosentu pañcavannakusumavassāṇ ca vassatū (c. -u) ti patthanam ṭhapesi, so yāvajīvam kusalam karitvā devaloke nibbattanibbattaṭṭhāne jannumattena odhinā dibbapuppham vassi, idāni pi'ssa jāta-divase c' eva idha ca āgatassa pupphavassavassanaṇ ca paṇṇākārābhīhāro ca sattaḥi ratanehi sakaṭapūraṇaṇ ca tass' eva kammaṣṣa nissando ti. Sudhammattherassa vatthum.

A s a t a m præs. part. act. verbi as cum negatione, forma antiquior, comment. asantaṁ. I s s a r i y a m sanscr. aiçvaryam; expectari poterat essariyam, interdum vero e et o, sequentibus duabus consonantibus, in i et u transeunt, ut: pasibbaka, paṭivissaka, agghiṇṭta, ussāva, ussukka, sanscr. prasevaka, prativeçaka, agnihoṭra, avaçyāya, autsukya; etiam in fine vocis o (pro as) u fit in exemplis sajju, aparajju, jānemu. K a t a sic omnes codd. Non solum anusvāram in flexione metri causa abjicere licet, ut v. 138 phuseyyu, paṭivadeyyu, v. 182 maccāna, v. 188 buddhāna (cfr. Burnouf: Bhāg. Purāṇa T. I. p. CXXII not.),

verum etiam vocalem antecedentem, ut v. 196 im' ettam, v. 242 mal' itthiyá, v. 273 maggán' atthaṅgiko, v. 333 pabbájay' attano. Assu a pers. plur. potent. verbi as, forma origini prior quam sanscr. syuh; a pers. sing. assa et siyá. Kismici cum i in stirpe non commemoratur apud Clough: Pali gr. p. 60.

**v. 75.** Locus: Jetavanam. Persona: Vanavásitissatthero.

Tattha amñá hi lābhúpanisá amñá nibbána-gáminīti lābhúpanisá nám' esá amñá nibbānagáminī paṭipadā; lābhuppādakena hi bhikkhuná thokaṃ akusalaṃ kammaṃ kátum vaddhati, káyavamkádīni kátabbāni honti, yasmim hi kále káyavamkádīni [karaṇakále yeva lābho uppajjati su kiñci] karoti tadá lābho uppajjati, [páyásapānīyam pi vaṃkaṃ akatvá ujukam eva hatthaṃ osáretvá ukkhipantassa hattho makkhitamatto va hoti, vaṃkaṃ katvá táretvá ukkhipantassa puna páyásapiṇḍaṃ uddharanto va nikkhamati, evaṃ káyavamkádī ayaṃ hi karaṇakále (c. -na-) yeva lābho uppajjati adhammi] páyásapātiyaṃhi vaṃkaṃ (c. -á) akatvá ujukam eva hatthaṃ osáretvá ukkhipantassa hattho makkhitamatto va hoti, vaṃkaṃ katvá otáretvá ukkhipantassa puna páyásapiṇḍaṃ uddharanto va nikkhamati, evaṃ káyavamkádīni karaṇakále yeva lābho uppajjati, ayaṃ adhammiká (c. -kathá) lābhúpanisá náma; upasampadácívara-dháraṇaṃ báhusaccaṃ pariváro araṃñaváso ti evarúpehi pana káraṇehi uppannalābho dhammiko (c. addit: lābho dhammiko) náma hoti, nibbānagáminīpaṭipadaṃ (c. -nip-) púrentena pana bhikkhuná káyavamkádīni pahátabbāni, anandhen' eva andhena viya amúgen' eva (c. amuhena, adde: múgena) viya abadhiren' eva badhireneva bhavitum vaddhati, asaṭṭhena (saṭh-?) amáyáviná (adde: viya) bhavitum vaddhati; e v a m e t a n ti evaṃ lābhuppádanapaṭipadaṇ ca nibbānagáminīpaṭipadaṇ ca evaṃ ñatvá sabbesaṃ (c. sabbe) samkhatadhammānaṃ bujjanavasena buddhassa savanena játaṭṭhena ovádānusāsanaṃ vá savanaṭṭhena sávak o bhikkhu

adhammikaṃ catupaccayasakkāraṃ nābhinandeyya, tam eva dhammikaṃ na paṭikkoseyya; kāyavivekādikaṃ vivekaṃ anubrūhaye ti tattha kāyaviveko ti kāyassa ekībhāvo citta-viveko ti attha samāpattiyo upadhiviveko ti nibbānaṃ, tesu kāyaviveko gaṇasaṅgaṇikaṃ vinodeti, cittaviveko kilesasaṅgaṇikaṃ vinodeti, upadhiviveko saṃkhārasaṅgaṇikaṃ vinodeti, kāyaviveko va cittavivekassa paccayo hoti, cittaviveko upadhivivekassa paccayo hoti, vuttam pi e' etaṃ: kāyaviveko ca vaṭa-katthakāyānaṃ (c. -taṃ) nekkhammābhiraṭānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodanappattānaṃ (-vodapana-?), upadhiviveko ca nirupadhīnaṃ (c. nirūp-) puggalānaṃ visamkhāragatānaṃ ti, iti imaṃ tividhaṃ vivekaṃ (c. -ka) brūheyya vaddheyya upasampajja vihareyyā ti attho...

Ex eo, qui in versu inest, parallelismo (lābha-sakkāra; nibbāna-viveka) elucet, vocem lābha simili sensu intelligendam esse, quo sakkāra; significat igitur, ni fallor, primum: munus; quod quis accipit, honorificum, deinde: honorem ipsum. Imprimis in composito lābhasakkāra voci hæc notio subjecta esse videtur, neque vulgaris, ut vertunt Burnouf (Introd. p. 505 not.) et Turnour (Mahāvanso p. 38), commodum, lucrum. Upanisā sanscr. upanīśad haud scio an recte interpretatus sim. Vivekaṃ cfr. vv. 87. 271. Jātakatthavaṇṇanā fol. cai: ahaṃ amma pabbajitvā kaṣiṇaparikkammaṃ katvā attha samāpattiyo pañca abhiññā uppādetvā gaṇato kāyaṃ kilesehi ca cittaṃ vivecetvā imaṃ vivekaṃ brūhento vaddhento brahmalokaparāyaṇo bhavissāmi, alaṃ me agārenā ti. Anubrūhaye (cfr. v. 283) a rad. brūh sanscr. वृंह्, vide Westerg. Radices.

**v. 76.** Locus: Jetavanaṃ. Persona: Rādhathero.

Tattha nidhīnaṃ ti nidahitvā ṭhapitānaṃ hirañṇasuvaṇṇādipūrānaṃ nidhikumbhīnaṃ; pavattāraṇaṃ ti kiccājvike

duggatamanusse anukampam katvā ehi sukhena te jīvitūpāyaṃ dassessāmīti nidhiṭṭhānaṃ netvā haṭṭhaṃ pasāretvā imaṃ gaheṭvā sukhī te jīvā ti ācikkhatāraṃ viya; vajjadassinan ti me vajjadassinō iminā naṃ asāruppena khalitena vā saṃghamaṃ nigganḥissāmīti randhagavesiko (c. ru-) ca, amnāvata (amnātāṃ?) nāvanatthāya (nānatthāya?) nātāṃ anugganḥatthāya sīlādinaṃ assa buddhikāmatāya (c. -yaṃ) taṃ taṃ vajjaṃ olokānena ullampanasabhāvasaṇṭhito ca (-?), ayaṃ idha adhippeto; yathā hi duggatamanusso imaṃ ganḥāhīti tajjettvāpi potheṭvāpi nidhiṃ dassento kopam na karoti pamudito va hoti evam evaṃ evarūpe puggale asāruppaṃ vā khalitaṃ (c. bhavi-) vā disvā ocikkhante kopo (c. -e) na kātabbo, tuṭṭhen' eva bhavitabbam, bhantē mahantaṃ vā kammaṃ kataṃ mayham, ācariyupajjhāyaṭṭhāne thatvā ovaḍanto (c. -te) hi puna pi maṃ vadeyyāthā (c. -athā) ti pavāretabbam eva; niggayha vā dīnaṃ ti ekaccehi saddhivihārikādīnaṃ asāruppaṃ vā khalitaṃ vā disvā: ayaṃ me mukhodakadānādīhi sakkaccaṃ upaṭṭhaḥati, sace naṃ vakkhāmi na maṃ upaṭṭhaḥissati, evam eva parihāni bhavissatīti vattum avisahanto niggayhavādī (c. -i) nāma (adde: na) hoti, so imasmim sāsane kacavaraṃ ākirati, yo pana tathārūpaṃ vajjaṃ disvā va vajjānūrūpaṃ tajjento pana mettodaccakammaṃ karonto viharā nīharanto sikkhāpeti (c. -nti) ayaṃ niggayhavādī nāma, seyyathāpi sammāsambuddho vuttaṃ h'etaṃ: niggayha niggayha (c. -ā) aham ānanda vakkhāmi pavayha sā saro so thassatīti (-?); medhāvin ti dhammojapaṃnāya samannāgataṃ (c. -ta); tādīsaṃ ti evarūpaṃ paṇḍitaṃ bhajeyya payirupāseyya; tādīsaṃ hi ācariyaṃ bhajamānassa antevāsikassa seyyo hoti na pāpiyo vaddhi (c. vassi) meva hoti no parihānti ...

Pavattāraṃ sanscr. pravaktāraṃ Manu 4, 162. Pañcat. ed. Kosegarten p. 157, 17. Vajjaṃ sanscr. varjyam, quod fugiendum est, vitium. Abhidhān. ed. Clough p. 99, 1. 145, a

i. q. doso. Cfr. Dhpd. vv. 252. 318. Niggayhavadim cfr. v. 24 misammakārin.

**v. 77.** Locus: Jetavanam. Personæ: assajipunabbasukā bhikkhū.

Tattha ova<sup>deyyā</sup> ti uppanne vatthusmim vadanto ova-  
dati nāma, anuppanne ayaso pi nesiyā ti ādivasena anāga-  
taṃ dassento anusāsati nāma, sammukhā vadanto pi ova<sup>dati</sup>  
nāma parammukhā dūtaṃ vā sāsanaṃ vā pesento anusāsati  
nāma, sakim vadanto pi ova<sup>dati</sup> nāma punappuna vadanto  
anusāsati nāma...; asabbhā ti akusaladhammā nivāreyya,  
kusaladhamme patiṭṭhāpeyyā ti attho...

Ova<sup>deyya</sup>'anus-, cfr. v. 41 va<sup>t</sup>'ayaṃ, v. 326 ajj'ahaṃ,  
v. 327 uddharath' att-, v. 379 coday' att-, v. 380 saññāmay' att-,  
v. 275 dukkhass' antaṃ, vv. 256. 260. 328 yen' atthaṃ etc., vv.  
158. 384 ath' aññaṃ etc., vv. 62. 161. 191 n' atthi etc. Asabbhā  
sanskrit. asabhyā.

**v. 78.** Locus: Jetavanam. Persona: Channatthero.

Tass' attho kāyadu<sup>ccarita</sup>diakusalakammābhiratā pāpa-  
mittā nāma, sandhicchedanādike vā ekavīsatiānesanādibhede  
(c. -nāpibhede) vā aṭṭhāne niyojanikā purisā<sup>d</sup>hamā nāma,  
ubho pi vā ete pāpamittā c'eva purisā<sup>d</sup>hamā ca, te na bhajeyya  
na payirupāseyya; viparītā (c. -ri-) pana kalyāṇamittā c'eva  
sappurisā (c. -sañ) ca, te bhajetha payirupāsethā ti...

Mitte kalyāṇe cfr. v. 375 (116). De vi voci kalyāṇa-  
mitta posteriore tempore attributa vide Burnouf: Introd. p. 294.

**v. 79.** Locus: Jetavanam. Persona: Mahākappina-  
tthero.

Tattha dhammapīṭṭhi dhammapāyako dhammaṃ pi-  
vanto ti attho, dhammo nām' esa na sakkā bhājanena yāguādīni



viya pátuṃ, uavavidham pana lokuttaradhammaṃ náma káyaena phusanto árammaṇato sacchikaronto parimaññhi samádhíhi (c. -dhi) dukkhádini ariyasaccáni paṭivijjhanto dhammaṃ pivati (c. -anti) náma; sukhaṃ setthi desanámattam eva taṃ, catúhi iriyápathehi taṃ sukhaṃ viharattí attho; vipprasannena ti anávilena nirupakkilesena (c. nirú-); ariyappavedite (c. -to) Buddhádhi ariyehi pavedite satipaṭṭhánádibhede bodha-pakkhiyadhamme...

Ariyappavedite dhamme cfr. v. 164.

**v. 80.** Locus: Jetavanam. Persona: paṇḍitasámaṇero.

Tattha paṭhaviyaṃ thalaṭṭhánam khanitvá (c. -ñi-) áváta-  
tṭhánam púretvá mátikam vá katvá rakkhajjhá (?) doniyaṃ tha-  
petvá attaná icchiticchitaṭṭhánam udakam nentíti nettiká;...  
etaṃ ettakam árammaṇam katvá paṇḍitá sotápattimaggáni  
(c. -ñiti) uppádentá attánam damenti, arahatte pana patte ete  
dantá náma hontíti...

Hic versus et v. 145, uno solo verbo inter se diversi,  
habendi sunt unus idemque modo cum varia lectione.

**v. 81.** Locus: Jetavanam. Persona: Lakunṭakabhad-  
diyatthero.

... Evaṃ aṭṭhasu pi lokadhammesu ajjhottharantesu paṇ-  
ditá na samiñjanti paṭighavasena vá anunayavasena vá  
na calanti na kampantíti (c. kapp-)...

Nindápasamsásu cfr. Mahábh. 12,7995. 8449 etc. Jñj  
sanscr. img.

**v. 82.** Locus: Jetavanam. Persona: Kāṇamátá.

...Mama desanádhammaṃ sutvá sotápattimaggádivasena  
nirupakkilesacittam (c. nirú-) ápañantá vipprasídati paṇḍitá,  
arahattappattá pana ekantavipassaná va hontíti...

**v. 83.** Sabbattha ve sappurisá vajantíti imam dhammade-  
 sanam Satthá Jetavane viharanto pañcasate bhikkhú (c. -u) árab-  
 bha kathesi. Desaná Verañjáyam samutthítá. Pañhamabodhiyam  
 (c. -ambo-) hi Bhagavá Verañjam gantvá Verañjabráhmanena (c.  
 -janabr-) nimantito pañcahi bhikkhusatehi saddhim vassam upa-  
 gañchi, Verañjo bráhmano māvavaddhanena avacco ekadivasam  
 pi Sattháram árabbha satim na uppádesi, Verañjápi dubbhikkhá  
 ahosi, bhikkhú (c. -u) santarabáhiram Verañjam piṇḍáya caritvá  
 piṇḍapátam alabhantá kilamimsu, tesam assavánijaká pattam  
 thúlakam bhikkhá paṇḍápesum (-?), te kilamante disvá Mahá-  
 moggallánatthero pañhavojaṃ bhojetukámo Uttarakurú (c. -uñ) ca  
 piṇḍáya pavesetukámo ahosi, Satthá tam paṭikkhipi, bhikkhú-  
 nam ekadivasam pi piṇḍapátam árabbha parittáso náhosi,  
 icchácáram vajjetvá va viharimsu. Satthá tattha temásam  
 vasitvá Verañjam bráhmanam avaloketvá tena katasakkára-  
 sammáno tam saraṇesu paṭiñhápethá tato nikkhanto anupubbena  
 cárikam caramáno ekasmim samaye Sávatthim patvá Jetavane  
 vihási, Sávatthivásino Satthu ágantukabhattáni karimsu, tadá  
 pana pañcasatamattá vighásádá bhikkhú nissáya antoviháre  
 yeva vasanti, te bhikkhúnam bhattávasesáni pañtabhojanáni  
 (c. pañi-) bhuñjitvá niddáyitvá uttháya nadítíram gantvá nadantá  
 vaggantá mallayuddham yujjhantá kínti, antoviháre pi bahi-  
 viháre pi anácáram eva carantá vicaranti; dhammasabháyam  
 katham samutthápesum: passathávuso ime vighásádá dubbhik-  
 khakále Verañjáya kañci káram na dassesum, idáni pana  
 evarúpáni pañtabhojanáni bhuñjitvá niddáyitvá anekappakáram  
 dassentá (c. -to) vicaranti, bhikkhú pana Verañjáya pi upasan-  
 tarúpa (c. -tár-) viharitvá idáni pi upasantupasantá viya viharantíti.  
 Satthá dhammasabháyam gantvá bhikkhave kim kathethá ti  
 pucchitvá idam námá ti vutte: pubbe p'ete gadrabbhayoniyam  
 nibbattá pañcasatá gadrabhá hutvá pañcasatánam ájāniyyasin-  
 dhavánam allarasaṃuddikápanakam pítavasesam uccittasaka-

taṃ (c.-kasataṃ) udakena madditvá va kañci (?) pilotikáhi paris-  
sávitattá válodakan ti saṃkhátam (c. saṃkhamgataṃ) apparasaṃ  
niḥṇam pítvá madhumattá viya nadantá vicarimsú ti vatvá:

Válodakam apparasaṃ niḥṇam

pítvá mado jáyati<sup>a</sup> gadrabhánam,

imañ ca pítvána rasam pañtam

mado<sup>b</sup> na<sup>c</sup> sañjáyati sindhavánam.

Appam pivitvána<sup>d</sup> niḥṇajacco<sup>e</sup>

so majjati tena janinda putt<sup>f</sup>ho

dhorayhasl<sup>g</sup>i ca kulamhi játo

na<sup>h</sup> majjati aggarasaṃ pivitvá<sup>i</sup> ti.

Imam Válodakajátakam vittharena kathetvá: evaṃ bhikkhave  
sappurisa lobhadhammam vivajjetvá sukhítakále pi dukkhítakále  
pi nibbikára va hontíti anusandhim ghatetvá dhammam desento  
imam gátham áha: Sabbattha etc. S a b b a t t h á ti pañcakhā-  
dhādibhedesu sabbadhammesu: s a p p u r i s á ti supurisa; vaj-  
antíti arahattañānena apakaddhantá chandarágam vijahanti;  
k á m a k á m á ti káme kámayantá káma<sup>h</sup>etu kámakáranā; na (c. ná)  
lapayanti s a n t o ti Buddhádayo káma<sup>h</sup>etu n'eva attaná lapayanti  
na param lapápentí, ye bhikkháya pavitt<sup>h</sup>á icchácáre íhitá: kim  
upásaká sukhan te puttadárassa, rájacorádínam vasena dipadaca-  
tuppadesu n'atthi koci upaddavo ti ádini vadantá táva te lapanti  
náma, tathá pana vatvá: áma bhante sabbesan no (c. to)  
sukham, n'atthi koci upaddavo, idáni no geham pah<sup>u</sup>tannapánam  
(c. pah<sup>u</sup>-), idh'eva vasathá ti attánam nimantápentá lapápentá  
náma, santo pana idam ubhayam pi na karonti; sukhe na  
put<sup>h</sup>há a t h a v á d u k k h e n á ti desanámattam etaṃ, at<sup>h</sup>thahi  
pana lokadhammehi put<sup>h</sup>há tut<sup>h</sup>thibhávamamkubhávavasena v á  
vañṇa<sup>h</sup>ananaavannavasena (vañṇanávannanávasena?) v á u c c á-

<sup>a</sup> cod. jáyati.    <sup>b</sup> & <sup>c</sup> cod. donáma.    <sup>d</sup> cod. piyi-.    <sup>e</sup> cod.-jabbo.  
<sup>f</sup> cod. phu-    <sup>g</sup> cod. yerayhasle.    <sup>h</sup> cod. ná.    <sup>i</sup> cod. piyi-.

vacaṃ ākāraṃ paṇḍitā na dassayantīti ... Vighāsādānaṃ desavutta (?) bhikkhūnaṃ vatthum.

Phuṭṭhā part. perf. pass. a rad. phus sanscr. sprę; hanc lectionem ex cod. A recepi, B et C puṭṭhā (sanscr. puṣṭā vel prṣṭā) præbent, quæ lectio convenientem ullam interpretationem admittere non videtur, nisi forte sit puṭṭha i. q. phuṭṭha cfr. piḥ, puṭh (s. sprh, sphut). Na uccā vacaṃ legendum est n'ucc-

**v. 84.** Locus: Jetavanaṃ. Persona: Dhammikatthero.

Tattha na attahetu ti paṇḍitā nāma attahetu vā parahetu vā pāpaṃ na karonti; na puttā icche ti puttā vā dhanā vā ratṭhā vā pāpakammaṇa na iccheyya, etāni pi icchanto pāpakammaṇa na karoti yevā ti attho; samiddhim attano ti yā attano samiddhi tam pi adhammena na iccheyya, samiddhikāraṇāpi pāpaṃ na karotīti attho; sa sīlavā ti so (yo?) ca evarūpo puggalo so eva sīlavā ca paṇṇavā ca dhammiko ca siyā na (c. naṃ) amṇe ti attho...

Paṇṇavā sic B et C, A pañṇavā, cfr. Clough: Pali gr. p. 24. Turnour: Mahāvanso p. 30, n. Dhpd. v. 372. Dubito, sitne nomen neutr. gen. pañña; metri vero causa, ut opinor, correpta est longa vocalis, cfr. not. ad v. 108. De metro append. vide.

**v. 85-86.** Appakā te manussesu ti imaṃ dhamma-desanaṃ Satthā Jetavane viharanto dhammasavanaṃ ārabha kathesi; Sāvattiyā kira ekavīthivāsino (c. ekaṃv-) manussā samaggā hutvā gaṇabandhanena dānaṃ datvā sabbarattikaṃ dhammasavanaṃ kāresum (c. -u), sabbarattim pana dhammaṃ sotum nāsakkhimsu, ekacce kāmaratinissitā hutvā puna gehaṃ eva gatā ekacce dosanissitā hutvā, ekacce pana thīnamiddhasamaṅgino (?) hutvā tatth'eva nisīditvā palāyanta sotum nāsakkhimsu; puna divase bhikkhū tam pavattim dhammasabhāyaṃ samuṭṭhāpesum, Satthā āgantvā kāya nu 'ttha bhikkhave etarahi

katháya sannisinná ti puechitvá imáya námá ti vutte: bhikkhave ime sattá náma yebhuyyena bhavasannissitá bhavesu eva laggá viharanti, páragámino náma appaká ti anusandhīm ghatetvá dhammān desento imá gáthá abhási: Appaká etc. ... Sammadakkháte ti sammá akkháte sukathite; dhamme ti desanádhamme; dhammánuvattino ti taṃ dhammān sutvá tadanucchavikāṃ paṭipadaṃ pūretvá maggaphalasacchikarāṇena dhammánuvattino; páram essantīti te evarūpā janá nibbānapāraṃ (c. -ra) gamissantī; maccudheyyān ti kilesamārasamkhātassa maccussa nivāsanaṭṭhānabhūtaṃ tebhūmakavaddhaṃ; suduttaraṃ ti ye (c. yo) janá dhammánuvattino te etaṃ suduttaraṃ duratikkamaṃ (c. -manvá) mādheyyān taritvá (c. kar-) atikkamitvá nibbānapāraṃ gamissantīti attho;... Dhammasavanavattum.

Pára- cfr. vv. 355. 385. 414. Itará pajá dijambus prætēra in vv. 254. 302. 414 (31) exstat. Sammadakkháte cfr. vv. 275. 276. Maccudheyyāṃ cfr. v. 34. Duttaraṃ postulat formam sanscr. durtaraṃ pro dustaraṃ. Cfr. Rámáyanaṃ edid. Gorresio III, 59, 20: nadīm vaitaraṇīm mṛtyoh.

**v. 87-89.** Kaṇhaṃ dhammān vippaháyá ti imaṃ dhammadesanaṃ Satthá Jetavane viharanto pañcasate ágantu-kabbikkhú (c. -u) árabba kathesi; Kosalaraṭṭhe kira pañcasatá bhikkhú (c. -u) vassaṃ vasitvá vutthavassé (c. vutta-) Satthāraṃ vandissámá ti Jetavanaṃ gantvá Satthāraṃ vanditvá ekaman-taṃ nisídiṃsu, Satthá tesāṃ cariyapaṭipakkhaṃ nisámetvá dhammān desento imá (c. imaṃ) gáthá abhási: Kaṇhaṃ etc. Tattha kaṇhaṃ dhammaṃ ti káyaduccaritádibhedāṃ akusala-dhammān jahitvá sukkaṃ bhávetthá ti paṇḍito bhikkhu abhinikkhamato paṭṭhāya yáva arahattamaggá káyasucaritádibhedāṃ (c. káyaduccar-) sukkaṃ dhammān bháveyya; kathaṃ: oká anokaṃ ágamma okaṃ vuccati álayo,

anokam vuccati análayo, álayato nikkhamitvá análayasam-  
khátam nibbánam paṭicca árabbha tam patthayamáno bháveyyá  
ti attho; tatrābhiratim iccheyyá ti yasmim análayasam-  
kháte viveke nibbáne imehi sattehi durabhiramam tatra  
abhiratim (c. -ti) iccheyya; káme ti vatthukámakilesakáme  
hitvá akiñcano hutvá viveke abhiratim iccheyyá ti attho;  
cittakkilesehi pañcahi nívaranehi attánam vodapeyya  
pariyodapeyyá ti attho; sambodhiañgesú ti bojjhañgesu  
sammá cittam subhávitan ti hetuná nayena cittam  
sutthubhávitam (c. susubh-) vaddhitam; ádánapaṭinissagge  
(c. -ggim) ti (c. hi) ádánam vuccati ganham, tassa tattha paṭi-  
nissaggasamkháte agahane catúhi (c. -uhi) upádānehi kiñci  
anupádiyitvá ye ratá ti attho; jutímapto (c. jú-) ti ánu-  
bhávavanto arahattamaggañānadutiyá khandhādibhedē (c. -dena)  
dhamme jotetvá tithá ti attho; te loke ti imasmim khand-  
dhādiloke (c. -dī-) parinibbutá náma, arahattapattito patthāya  
kilesavaddhassa khepitattá savupádisesena carimacittanirodhena  
kandhavaddhassa (c. ka-) khepitattá anupádisesena cá ti dvīhi  
pi nibbānehi parinibbutá, anupádāno viya dīpo apannattikabhā-  
vam gatá ti attho;... Ágantukapañcasatabhikkhūnam vatthuni.

Viveke cum commentatore figurate de Nibbāno intelli-  
gere ineptum putavi quum ob verba oká anokam (cfr. vv. 40.  
91. 404. 415, Burnouf: Introd. p. 280) tum ob verba pariyoda-  
peyya attánam cittaklesehi, quæ præ se ferunt, eum (sapientem)  
Nibbānum nondum attigisse; cfr. v. 75. Pariyodapeyya,  
ni fallor, potent. caus. a rad. de v. dá (sanscr. dai) præff.  
pari et ava, cfr. v. 183. Kleso (pro vulgari kilesa) et kilittha,  
angor, miseria, et angore vexatus, miser, in palica lingua  
præsertim notionem vitii et vitiosi habere videntur; cfr. vv.  
15. 244. 312. 158. 165. Ratio hujus e doctrina metempsychosis  
patet. Akiñcano cfr. vv. 921. 396. 421. Sambodhiañgesu  
scilicet: sati-dhammavicaya-viriya-pīti-pasaddhi-samādhi-

upekha - sambojjhaṅgāni, vide Satipaṭṭhānasuttam; cfr. Clough: Singhalese. Dict. s. v. bodhyaṅga; Burnouf Introd. p. 293. Abhidhānapp. p. 109, 28. Ádána- -anupádāya cfr. vv. 352. 396. 406. 421. 20. 414. Khīṇāsava cfr. v. 420; vv. 94. 126. 384: anāsava; v. 110: nirāsaya (com. nittañña); vv. 98. 226. 238. 272. 292. 293: āsava (Abhidhānapp. edid. Clough p. 126, 91) sanscr. āçraya, ut āvudha, āvuso, kaśāva, tv-eva, távatimsa sanscr. āyudha etc.; āsaya (Abhidhānapp. p. 104, 10. 122, 59) sanscr. et āçaya et āçraya (?). Parinibbuta part. perf. pass. a rad. var (sanscr. vr) præff. pari et nis; cfr. vv. 196. 406. 414: nibbuta.

**v. 90.** Gataddhino ti imaṃ dhammadesanaṃ (c. -ā) Satthā Jīvakambavane viharanto Jīvakena puṭṭhapaṇṇaṃ ārabha kathesi. Jīvaka vatthum Khandhake viṭṭhāritam eva. Eka-smiṃ pana samaye Devadatto Ajātasattunā saddhim ekato hutvā Gijjhakūṭam abhiruḥitvā paduṭṭhacitto Satthāraṃ vadhissāmiti silaṃ paṭivijji, tañce (?) pabbatakūṭāni paricchimsu, tato bhijjivā gatā papatīkā Bhagavato pādaṃ abhiḥanitvā lohitaṃ uppādesi, bhusā vedanā pavattimsu, bhikkhū Satthāraṃ maddakucchinṇaṃ nayimsu, Satthā tato pi Jīvakambavanaṃ gantukāmo tattha maṃ (c. tam attham) nethā ti āha, bhikkhū Bhagavantāni ādāya Jīvakambavanaṃ agamaṃsu. Jīvako taṃ pavattim sutvā Satthu santikaṃ gantvā vaṇapaṭikammatthāya tikhiṇa-bhesajjaṃ datvā vaṇaṃ bandhitvā Satthāraṃ etad avoca: bhanto mayā antonagare ekassa manussassa bhesajjakaraṇaṃ (c. -jjanakar-), tassa santikaṃ gantvā āgamissāmiti (c. ag-), idaṃ bhesajjaṃ yāva maṃ āgamaṇā (c. mayāg-) bandhaniyāmeu' eva tiṭṭhatu ti, so gantvā tassa purisassa kattabbakiccaṃ katvā dvārapidaḥanavelāya (c. -rāmpid-) āgacchanto dvāraṃ na sampāpuṇi, ath' assa etad aḥosi: aḥo mayā bhāriyaṃ kammaṃ kataṃ,

sv-āram amñatarassa purisassa viya Tathāgatassa pāde tikhina-  
 bhesajjam datvā vaṇaṃ bandhim, ayaṃ tassa mocanavelā,  
 tasmim amuccamāne sabbarattim Bhagavato sarīraparilāho  
 uppajjissatti. Tasmim khane Satthā Ānandattheraṃ āmantesi:  
 Ānanda Jīvako sāyaṃ āgacchanto dvāraṃ na sampāpuni,  
 ayaṃ vaṇassa mocanavelā ti pana cintesi, mocehi nan ti,  
 thero pi mocesi, vaṇo rukkhato chaddhī viya gato (c. ag-), Jīvako  
 antoaruṇe yeva Satthu santikaṃ vegena āgantvā: kin nu  
 bhante sarīre vo parilāho uppanno ti pucchi, Satthā Tathāgatassa  
 kho Jīvaka bodhimande yeva sabbaparilāho (c. sabbampa-) vūpa-  
 santo ti anusandhim ghaṭetvā dhammaṃ desento imaṃ gātham  
 āha: Gataddhino etc. Tattha gataddhino ti gatamaggassa,  
 kantāraddhā vaddhaddhā ti (c. vabaddhātīhi) dve addhā nāma,  
 tesu kantārapatipanno yāva icchitaṭṭhānaṃ pāpuṇāti tāva addhiko  
 evā tasmim pana patte gataddhā nāma hoti, vaddhasannissitāpi  
 sattā yāva vaddhe vasanti tāva addhikā (c. -itā) eva, kasmā:  
 vaddhassa akhepitattā sotāpannādayo pi addhikā eva, vad-  
 dham pana khepetvā thito (c. thī-) khīṇāsavo gataddhī (c. -i)  
 nāma hoti; tassa gataddhino visokassā ti vaddhamūlakassa  
 sokassa vigatattā visokassa; sabbaddhīti sabbesu khandhādi-  
 dhammesu vippamuttassa; catunnam pi ganthānaṃ paḥīnattā  
 sabbaganthappaḥīnassa; parilāho na vijjatīti duvidho  
 parilāho kāyiko cetāsiko ca; tesu khīṇāsavassa sītuṇhādivasena  
 uppajjanako kāyikaparilāho anibbuto, tam sandhāya Jīvako  
 pucchi, Satthā pana dhammarājatāya desanāvidhikusalakāyī-  
 kacetasikaparilāhavasena desanaṃ vinivattento: āvuso Jīvaka  
 pāraman (?), tena hi evarūpassa khīṇāsavassa parilāho na  
 vijjatīti āha... Jīvaka vatthum.

Gataddhino cfr. Mahābh. 3, 14083. 12, 13504. 11876 etc.  
 Ganthappaḥīna cfr. v. 211; i. q. nirgrantha, vide Wilson:  
 Sanscrit Diet. s. v. Parilāho ex paridāho sanscr. paridāhah;  
 cfr. Clough: Pali gr. p. 15.



**v. 91.** Locus: Veluvanam. Persona: Mahākassapaththero.

Tattha uyyuñjanti satimanto ti sativepullappasattā (c. -ppavesattā) khīṇāsavā attanā attanā paṭividdhagunesu jhāna-vipassanādisu āvajjanasamāvajjanavutthānādhitthānapaccavek-khanāhi yuñjanti ghaṭanti (c. ppaṭanti); na nikete ramanti, tesam ālaye rati nāma n' atthi; haṁsā vā ti desanāsīsam-etaṁ, ayaṁ pan' ettha (c. etvā) attho: yathā gocarasampanna-pallale sakunā attano gocaraṁ gaheṭvā gamanakāle mama udakaṁ mama padumaṁ mama uppalaṁ mama tiṇaṁ ti tasmiṁ thāne kismici ālayaṁ akatvā anaṭṭhaṁ tam padesaṁ paḥāya uppativā ākāse kīlamānā gacchanti evaṁ evaṁ khīṇā-savā yathā katthaci viharantāpi kulādisu alaggā ca viharitvā gamanasamaye pi tam thānaṁ paḥāya gacchantā mama viḥāro mama parivenaṁ mama upaṭṭhākā ti anālayā (c. anal-) ana-ṭṭhaṁ va gacchanti; okaṁ okaṁ ti ālayaṁ, sabbālaye pariccajantīti attho...

**v. 92.** Locus: Jetavanam. Persona: Belaṭṭhisīsatthero.

Tattha sannicayo ti dve sannicayā: kammāsannicayo paccayasannicayo ca, tesu kusalākusalakammaṁ kammāsannicayo nāma cattāro paccayā paccayasannicayo ca nāma, tattha viḥāre vasantassa bhikkhuno (c. -u) ekaṁ gulapindaṁ catubbhāga-mattaṁ sappitaṁ ca taṇḍulanālim thapentassa paccayasannicayo n' atthi, tato uttariṁ hoti sayam (-?), ayaṁ duvidho pi sannicayo n' atthi; parimāṇātabhojanā ti tīhi parimāṇāhi parimāṇātabhojanā: yāguādīnaṁ yāgubhavādijānaṁ (c. -dichannaṁ) nāna-parimāṇā (c. nāta-), āhāre paṭikkūlasamānāsasena pana bhojanassa parijānaṁ tīraṇapaṭimāṇā, kabalimkārahāre chandarāgaapakaḍḍhanaṇānaṁ (c. -māṇā-) paḥānaparimāṇā (c. paḥāta-), imāhi tīhi parimāṇāhi ye parimāṇātabhojanā; suṁṇato animitto cā ti ettha appanihitavimokho pi gaḥito yeva, tīni pi cetanānibbānass'

eva námáni, nibbānaṃ hi rāgadosamohānaṃ abbhāvena sumūṭataṃ (c. -to) tehi ca vimuttan ti sumūṭatavimokkho (c. sumūṭāta-), tattha rāgādīnimittābbhāvena (c. -dī-) animittaṃ tehi ca vimuttan ti animitto vimokkho, rāgādīpanīdhīnaṃ pana abbhāvena appaṇi-  
hitaṃ tehi ca vimuttan ti appaṇihito vimokkho ti vuccati, phalasaṃpattivasena taṃ ārammaṇaṃ katvā viharantānaṃ, ayaṃ tividho pi hi vimokkho yesaṃ gocaro; gati tesāṃ durannayā ti yathā nāma ākāseṇa gatānaṃ sakuṇānaṃ padanikkhepassa adassanena gati durannayā (c. -yaṃ) na sakkā jānitum evaṃ evaṃ (c. esaṃ) yesaṃ ayaṃ duvidho sannicayo (c. hic et supra constanter: santicayo) n' atthi imāhi ca tīhi parimūṇāhi parimūṇātabhojanā yesaṃ ca ayaṃ vuttappakāro vimokkho gocaro tesāṃ tayo bhavā catasso yoniyo (c. -yaṃ) pañca gatiyo satta vimūṇāṇāhitiyo nava sattāvāsā ti imesu koṭṭhāsesu iminā nāma gatā (-?) ti gamanassa apamūṇāyanato gati durannayā na sakkā pamūṇāpetun ti...

Suṇṇato, ni fallor, adjectivum est e nomine substantivo abstracto suṇṇatā sanscr. cūnyatā (cfr. Hodgson: *Illustrations* p. 28) formatum. Ākāse cfr. Mahābh. 12, 676a. 8757. 12156. 5938. Dhpd. v. 420.

**v. 93.** Locus: Veluvanaṃ. Persona: Anuruddhatthero.

... Āhārasmiṃ ca taṇhādīṭṭhinissayehi anissito; ... evaṃ evaṃ evarūpassa bhikkhuno nirayapadena gato tiracchayonipadena vā ti ādinā nayena padaṃ pamūṇāpetum nāma na sakkā ti...

Anissito sanscr. anīrito.

**v. 94.** Locus: Pubbārāmo. Persona: Mahākaccāyanatthero.

... Tathārūpassa devāpi piḥayanti manussāpi dassanaṃ ca āgamaṇaṃ ca patthenti yevā ti...

Yass' indriyāni cfr. v. 171 passath' imam (v. 226 yenic-chakam); Mahābh. 11, 175. Paḥīnamānassa cfr. v. 221. Pihayanti cfr. v. 181. Expectandum erat pihī sānsar. sprh, at constanter tamen scribitur pih.

**v. 95.** Locus: Jetavanam. Persona: Sāriputtatthero.

Tass' attho: bhikkhave yathā nāma paṭhaviyaṃ suṇi gandhamālādīni pi nikkhipanti tathā nagaradvāre nikhātaṃ indakhīlam dārakādayo omuttenti pi ūhādayanti pi, āpare na taṃ gandhamālādīhi sakkaronti, tattha (yathā?) paṭhaviyā indakhīlassa ca n' eva anurodho uppajjati na virodho evam evaṃ sv-āyaṃ khīṇāsavo bhikkhu atthaḥi lokadhammeḥi akappiyabhāvena tādi vatānaṃ sundaratāya subbato so ime hi maṃ catūhi (c. -uhi) paccayeḥi sakkaronti ime pana na sakkarontti sakkāraṇ ca karontesu n' eva anurujjhati no virujjhati, atha kho paṭhavisamo ca indakhīlūpamo evaṇ ca hoti, yathā apagatakaddamo raḥado pi pasannūdako hoti evaṃ apagatakilesarāgakaddamādīhi akaddamo vippasanno (pas-?) va hoti, tādino ti tassa pana evarūpassa sugatiduggatīsu samsārā nāma (adde: na) hontti...

Indakhīlo vide Abhidhānapp. p. 24, 7. 27, 28. 130, 28. Subbato cfr. vv. 145. 208. 400. 271. 312.

**v. 96.** Locus: Jetavanam. Persona: Kosambivāsītissatthero.

Tattha santan ti tattha (yathā?) khīṇāsavasamaṇassa abhijjhādīnaṃ abhāvena manam santam eva hoti upasantaṃ nibbutam tathā musāvādādīnaṃ abhāvena vācā ca pāṇātipātādīnaṃ abhāvena kāyakammaṇ ca santam eva hoti...

**v. 97.** Locus: Jetavanam. Persona: Sāriputtatthero.

Tattha attanā paṭividdhaguṇam paresam kathāya na

saddahatīti assaddho; akata mñū nibbānam jānāttī akata mñū, sacchikato (c. -tā) nibbāno ti attho; vaddhasandhisamsārasandhim chetvā thito ti sandhichedo; kusalākusalakammabījassa khīṇattā nibbattānā va hatāvakāso ti hato (adde: avakāso?) assā ti hatāvakāso; catūhi maggehi kattabbakiceassa katattā sabbā āsā iminā vantā ti vantāso; so (yo?) evarūpo naro sa ve paṭividdhalokuttaradhammatāya purisesu uttamabhāvaṃ patto ti purisuttamo...

Poṛiso i. q. puriso sanscr. puruṣaḥ: interdum pāl. o respondet sanscr. u, ut oṭṭho, gopphaka, pokkharaṃ, no, sanscr. uṣṭrah, gulpha, puṣkaraṃ, nu, vice versa pāl. u interdum sanscr. o respondet, cfr. not. ad v. 73.

**v. 98.** Locus: Jetavanam. Persona: Khadiravaniya-revatatthero.

Tattha kiñcāpi arahanto gāmaṃte kāyavivekaṃ na labhanti cittavivekaṃ pana labhant'eva, tesam hi dibbapaṭibhāgāni pi ārammaṇāni cittaṃ cāletuṃ na sakkonti, tasmā gāmaṇaṃ (c. gāma) vā hotu araṃṇādīnaṃ vā aṃṇātaraṃ, yattha arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ ti, so bhūmippadeso ramaṇiyo evarūpo ti attho...

Ninne sanscr. nimne. Taṃ bhūmiṃ commentator nominativum habere videtur.

**v. 99.** Locus: Jetavanam. Persona: aṃṇātara itthi.

Ramaṇiyanī araṇṇāni legendum est ramaṇiyan' ar-, cfr. not. ad v. 3. Yattha na ramati Pæonem primum no legendo removere licet; cfr. vv. 13. 140.

**v. 100.** Locus: Veluvanam. Persona: Tambadāthike.

Tattha saḥassam apīti paricchedavacanam, ekam saḥassam dve saḥassānīti, evaṃ saḥassena ce pi paricchinnavācā hoti tāva anatthapadasamhitā ākāsavaṇṇanapabbata-vaṇṇanavanavaṇṇanādīni (c. ākāsavaṇṇapabbatavaṇṇanavanavaṇṇanādīni) pakāsakehi aniccāni (c. -na) dīpakehi anatthakehi padehi samhitā, yāva bahukā honti (hoti?) tāva pāpikā evā ti attho; ekam atthapadan ti yaṃ pana: (...?) ayaṃ kāyagatā sati, tisso vijjā anuppattā, kataṃ Buddhassa sāsanan ti eva-rūpam pi ekam atthapadam sutvā rāgādivūpasamena vūpa-sammati taṃ atthasādhakam nibbānapaṭisaṃyuttaṃ (c. -naṃ-paṭi-) khandhadhātuāyatanaindriyabalabojjhaṅgasatipaṭṭhāna-paridīpakam ekam pi padam seyyo evā ti attho...

Constructioni hujus versus et seq. ellipsim inesse nemo non videt. Eruditorum est judicare, num recte interpretatus sim.

**v. 101.** Locus: Jetavanam. Persona: Dārucīritthero.

Tattha ekam gāthāpadan ti appamādo amatapadan ti pe yathāmatā ti (cfr. supra v. 21) evarūpā ekā gāthā seyyo ti attho, sesaṃ purimanayen' eva veditabbam...

**v. 102-3.** Locus: Jetavanam. Persona: Kuṇḍalake-sittherī.

Tattha gāthā satan ti yo ca puggalo sataparicchedā (c. -do) bahū (c. -u) pi gāthā bhāseyyā ti attho; anatthapada-samhitā ti ākāsavaṇṇanādīvasena anatthakehi padehi samhitā; dhammapadan ti atthasādhakam khandhādīpaṭisaṃyuttaṃ, cattār' imāni paribbājikādharmapadāni, katamāni cattāri: anabbijjhāparibbājikādharmapadam, avyāpādaparibbājikādharmapadam, sammāsātiparibbājikādharmapadam, sammāsamādhīparibbājikādharmapadan ti evaṃ vutte catūsu (c. -usu) dhammapadesu ekam pi dhammapadam seyyo ti; yo saḥas-

sam sa<sub>h</sub>assená ti yo eko saṅgámayodho sa<sub>h</sub>assena gaṇ-  
 hitam sa<sub>h</sub>assam mánuse ekasmim saṅgáme jineyya, dasa  
 manussasatasahassáni jinitvána jayam áhareyya, ayam pi  
 saṅgámajito uttamo náma na hoti; ekañ ca jeyyam attánan  
 ti yo pana rattiṭṭhánadiváṭṭhānesu ajjhattikakammaṭṭhānam  
 sammasanto attano mohádikilesajayena attánam jineyya; sa  
 ve saṅgámajuttamo ti so saṅgámajítanam uttamo pavaro  
 saṅgámasísayodho ti...

Jeyyam potentialem intelligere videtur commentator, ita-  
 que m euphoniæ causa insertum habendum est; hoc posito  
 præstat fortasse scribere: jeyya-m-attánam. Sed jeyyam fut.  
 part. pass. interpretari quoque licet, ita ut vertamus: solumque  
 superandum se ipsum sc. superat. Saṅgámajuttamo e  
 saṅgámaji et uttamo, ji sanscr. jit.

**v. 104-5.** Locus: Jetavanam. Persona: anathapucchaka-  
 bráhmāṇo.

Tattha attá have jitam seyyo, have ti nipátamatto,  
 jitan ti līṅgavipallāso, attano kilesajayena attánam (c. attá)  
 jináti tato seyyo ti attho; yá cáyam itará pajá ti yá  
 panāyam jútena vá dhanaharāṇena vá saṅgáme valábhibhavena  
 jítá bhaveyya tam jitan tena yá jitan (?) tam seyyo ti attho;  
 kasmá pana tam deva jitam seyyo idam na seyyo ti yassa  
 (yasmá?) attadantassa pe tathárupassa jantuno ti, idam vuttam  
 hoti: yasmá hi yasváyam (jo sv-áyam?) nikkilesatáya attadanto  
 poso tassa attadantassa káyádhi niccasamyatacárinno (c. -hárino)  
 evarúpassa imehi káyasamādamádhi samānatassa (c. -ñá-) jantuno  
 devo vá gandhabbo vá máro vá (c. na) brahmuná saha uttha-  
 hitvá: ágamassa (aham assa?) jitam (c. -ta) apajitam kariessámi,  
 maggabhávanáya pahínakilese puna uppádessámiti ghátento  
 pi yathá dhanádhi parájito pakkhantaro hutvá itaro na jitam

puna jinanto apajitam kareyya evam apajitam katum n'eva sakkuneyya ti attho...

Jitam, hæc forma, ni fallor, orta est ex jita; sanscr. enim r et h pausale nonnunquam in m mutari videntur ut lomahamsanam, vimamsati, punappunam, jantum v. 107, kam si tvam (supra p. 122). Yá cāyam scripsi, cāyam existimans esse ca et ayam, sed sine dubio scribendum est: yá c' āyam i. e. yá ce ayam, cfr. yañ ce vv. 106. 107. 208, particulam latinam quam. Brahmuná cfr. v. 220.

**v. 106.** Locus: Veluvanam. Persona: Sāriputtattherassa mātulabrāhmaṇo.

Tattha saḥassená ti saḥassapariccāgena; yo yajetha satamsaman ti yo (c. yá) vassasatam máse máse saḥassam pariccajanto lokiyamahājanassa dānam dadeyya; ekañ ca bhāvitān ti y'eva ekaṁ guṇavase namassitaattānam (c. nav-) hetthimakotiya sotāpannam (c. -ṇṇá) uparimakotiya khīṇāsavaṁ gharadvārasampannam (c. -raṁsampannam) kaṭacchubbikkhā-dānavasena vá yāpanamattam āhāradānavasena ca (-?) thūla-sātakadānamattena vá pūjeyya, yaṁ itarena vassasatam hutam tato sá yeva pūjaná seyyo setthá (c. -o) uttamá (c. -o) ti attho...

Satamsamam cfr. not. ad v. 31.

**v. 107.** Locus: Veluvanam. Persona: Sāriputtattherassa bhāgiṇeyyo.

Tattha jantú ti sattādhivacanam etam; aggiṁ paricare vane ti nippapañcabhāvaṁ patthanāya vanam pavisitvāpi tattha tattha aggiṁ paricareyya, sesam purimasadisam evá ti...

Jantum sic omnes codd., cfr. not. ad v. 104.

**v. 108.** Locus: Veluvanam. Persona: Sāriputtattherassa saḥāyabrāhmaṇo.

Tattha yaṃ kiñcīti anavasesapariyādānavacanāṃ; yit-  
 t̥han ti yebhuyyena maṅgalakiriyadivase dinnadānaṃ; hutān  
 ti abhisamkharitvā kataṃ paḥūtadānaṃ eva kammaṇ ca phalaṇ  
 ca saddahitvā katadānaṇ ca; samvacccharaṃ yajethā ti  
 ekaṃ samvacccharaṃ nirantaraṃ eva vuttappakāraṃ dānaṃ  
 sakalacakkavāle pi lokiyamahājanassa dadeyya (c. -yyum);  
 puṃṇapekko ti puṃṇaṃ icchanto; ujjugatesu ti hetthi-  
 makotiya sotāpannādīsu (c. -nneādīmsu) uparimakotiya khīṇā-  
 savaṃ, idaṃ vuttaṃ hoti: evarūpe supasannacittena sarīraṃ  
 onamitvā (c. oṇ-) vandantassa kusalacetanāya catubhāgam pi  
 sabbam taṃ dānaṃ nāgghati, tasmā ujjugatesu abhivādānaṃ  
 eva seyyo ti...

Yit̥t̥ham a yaj, y anteposito. Va va pro vā vā vocalibus  
 metri causa correptis; cfr. v. 313 kayirath' enaṃ, v. 355 attanaṃ.  
 Ujju, ni fallor, pro vulgari uju, cfr. not. ad v. 18. Abhi-  
 vādāna f. sic omnes codd., fortasse legendum est abhivādānaṃ.  
 De metro app. vide.

**v. 100.** Locus: Dīghalambikāṃ nissāya Aramāṇa-  
 kutikā. Persona: Dīghāyukumāro.

Tattha abhivādānasīlissā ti vandanasīlassa abhinham  
 vandanakiccassā (c. -ccapassā) ti attho; vaddhāpacāyino  
 ti gihissa tadāhu pabbajite dāharasāmaṇere pi (c. iterum: pab-  
 bajite dāharasāmaṇere pi) pabbajissa pāpaṃ na (?) pabbaj-  
 jāya vā upasampadāya vā buddhatare (c. -dḍh-) guṇavuddhe  
 apacāyamānassa (c. -ṇa-) abhivādānena pā (pi?) niccaṃ pūjen-  
 tassā ti (c. pi) attho; cattāro dhammā ti āyumaḥi vad-  
 dhamāne yattakaṃ kālāṃ taṃ vaddhati tattakaṃ itare vad-  
 dhanti yeva, na hi paṃṇāsavassam āyus mivattanikaṃ kusalaṃ  
 kataṃ pañcavāsativassakāle v'assa jīvantarāyo uppajjeyya, yo  
 abhivādānasīlatāya paṭippasambhati so yāvatāyukaṃ eva tit-  
 thati, vaṇṇādayo pi 'ssa āyuna ca saddhim vaddhanti āto



uttarim pi es'eva nayo anantarāyo na pavattassa āyuno vaddha-  
nam anāma n'atthi (?) ...

Vaddha antiquior forma, vulgaris vuddha (sanskrit. vṛddha) cfr. Abhidhānapp. p. 31,27. 139,4. Affertur versus in Asiatic Researches vol. 20 p. 259 not., exstat in Man. 2,121 hac specie:

Abhivādanaṣṭasya nityam vṛddhopasevinah  
catvāri tasya vardhante āyur vidyā yaço balaṁ.

**v. 110.** Locus: Jetavanam. Persona: Saṁkiccaśa-  
maṇero.

**v. 111.** Locus: Jetavanam. Persona: Khānukoṇḍañño.

**v. 112.** Locus: Jetavanam. Persona: Sappadāyatthero.  
Tattha kusīto ti kāmavitakkādāsi tīhi vitakkehi vītina-  
manakapuggalo; hīnavīriyo ti nibbiriyo ti; viriyam  
ārabhato daḥhan ti duvidhajjhānanibbattanasamattam  
viriyam ārabhantassa...

Kusīto sanskrit. kusīdo. Daḥham cfr. not. ad v. 9.

**v. 113.** Locus: Jetavanam. Persona: Paṭācārā.

Tattha a passam udayavyayan ti pañcannam kha-  
dhānam pañcavīsatiyā lakkhaṇehi udayam (c. -a) vyayaṁ ca  
apassanto; passato udayavyayan ti tesam udayaṁ ca  
vayaṁ ca apassantassa itarassa jīvitato ekāham pi jīvitam  
seyyo ti...

Udayavyayaṁ cfr. v. 374. Mahābh. 12,663: utpatti-  
nidhanajña.

**v. 114.** Locus: Jetavanam. Persona: Kisāgotamītherī.

Tattha amataṃ padaṃ ti maraṇaviraḥitaṃ koṭṭhāsaṃ  
amatamahānibbānaṃ ti attho...

Amataṃ padaṃ cfr. vv. 21. 374. Mahābh. 12, 8957 etc.

**v. 115.** Locus: Jetavanaṃ. Persona: Bahuputta-  
kātherī.

Tattha dhammam uttamaṃ ti navavidhaṃ lokuttara-  
dhammaṃ...

**v. 116.** Abhithharetha kalyāṇe pāpā ti imaṃ dhamma-  
desanaṃ Satthā Jetavane viharanto. Cūlekasātakabrāhmaṇaṃ  
ārabbha katesi. Vipassidasabalakālasmiṃ hi Mahāekasā-  
takabrāhmaṇo nāma aḥosi, ayam pana etarahi Sāvattṭhiyaṃ  
Cūlekasātakako nāma; tassa hi eko nivāsanasātakako aḥosi, brāh-  
maṇiyāpi eko, ubhinnaṃ pi ekam eva pārupaṇaṃ (c. pāpu-  
raṇaṃ), bahigamanakāle brāhmaṇo (c. -e) vā brāhmaṇī vā  
taṃ pārupati; ath' ekadivasaṃ viḥāre dhammasavane ghosite  
brāhmaṇo āha: bhoti (c. hoti) dhammasavanaṃ ghositam,  
kiṃ divā dhammasavanaṃ gamissasi udāhu rattim, pāru-  
paṇassa (c. pāpuraṇassa) hi abhāvena na sakkā amhehi 'ekato  
gantun ti, brāhmaṇī sāmī ahaṃ divā gamissāmi sātakaṃ  
pārupitvā agamāsi, brāhmaṇo divasabhāgaṃ gehe vītīnāmetvā  
rattim gantvā Satthu purato nisinna dhammaṃ assosi, ath'  
assa sarīraṃ pharamānā pañcavaṇṇapīti (c. -jīti) uppajji, so  
Satthāraṃ pūjetukāmo hutvā: sace imaṃ sātakaṃ dassāmi  
n' eva brāhmaṇiyā na mayhaṃ pārupaṇaṃ (c. pāpuraṇaṃ)  
bhavissatīti cintesi, ath' assa maccheracittānaṃ saḥassaṃ  
uppajji, pun' ekam saddhācittaṃ (c. -ā) uppajji, taṃ abhibha-  
vantaṃ puna maccherasahassaṃ uppajji, iti 'ssa balavāmac-  
cheraṃ bandhitvā gaṇhantaṃ viya saddhācittaṃ paṭibāhati

ye<sup>va</sup>, tassa dassámi na dassámīti cintentass' eva paṭhamayámo gato, majjhimayámo sampatto, tasmim pi dátum násak<sup>khi</sup>, pacchi-  
mayámo sampatto (c. sampan<sup>no</sup>), so cintesi: mama saddhácittena maccheracittena ca saddhim yujjhantass' eva dve yámá vītittá (vīti-  
vattá?), imam mama ettakam maccheracittam vaddhamánam (c. -nam) catúhi apáyehi sísam ukkhipitum na dassati, dassámi dánan ti so maccherasahassam abhibhavitvá saddhácittam purecárikam (c. púrevár-) katvá sátakam ádāya Satthu pádamúle ṭhapetvá jitam me jitam me ti tikkhattum mahásaddam akási. Rájá Pasenadikosalo dhammam sunanto tam saddam sutvá pucchi (c. -a): na nu kiñci kira tena jitan ti áha, so rájapuri-  
sehi pucchito tam attham árocesi, tam sutvá rájá dukkaram katam bráhmaṇena, saṅgham assa karissámīti ekam sátaska-  
yugam dápesi, so tam pi Tathágatass' eva adási, puna rájá dve cattári aṭṭha solasánīti (?) diguṇam katvá dápesi, so táni pi Tathágatass' eva adási, ath' assa rájá dvattimsa yugáni dápesi, bráhmaṇo attano agahetvá laddham vissajjesīti yevácamocanattam (?), tato ekam yugam attano ekam bráhmaṇiyá (c. -nī-) ti dve yugáni gahetvá timsa yugáni Tathágatass' eva adási, rájá pana tasmim satakkhattum pi dadante puna dátukámo va (c. ca) aḥosi. Pubbe Maháekasátako catusaṭṭhiyá sátaskayugesu dve aggahesi, ayam pana dvattimsáya laddhakále dve aggahesi. Rájá purise ánápesi: dukkaram bhane bráhmaṇena katam, antopure mam sarápeyyáthá (c. -athá) ti; te tathá karimsu, rájá satasahas-  
sagghanake dve kambale dápesi, bráhmaṇo (c. -e) pana (c. na): ime mama sarīre upayogam na arahanti, Buddhasásanassa dve te anucchaviká ti ekam kambalam antogandhakuṭiyam Satthu (c. -um) sayanassa upari vitánam katvá bandhi, ekam attano ghare nibaddham bhuñjantassa bhikkhuno (c. -no) bhata-  
kiccaṭṭhane vitánam katvá bandhi, rájá sáyaṇhasamaye Satthu santikam gantvá kambalam sañjánitvá bhante kena pújá katá ti pucchitvá Ekasátakená ti vutte bráhmaṇo mama pasáda-

t̥hāne<sup>7</sup> yeva pasīdatīti vatvā cattāro h̥atthī (c.-im) cattāro asse  
 cattāri kahāpanasahassāni catasso itthiyo catasso dāsiyo cattāro  
 gāmanavarāni (-vare ti?) evaṃ yāva satā cattāri cattāri katvā  
 sabbacatukkaṃ nāma<sup>8</sup> assa dāpesi. Dhammasabhāyaṃ kathaṃ  
 samut̥thāpesuṃ: aho acchariyaṃ Cūlekasātakassa kamman taṃ  
 muduttammeva (mudutanāma eva?) sabbacatukkaṃ (c. sabbec-)  
 labhi, t̥hāne (pubbat̥hāne?) katena kalyāṇakammena aji<sup>9</sup> eva  
 vipāko dinno ti, Satthā āgantvā kāya nu 'ttha bhikkhave  
 etarahi kathāya sannisinnā ti pucchitvā imāya nāma<sup>10</sup> ti vutte:  
 bhikkhave sac' āyaṃ Ekasātako paṭhamayāme mayhaṃ dātum  
 asakkhissa sabbaso<sup>11</sup> asakaṃ alabhissa, sace majjhimayāme  
 asakkhissa sabbat̥thakaṃ alabhissa, balava (?) pacchimayāme  
 dinnattā paṇ' esa sabbacatukkaṃ labhi, kalyāṇakammaṃ  
 karontena si (hi?) uppannacittam aḥāpetvā taṃ khaṇaṃ  
 yeva kattabbaṃ, dandhaṃ kataṃ kusalaṃ hi sampattiṃ  
 dadāmaṇaṃ dandhaṃ eva dadāti, tasmā cittuppadāsamānanta-  
 raṃ eva kalyāṇakammaṃ kātābbaṃ ti vatvā anusandhiṃ  
 ghaṭetvā dhammaṃ desento imaṃ gātham āha: abhittharetha etc.  
 Tattha abhittharethā ti turitaṃ turitaṃ sīghaṃ sīghaṃ  
 kareyyā ti attho ... dandhaṃ hi karoto ti yo pana  
 dassāmi sampajjissati nu kho mano ti evaṃ pi capalamag-  
 gena gacchanto viya dandhaṃ hi puṇṇaṃ karoti tassa Eka-  
 sātakassa viya maccherasahassapāpaṃ okāsaṃ labhati, ath'  
 assa pāpasmim ramati mano, kusalakammakaraṇakāle yeva  
 hi cittaṃ kusale ramati tato mucceitvā pāpacittam eva hotti  
 ... Cūlekasātakabrāhmaṇassa vatthum.

Dandha secundum comm. in Jātak. i. q. lāmaka (Abhi-  
 dhānap. p. 94,9), jamma (s. jālma), cfr. supra p. 124; etymologiam  
 ignoro, fortasse cum vocabulis sanscriticis tandra, nidra cohæret  
 vox. Karoto genitivus præ. part. act. a rad. kar s. kr,  
 kurvato. Abhittharetha, ni fallor, a rad. thar (?) s. tvar;  
 itidem scribitur nonnunquam sattha pro satta s. satva.

**v. 117.** Locus: Jetavanam. Persona: Seyyakatthero.

Tass' attho: sace puriso sakim pápakammañ kareyya khañam yeva paccavekkhitvá idam appatirúpañ olárikan ti na nam kayirá punappunam, yo pi tamhi (c. tampi) chando vá ruci (c. -im) vá uppajjeyya tam pi vinodetvá na kayiráth' eva, kimkarañá: pápassa hi uccayo vaddhi idhaloke pi paraloke pi dukkham eva ávahañtíti (c. -há-) ...

Codd. B C hic et seq. versu tamhi-cchandam habent.

**v. 118.** Locus: Jetavanam. Persona: Lájadevadhítá.

**v. 119-20.** Locus: Jetavanam. Persona: Anáthapiñdikasetthí.

Tattha pápo ti káyaduccarítádipápakammena (c. -dínip-) yuttapuggalo, so pi hi purimasucaritánubhávena nibbattam sukham anubhavamáno bhadram pi passati, yáva pápañ na paccatíti yáv' assa tam pápakammañ dīṭṭhadhamme vá samparáye vá vipákam na deti, yadá pan' assa tam dīṭṭhadhamme vá samparáye vá vipákam deti atha dīṭṭhadhamme (adde: vá) vividhá (-am?) kammakarañá (-am?) samparáye vá (c. va) apáyadukkham anubhonto so pápo pápañi yeva passati; dutiyagátháya pi káyasucaritádibhedabhadrakammayutto (c. káyaduccar-) bhadro so pi purimaduccaritánubhávanibbattam dukkham anubhavamáno pápañ passati, yáva bhadram na paccatíti yáva p' assa tam bhadrakammañ dīṭṭhadhamme vá samparáye vá vipákam na deti, yadá pana tam vipákam (c. addit: na) deti atha dīṭṭhadhamme vá lābhasak-karádisukham samparáye vá dibbasampattisukham (c. -timsu-) anubhavamáno so bhadro bhadrañi yeva passatíti..

Pápo et bhadro in altero utriusque versus hemistichio glossæ sunt; cfr. v. 69.

**v. 121.** Locus: Jetavanam. Persona: asamātapari-kkhārabhikkhu.

Tattha māppamaññethā ti na avajāneyya; pāpassā ti pāpaṃ; na man taṃ āgamiṣṣatīti appamattakaṃ me pāpaṃ kataṃ kadā etaṃ vipaccissatīti evaṃ pāpaṃ nāma (adde: na) avajāneyyā ti attho...

**v. 122.** Locus: Jetavanam. Persona: Bilālapāda-kasetṭhi.

**v. 123.** Locus: Jetavanam. Persona: mahādhana-vāṇijo.

Appasattha sanser. alpasārtha.

**v. 124.** Locus: Veluvanam. Persona: Kukkuṭamitto.

Tattha nāssā ti na bhaveyya; hareyyā ti haritum sakkuṇeyya, kimkāraṇā: yasmā nābbaṇaṃ visam anveti abbaṇaṃ hi pāṇiṃ visam anvetum na sakkoti, evaṃ evaṃ dhanuādīni nīharitvā dentassāpi akusalacetanāya abhāvena pāpaṃ akubbato pāpaṃ nāma n' atthi, abbaṇaṃ pāṇiṃ visam viya nāssa cittaṃ pāpaṃ anugacchatīti...

Dijambum in pede tertio obvium præterea invenies in vv. 389 (dhī facile emendatur) et 403.

**v. 125.** Locus: Jetavanam. Persona: Kokasunakha-luddako.

... Anaṅgaṇassā ti nikkilesassa; paccetīti paṭietī; ... yo puggalo appaduṭṭhassa purisassa pānippahārādīni dadanto padussati tam eva bālaṃ diṭṭhe va dhamme (adde: vā) nirayādisu vā vipaccamānaṃ taṃ taṃ pāpaṃ vipākaduk-khavasena paccetīti attho...

*Anaṅgaṇa* referendum est, ut opinor, ad radicem *aṅg* (i. q. lat. *ango*), quæ quidem apud Westerg. non invenitur; cfr. vv. 226. 228. 251. Pacceti legendum est paṭieti. De metro app. vide.

**v. 126.** Locus: Jetavanam. Persona: Maṇikārakulū-pakatissatthero.

Tattha gabbhan ti idha manussagabbho va adhippeto, sesam ettha uttānattham eva...

Upapajjanti sic cod. C, A et B uppajjanti exhibent; cfr. not. ad v. 7. Sugatin, duggatin i. q. sugata (Hitop. ed. Schlegel p. 5, 18. Dhpd. vv. 285. 419. Abhidhānapp. p. 1, 2), duggata (supra p. 271, 1. Abhidhānapp. p. 100, 49) qui vitam bonam, qui malam degit, physico sensu: fortunatus, opulens, infortunatus, inops, sensu morali: probus, perfectus, improbus, imperfectus. Sugati (Dhpd. vv. 18. 219), duggati (Dhpd. vv. 17. 240. 216.) felicitas, infelicitas, coelum, inferi. Aliter Burnouf: Introd. p. 77. Parinibbanti a rad. vá præff. pari et nir omnino efflare animam, mori, in Nibbānum transire.

**v. 127.** Locus: Jetavanam. Personæ: tayo bhikkhū.

Tass' attho: sace hi koci iminā upāyena pāpakammato muccissāmīti antalikkhe vá nisīdeyya caturāsītiyojanasahassa-gambhīram mahāsamuddam vá paviseyya pabbatantare vá nisīdeyya n' eva pāpakammato mucceyya (c. muñc-), puratthimādisu hi jagatippadesesu paṭhavibhāgesu na so válaggamatto pi okāso atthi yatthaṭṭhito pāpakammato muccitum (c. addit: na) sakkuneyyā ti attho...

Antalikkha sanscr. antarīxa, l igitur respondet r,

ñidam in vipallāsa, pallaṅka, paligha, palibodha etc., contrarium observandum est in kira.

**v. 128.** Locus: Nigrodhārāmo. Persona: Suppa-buddhasakko.

**v. 129.** Locus: Jetavanam. Personæ: chabbaggiyā bhikkhū.

Tattha sabbe tasantīti sabbe pi sattā (c. satthā) attani (c. -ī) daṇḍe patante tassa daṇḍassa tasanti; maccuno ti maraṇassa (c. -na-) pi bhāyanti yeva; imissāya desanāya vyañjanam niravasesam attho sāvaseso, yathā hi raṁṇā sabbe sannipatantū ti bheriṇ carāpitāya pi rājamahāmatte ṭhapetvā sesā sannipatanti evam evam sabbe tasantīti vutte pi haṭṭhājāneyyo assājāneyyo usabhājāneyyo khīṇāsavo ti ime cattāro ṭhapetvā avasesā tasantīti veditabbo, imesu khīṇāsavo sakkāyaditthiyā pahīnattā (c. pahitattā) maraṇakasattam apassanto na bhāyati, itare tayo sakkāyaditthiyā vattā attano paṭipakkhabhūtam sattam apassantā na bhāyanti...

Daṇḍa cfr. Man. 7,17 sq. Mahābh. 12,425 sq. Num recte intellexerim upamam, videant docti. Cfr. Mahābh. 13,5372. 5569.

**v. 130.** Locus: Jetavanam. Personæ: chabbaggiyā bhikkhū.

Tattha sabbesaṃ jīvitam piyaṃ ti khīṇāsavo ṭhapetvā sesasattānam jīvitam piyaṃ madhuram, khīṇāsavo pana jīvite vā maraṇe vā upekkhako va hoti, sesam purimasadisam evā ti...



**v. 131-32.** Locus: Jetavanam. Personæ: sambahulá kumará.

Tattha yo daṇḍena ti yo puggalo daṇḍena vá leḍḍu-  
ádhi vá vihettheti; pecca so na labhate ti so puggalo  
paraloke manussasukham vá dibbasukham vá paramatthabhú-  
tam (c. -matta-) nibbānasukham vá (adde: na) labhati...

Cum hoc versu cfr. Mahābh. 13,5568:

Ahimsakāni bhūtāni daṇḍena vinihanti yah

ātmanah sukham icchan sa pretya naiva sukhī bhavet.

Manu 5,45:

Yo 'himsakāni bhūtāni hinasty ātmasukhecchayá

sa jīvaṃ ca mṛtaṃ caiva na kvacit sukham edhate.

**v. 133-34.** Locus: Jetavanam. Persona: Kuṇḍa-  
dhānatthero.

Tattha kañcēti kañci ekapuggalam pi pharusam mā  
voca; vuttā ti tayā pare dussilā ti vuttā tam pi tath' eva  
paṭivadeyyum; sārambhakathā ti esā kāraṇuttarāyuga-  
ggāhakathā nāma dukkhā; paṭidaṇḍā ti kāyadaṇḍādhi param  
paharantam (-tassa?) tādīsā va paṭidaṇḍā vatam (tava?) matthake  
pateyyum; sace neresīti sace attānam niccalam kātum sakkhis-  
sasi; kamsa upahato yathā ti mukhavatṭhiyam chinditvā  
thālamattam katvā ṭhapitam kamsatālam viya, tādīsam hi ṭattha-  
pādehi vá daṇḍakena vá paḥaṭam pi saddam na karoti; esa  
patto 'sīti sace evarūpo bhavitum sakkhissasi imam paṭi-  
padam pūrayamāno idāni appatto pi eso pi nibbānappatto  
nāma; sārambho te na vijjatīti evam sante ca pana  
tvam dussilo aham susilo (c. dussilo) ti evamādiko uttara-  
kāraṇavācālakkaṇo sārambho te na vijjati na bhavissati yevā  
ti attho...

Pharusa litera r non solum consonantem ad eandem  
syllabam pertinentem spiritu afficere potest: tattha, chuddha

(v. 41), kaddh, chaddh, verum etiam consonantem syllabæ prioris: phásuka, et posterioris: indakhíla. Voca pro voco? Sárambha sanscr. samrambha, cfr. Clough: Pali Gr. p. 14, 10. Sace s. sacet, cfr. Foucaux: Rgya tch'er rol pa part. 2. p. 233 not. Neresi ad rad. ír retuli una cum negatione, minime vero ratam habeo hanc explicationem. Kámsa s. kámsya.

**v. 135.** Locus: Pubbárámo. Persona: Visákhá.

Ca maccu ca pæon secundus hoc versus loco præterea in vv. 143. 150. 228. 274. 367 reperitur.

**v. 136.** Locus: Veluvanaṃ. Persona: ajagarapeto.

**v. 137-40.** Yo daṇḍeṇá ti imaṃ dhammadesanaṃ Satthá Veluvane viharanto Mahámoggallánattheraṃ árabba kathesi. Ekasmim hi samaye titthiyá sannipatitvá cintesum: jánáthávuśo kena káraṇeṇa samaṇassa Gotamassa lābhasakkáro mahá hutvá nibbatto ti; mayaṃ na jánáma, tumhe pana jánáthá ti; áma jánáma, Mahámoggallánaṃ náma ekaṃ nissáya uppanno, so hi devalokaṃ gantvá devatáhi katakammaṃ pucchitvá ágantvá manussánaṃ katheti: idaṃ náma katvá evarúpaṃ sampattim labhanti, niraye nibbattánaṃ pi kammaṃ pucchitvá ágantvá manussánaṃ katheti: idaṃ náma katvá evarúpaṃ dukkhaṃ anubhavantíti, manussá tassa kathaṃ sutvá mahantaṃ lābhasakkáraṃ abhiharanti: sace taṃ máretum sak-khissáma (c. -mi) so lābhasakkáro amhákaṃ nibbattissati; te: ath' eso upáyo (c. -e) ti sabbe ekacchanda hutvá yaṃ kiñci katvá mārāpessamá ti attano upattháke samādapetvá kaḥāpaṇa-saḥassaṃ (-pana-) labhitvá purisaghātakammaṃ katvá carante core pakkosāpetvá: Mahámoggallánatthero náma Kālasilāyaṃ vasati, tattha gantvá taṃ márethá ti tesā kaḥāpaṇe adāmsu, corá (c. -e) dhanalobhena sampatichhitvá therā māressámá (c. -ssá) ti gantvá tassa vasanaṭṭhānaṃ parivāresum, thero tehi parikkhittabhāvaṃ natvá kuñcikačchiddena nikkhamitvá

pakkāmi, te taṃ divasaṃ therāṃ adisvā pun' ekadivasaṃ  
 gantvā parikkhipimsu, therō ñatvā kaṇṇikāmaṇḍalaṃ (c. -kamaṇ-  
 ḍalā) bhinditvā ākāsaṃ pakkhandi, evaṃ te paṭhamamāse pi  
 majjhimamāse pi therāṃ gaḥetum nāsakkhimsu, pacchimamāse  
 pana sampatte therō attanā katakammasa ākaddhana-  
 bhāvaṃ ñatvā na apagañchi, corā gaḥetvā therāṃ taṇḍula-  
 kaṇḍamattāni 'ssa atthīni karontā bhindimsu, atha naṃ mato  
 ti samñāya ekasmiṃ gumbapitthe khipitvā pakkamimsu, therō  
 Satthāraṃ passitvā va parinibbāyissāmīti attabhāvaṃ jhāna-  
 vethanena vethetvā thiraṃ katvā ākāseṇa Satthu santikaṃ  
 gantvā Satthāraṃ vanditvā bhante parinibbāyissāmīti āha;  
 parinibbāyissasi Moggallānā ti; āma bhante ti; kattha gantvā  
 ti; Kālasilāpadesaṃ bhante ti; tena hi Moggallāna mayhaṃ  
 dhammaṃ kathetvā yāhi, tādissassa hi me sāvakassa idāni  
 dassanaṃ n' atthīti; so evaṃ karissāmi bhante ti Satthāraṃ  
 vanditvā ākāse uppatitvā parinibbānadivase Sāriputtatthero  
 viya nānappakārā (c. -rāni) iddhiyo katvā dhammaṃ kathetvā  
 Satthāraṃ vanditvā Kālasilāṭṭaviṃ gantvā parinibbāyi. Therāṃ  
 kira corā māresun ti ayam pi kathā sakalajambudīpaṃ  
 patthari, rājā Ajātasattu core (c. -o) pariyesanattāya cara-  
 purise payojesi, tesu pi coresu surāpāne (c. -ṇe) suraṃ pivan-  
 tesu eko ekassa hatthe vitthaṃ paḥaritvā pātesi, so taṃ  
 santajjetvā: hambho dubbhīta kasmā me vitthaṃ pātesīti āha;  
 kiṃ pana are duṭṭhacora tayā Mahāmoggallāno paṭhamam  
 paḥaṭo ti; kiṃ pana mayā paḥaṭabhāvaṃ jānāsīti, iti nesaṃ  
 paṭhamam mayā paḥaṭo ti vadantānaṃ sutvā te carapurisā  
 sabbe core gaḥetvā raṃṇo ārocesum, rājā core pakkosāpetvā  
 pucchi: tumhehi therō mārīto ti; āma devā ti; kena tumhe  
 uyyojitā ti; naggasamaṇakehi devā ti; rājā pañcasate nagga-  
 samaṇake gāhāpetvā pañcasatehi corehi saddhim rājaṅgaṇe  
 nābhippamāṇesu āvātesu khanāpetvā (c. -ṇā-) palālehi paṭi-  
 cchādāpetvā aggim dāpesi, atha tesu jhāmabhāvaṃ ñatvā

ayanaṅgalehi kasápetvá sabbe khaṇḍákhaṇḍam kárápesi. Dham-  
 masabháyaṁ (adde: katham) samuṭṭhápesuṁ: Mahámoggallá-  
 natthero attano ananurúpaṁ maraṇaṁ patto ti, Satthá ágantvá  
 káya nu 'ttha bhikkhave etaraḥi katháya sannisinná ti pucchitvá  
 imáya námá ti vutte: bhikkhave Mahámoggallánena imassa atta-  
 bhávassa ananurúpaṁ maraṇaṁ pattaṁ, pubbe pana tena katassa  
 kammassa anurúpaṁ eva maraṇaṁ pattaṁ ti vatvá kim pañ'  
 assa bhante pubbakammaṁ ti puṭṭho vittháretvá kathesi: Atíte  
 kira Báránaśívásí (c. -i) eko kulaputto sayam eva koddhanapa-  
 canáḍíni karonto mátápitaro paṭijaggati, ath' assa mátápi-  
 taro: táta tvaṁ ekako va geḥe ca aramṇe ca kammaṁ karonto  
 kilamasi ekaṁ nena kumárikaṁ ánemá ti vatvá: amma táta  
 na mayhaṁ evarúpen' attho ahaṁ yáva tumḥe jívitha táva  
 vo saḥatthá upaṭṭhaḥissámíti tena paṭikkhattá punappuna taṁ  
 yácitvá kumárikaṁ ánayimsu, sá katipáhaṁ eva te upaṭṭhaḥitvá  
 (c. uṭṭh-) pacchá tesam dassanam pi anicchantí na sakká tava mátá-  
 pitúhi saddhim ekaṭṭháne vasitun ti ujjháyitvá tasmim attano  
 katham agaṇḥante (c. -tena) tassa bahigatakále keci aváḥakaccáni  
 ca yágupheṇápi ca (-?) gaḥetvá tattha tattha ákiritvá tena ágantvá  
 kim idan ti puṭṭhá (c. -o): imesam andhamahallakánaṁ etaṁ kam-  
 maṁ, sabbageḥaṁ kiliṭṭhaṁ karontá vicaranti, na sakká eteḥi sad-  
 dhim ekaṭṭháne vasitun ti, evaṁ táya punappuna katháyaṁánáya  
 evarúpo pi púritapáramí satto mátápitúhi saddhim bhijjitvá  
 hotu jánissámi nesam kattabbakiccan ti te bhojetvá: amma  
 táta asukaṭṭháne náma tumḥákam nátaká ágamanam paccá-  
 siṁsanti tattha gamissámá ti te yánakam áropetvá ádāya  
 gacchanto aṭavimajjhaṁ pattakále: táta rasmiyo gaṇḥatha goṇá  
 (c. -a) padasaṁñāya gamissanti imasmim ṭháne corá vasanti  
 ahaṁ otarámíti pitu ḥatthe rasmiyo datvá otaritvá gacchanto  
 saddam parivattetvá coránaṁ uṭṭhisaddam akási, mátápitaro  
 saddam sutvá corá uṭṭhitá ti saṁñāya táta mayaṁ mahallaká  
 tvaṁ attānam eva rakkbhá ti áḥamsu, so mátápitaro tathá

viravanto pi corasaddam karonto koddhetvá máretvá aṭaviyaṃ  
 khipitvá paccágami. Sathá idam tassa pubbakammaṃ kathetvá:  
 bhikkhave Moggallāno ettakaṃ kammaṃ katvá anekavassa-  
 sataśaḥassāni niraye pacitvá vipákāvasesena attabhāvasate evaṃ  
 evaṃ koddhetvá saṃmuttito maraṇaṃ patto, evaṃ Moggallā-  
 nena attano kammānurūpaṃ eva maraṇaṃ laddhaṃ, pañcahi  
 corasatehi saddhim pañca titthiyasatāni pi mama putte appa-  
 dutṭhe padussitvá anurūpaṃ eva maraṇaṃ labhimsu, appa-  
 dutṭhassa hi padussanto dasaḥi kāranehi anayavyasanaṃ pá-  
 punanti yevá ti vatvá anusandhim ghaṭetvá dhammaṃ desento  
 imá gáthá abhási: Yo daṇḍena etc. Tattha adaṇḍesú ti  
 káyadaṇḍádihāitesu khínāsavesu; appadutṭhesú ti paresu  
 vá attani vá niraparādhesu; amñātaraṃ ṭhānan ti dasasu  
 dukkhakāraṇesu amñātaraṃ kāraṇaṃ; vedanan ti sísarogá-  
 dibhedam pharusam vedanaṃ; jānin ti kiecádhighatassa dha-  
 nassa janim; bhedanan ti haṭṭhacchedádikaṃ (c. -dāṇikam)  
 sarírabhedanaṃ; garukan ti pakkhaḥataekacakkhulapaṅgula-  
 pīṭhasappikuṇibhāvaṃ (c. -paṅgukulapaṭha-) kuṭṭharogádibhedam  
 garukábádham vá; cittaakkhepan ti ummādaṃ; upa-  
 ssaggaṃ ti sasavilopaṃ senápatiṭṭhánádiacchindanádikaṃ (?)  
 rájato va upassaggaṃ vá; abbhakkhānan ti adiṭṭhaassuta-  
 acintitapubbaṃ idam sandhicchedakammaṃ imaṃ vá rájapará-  
 dhakammaṃ tayá katan ti evarūpaṃ dāruṇaṃ (c. -rūnaṃ)  
 abbhakkhānaṃ va; nātīnaṃ (c. -ti-) ti attano avassayo bha-  
 vitum samatthānaṃ nātīnaṃ parikkhayaṃ vá; pabhaṃ gu-  
 ṇaṃ ti pabhaṅgubhāvaṃ pūtibhāvaṃ, yaṃ hi 'ssa geḥe dham-  
 ñaṃ taṃ pūtibhāvaṃ ápajjati suvaṇṇaṃ aṅgárabhāvaṃ muttá  
 kappásatṭhibhāvaṃ (c. -si-) kaḥápaṇaṃ kapálakandabhāvaṃ  
 dipadacatuppadaṃ káṇakuṇádibhāvaṃ ti attbo; aggi (c. -im)  
 ḍaḥaṭṭi ekasamvacchare dvattikkhattum amñasmim dāḥake  
 vijjamāne pi asaniaggi (c. -im) vá patitvá ḍaḥati attano va  
 dhammatáya utṭhito vá pávako ḍaḥati yeva; nirayaṃ ti

diṭṭhe va dhamme imesaṃ dasannaṃ ṭhānānaṃ amñātaraṃ patvāpi ekamsena samparāye pattabbaṃ dassetum (-?) nirayaṃ so upapajjatīti vuttaṃ... Mahāmogallānattheravattum.

Dasannam aññ- legendum est dasann' aññ-, cfr. not. ad v. 73. Jāni s. jyāni. Ábádhá cfr. Kammav. ed. Spiegel p. 4, Wilson Sanscr. Dict. s. v. ávádhá. Upassaggam cfr. Manu 4,105: jyotiśám upasarjanaṃ; attende duplicem latentis r effectum et præcedentem et consequentem consonantem geminantis. Va cfr. not. ad v. 108. Abbhakkhána s. abhyá-khyéna; cod. C abbhakkhánaṃ va. Pabhamguṇaṃ unde sit derivandum ignoro, ad eandem fortasse radicem referendum est, unde prabhaṅga, bhaṅgura. Aggi dahati Pæon primus potest removeri aggí legendo, cfr. v. 99. Nonne aggí pá-vako significet ignem vehementem?

**v. 141.** Na naggacariyá ti imaṃ dhammadesanaṃ Satthá Jetavane viharanto bahubhaṇḍakabhikkhum árabba kathesi. Sávatthiyaṃ kir' eko kuṭumbiko bhariyáya kálakátaya pabbaji, so pabbajanto attano parivenaṇ ca aggisálaṇ ca bhaṇḍagabbhaṇ ca káretvá sabbam pi bhaṇḍagabbhaṃ sappiteládīhi púretvá pabbajitvá attano dāse pakkosápetvá yathá-rucim taṃ áháraṃ pacápetvá bhunjati, bahuparikkháro va aḥosi, rattim amñam nivásanaṃ párupaṇaṃ hoti divá amñam, vihárapaccante vasati, nass' ekadivasaṃ cívarapaccattharaṇáni sukkhápentassa senásanacárikaṃ áhiṇḍantá bhikkhú (c. -u) passitvá kass' imáni ávuso ti pucchitvá mayhan ti vutte ávuso Bhagavatá tīni cívaráni anumñátáni tvaṃ pana evaṃ appicchassa Buddhassa sásane pabbajitvá evaṃ tava bahuparikkháro játo ti taṃ Satthu santikaṃ netvá bhante ayaṃ bhikkhu atibahubhaṇḍo ti árocesum, Satthá saccaṃ kira bhikkhú ti pucchitvá saccaṃ bhante ti vutte áha: kasmá kasmá pana tvaṃ bhikkhu mayá appicchatáya dhamme desite evaṃ ba-

bhaṇḍo jāto ti, so tāvataken'eva kupito iminā dāni nīhārena carissāmīti pāruṇaṃ chaddetvā parisamajjhe ekacīvaro aṭṭhāsi, atha naṃ Saṭṭhā upatthambhayamāno na nu tvaṃ bhikkhu pubbe hiriottappagavesako dakarakkhasakāle (c. darakkh-) pi hiriottappaṃ gavesamāno dvādasa vassāni viḥāsi, kasmā idāni evaṃ garuke Buddhasāsane pabbajitvā catuparisamajjhe pāruṇaṃ chaddetvā hiriottappaṃ paḥāya ṭhito 'sīti, so Saṭṭhu vacaṇaṃ sutvā hiriottappaṃ paccupaṭṭhāpetvā taṃ cīvaraṃ pārupitvā Saṭṭhāraṃ vanditvā ekamantaṃ nisīdi, bhikkhū (c. -u) tassa vibhāvanatthaṃ Bhagavaṇtaṃ yācimsu, Bhagavā atītaṃ āharitvā kathesi: Atīte kira Bārānasiyaṃ Brahmadaṭṭo nāma rājā ahoṣi, tadā bodhisatto tassa raṃṇo aggamaheṣiyā kucchismiṃ paṭisaṇḍhiṃ gaṇhi, tassa nāmakaraṇadivase Mahimsāsakakumāro ti nāmaṃ karimsu, tassa kaṇiṭṭhabhātā Candakumāro nāma ahoṣi, tesāṃ mātari kālakatāya rājā amṇaṃ aggamaheṣiṃ ṭhapesi, sāpi puttāṃ vijāyi, Suriyo kumāro ti 'ssa nāmaṃ karimsu, taṃ disvā rājā tuṭṭho puttassa te varaṃ dammīti āha, icchitakāle gaṇhissāmīti vatvā puttassa vayappattakāle gaṇhissāmīti vatvā puttassa vayappattakāle rājānaṃ āha: devena mayhaṃ puttassa jātakāle yeva varo dinno, puttassa me rajjaṃ dehi, rājā mama dve (c. ŋce) puttā aggikkhandhā viya jalantā vicaranti na sakkā tassa rajjaṃ dātun ti paṭikkhipitvāpi taṃ punappuna yācamānaṃ (c. yāciyamānaṃ) . eva disvā ayam me puttānaṃ anattaṃ pi kareyyā ti putte pakkosāpetvā āha: tātā (c. -a) ahaṃ Suriyakumārassa (c. -mku-) jātakāle yeva varaṃ adāsim, idāni 'ssa mātā rajjaṃ yācati, ahaṇ tassa na dātukāmo, tassa mātā tumhākaṃ pi anattaṃ pi kareyya, gacchatha tumhe, araṇṇe vasitvā mama accayena āgantvā rajjaṃ gaṇhathā ti uyyojesi, te pitaraṃ vanditvā pāsādā orohante rājaṅgaṇe kīlāmaṇo Suriyakumāro disvā taṃ kāraṇaṃ ñatvā tehi saddhiṃ yeva nikkhami, tesāṃ Himavantaṃ pavitṭhakāle bodhisatto maggā okkamma rukkhamaṇe nisī-

ditvá Suriyakumáram áha: táta ekaṃ saraṃ gantvá nahátvá ca pivitvá ca amhákaṃ padumīpaṇṇehi (?) áhará ti, so pana saro Vessavaṇassa santiká eken' udakarakkhasena laddho hoti, Vessavaṇo ca naṃ áha: ṭhapetvá devadhammajánanake (adde: ye) amñe imaṃ saraṃ otaranti te khádituṃ labhasīti, tato paṭṭháya so taṃ saraṃ otiṇṇe (c. -o) devadhamme pucchitvá ajánante khádati, Suriyakumáro pi taṃ saraṃ avímaṃsitvá va otari, tena ca devadhamme jánásīti pucchito devadhammá (c. -o) náma candimasuriyá ti áha, atha naṃ tvam devadhamme na jánásīti udakaṃ pavesetvá attano bhavane ṭhapesi, bodhisatto pi naṃ ciráyantam disvá Candakumáram pesesi, so pi tena devadhamme pucchito (c. -e) devadhammá náma manassodisá ti áha, dakarakkhaso tam pi udakaṃ pavesetvá tatth' eva ṭhapesi, bodhisatto tasmim (c. tam) pi ciráyante antaráyena bhavitabban ti sayam gantvá dvinnam pi otaraṇapadam disvá ayam saro rakkhasapariggahito ti ñatvá khaggam sannayhitvá dhanuṃ gahetvá atṭhási, rakkhaso tam anotarantam disvá vanakammikapurisavesenāgantvá áha: bho purisa tvam maggakilanto, kasmá imaṃ saraṃ otaritvá nahátvá ca pivitvá ca hisamúlálam (?) kháditvá puppháni pilandhitvá na gacchasīti, bodhisatto tam disvá va (c. ca) eso yakkho ti ñatvá: tayá bho bhátaro (c. -e) gahitá ti; áma mayá ti; kimkáraṇá ti; ahaṃ imaṃ saraṃ otiṇṇe (c. -o) labhámīti; kim pana sabbe va labhasīti; devadhammajánanake ṭhapetvá avasese labhámīti; atthi pana te devadhammehi attho ti; áma atthīti (c. atthi); ahaṃ kathessámīti; tena hi kathehīti; na sakká kiliṭṭhagattena kathetun ti; yakkho bodhisattam nahápetvá páníyam (c. pāṇ-) páyetvá alamkaritvá alamkatamaṇḍapamajjhe pallamkam áropetvá sayam assa pádamúle nisīdi, atha naṃ bodhisatto sakkaccaṃ suṇáhi ti vatvá imaṃ gátham áha:

Hiriottappasampanná sukkadhammasamáhita

te santo sappuriṣá loke devadhammá ti vuccare ti,



yakkho imaṃ dhammadesanaṃ sutvā pasanno bodhisattaṃ āha: paṇḍita ahaṃ te pasanno, ekaṃ bhātaraṃ dammi, kata-raṃ ānemēti; kaniṭṭhaṃ ānehēti; paṇḍita tvam kevalaṃ deva-dhamme jānāsi yeva na pana tesu vattesi; kimkāraṇā ti; kāraṇā mayā (?) jeṭṭhakaṃ ṭhapetvā kaniṭṭhaṃ ānāpento jeṭṭha-pacāyikakammaṃ na karosēti; devadhamme cāhaṃ yakkha jānāmi tesu ca vattāmi, mayaṃ hi etaṃ nissāya imaṃ araṃ-ṇaṃ pavitṭhā, etassa hi atthāya amhākaṃ pitaraṃ etassa mātā rajjaṃ yāci, amhākaṃ pana pitā taṃ varaṃ datvā amhākaṃ anurakkhanatthāya araṃṇavāsam anujāni, so kumāro anivattitvā amhehi saddhiṃ āgato, araṇṇe eko yakkho khādi tan (c. to) ti vutte na koci saddahissati, tenāhaṃ garaḥābhayaabhīto taṃ eva ānāpemi, yakkho bodhisattassa pasāditvā sādhu paṇḍita tvam eva devadhamme jānāsi dve pi bhātare ānetvā adāsi, atha naṃ bodhisatto yakkhabhāve ādīnavaṃ kathetvā pañcasu sīlesu patitṭhāpesi, so tena susaṃvihītarakkho tasmīṃ araṃṇe vasitvā pitari kālakate yakkhaṃ ādāya Bārāṇasīṃ gantvā rajjaṃ gaṇhitvā (c. -etvā) Candakumārassa oparajjaṃ Suriyakumārassa senāpatiṭṭhānaṃ datvā yakkhassa ramaṇiyyatṭhāne (c. -ni-) āya-tanaṃ kāretvā yathā so lābhaggaṃpatto hoti tathā akāsi, Satthā imaṃ desanaṃ āharitvā jātaṃ samodhānesi: tadā dakarak-khaso bahubhaṇḍikabhikkhu ahoṃsi, Suriyakumāro Ānando, Can-daku māro Sāriputto, Mahimsāsakumāro ahaṃ evā ti. Evaṃ Satthā jātaṃ kathetvā evaṃ tvam bhikkhu pubbe devadhamme gavesamāno hiriottappasampanno vicaritvā idāni catuparisa-majje iminā nīhārena ṭhatvā mama purato appiccho 'mhitī vadanto ayuttaṃ akāsi, na hi sāvaka-parikkhepādimattena samaṇo nāma hotīti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gātham āha: Na naggacariyā etc. Tattha na nāsakā ti na anāsakā bhattapaṭikkhepo ti attho; thaṇḍi-lasāyikā (c. -kāyikā) ti bhūmisayanaṃ; rajo vajallaṃ ti

kaddamalimpañākārena sarīre sannissitarajo, ukkuṭikābhāvena āraddhaviriyam, idaṃ vuttaṃ hoti: yo hi macco evaṃ ahaṃ loke nissaraṇasaṃkhātasuddhim pāpuṇissāmti imesu nagga-cariyādisu yaṃ kiñci samādāya vatteyya so kevaḷaṃ micchā-dassanam eva vaddheyya kilamathassa ca bhāgī assa, na hi etāni susamādinnaṇi (c. -ṇṇāni) pi atthavattukāya kaṃkhāya avitṇṇabhāvena avitṇṇakaṃkham maccaṃ sodhenti . . . Bahubhandassa therassa vattum.

Jaṭā cfr. comment. ad v. 323. Na nāsakā (vel n' anā-), C nānāsakā, quod Burnouf (p. 324) ex nānā compositum putavit. Paṃka Mahābh. 12, 3279. Thaṇḍila s. sthaṇḍila, Hemac. ed. Boehtlingk p. 148, 49. Rajovajallaṃ compositum est ex rajo et vajalla, quam vocem opinatus sum, a rad. jal oriundam, plene avajalla audire, sanscr. fere avajalya; attamen adhuc maxime dubiam habeo hanc derivationem. Legendum est rajovajall' ukk-, metro exigente, cfr. not. ad v. 73. Ukkuṭika Clough: Singhalese Dict. s. v. ukkuṭakaya the act of sitting on the heels, as commonly practised by the natives; Wilson: Sanscrit Dict. s. v. utkaṭukāsana sitting on the hams, squatting; Burnouf: utkuṭukaprahāna.

Burnouf (Introd. p. 324) versum sanscriticum palico respondentem ita vertit: Ce n' est ni la coutume de marcher nu, ni les cheveux nattés, ni l'usage de l'argile, ni le choix des diverses espèces d'aliments, ni l'habitude de coucher sur la terre nue, ni la poussière, ni la malpropreté, ni l'attention à fuir l'abri d'un toit, qui sont capables de dissiper le trouble dans lequel nous jettent les désirs non satisfaits.

Gogerly (vide Knighton History of Ceylon p. 79): Think not that going naked, or being defiled with dirt, or fasting, or lying on the earth, or remaining motionless, can make the pure impure; for the mind will still remain the same.

**v. 143.** Alamkato ce ti imam dhammadesanam Satthá Jetavane viharanto Santatimahámattam árabbha kathesi; so hi ekasmiñ kále ramño Pasenadissa paccantam kupitam vúpa-sametvá ágato, ath' assa rájá tujjho satta divasáni rajjam datvá ekan naccagítakusalam (c. -gítamk-) itthim adási, so satta divasáni surámadamatto hutvá sattame divase sabbálam-kárapatimandito hatthikkhandhavaragato hutvá nahánatittham gacchanto Sattháram piñdāya pavisantam dvárantare disvá hatthikkhandhavaragato va sisam cáletvá vañdi, Satthá sitam katvá ko nu kho bhante sitapátukarāṇahetú (c. -karāṇohetú) ti Ánan-dattherena (c. -ṇa) puñjho sitakāraṇam ácikkhanto áha: passath' Ánanda Santatimahámattam, ajj' eva sabbálamkárapatimandito va mama santikam ágantvá catuppadikagáthávasāne arahattam patvá sattatálamatte ákāse nisídítvá parinibbáyissatíti. Mahájano Satthu therena saddhim kathentassa vacanam assosi, tattha mic-cháditthiká cintayimsu: passatha samañassa Gotamassa kiriyam, mukhappattam eva bhásati, ajja kira evam surámadamatto yathálamkato va etassa santike dhammam sutvá parinibbáyis-sati, ajj' eva nam musávádēna niggāṇhissámá ti, sammáditthiká cintesum: aho buddhānam mahānubhávátá, ajja Buddhálīham c' eva Santatimahámattalīhañ ca datthum labhissámá ti. Santati-mahámatto pi nahánatitthe divasabhāgam udakakīlam kīlitvá uyyānam gantvá ápānabhúmiyam nisídi, sápi itthi raṅgamaj-jham otarítvá naccagítam dassetum árabhi, tassá saríralīhadās-sanasattáhaappáharatāya (c. -dassanamsa-) tam divasam nac-cagítam dassayamánāya antokucchiyam satthakavátá (c. -āya) samuttáya hadayamanisam kantítvá agamamsu (c. -masu), sá tam khaṇam yeva akkhíhi ca vivatēhi kálam akási, Santatimahámatto upadháretha nan ti vatvá niruddhá sámítí vuttamatte yeva balavasokena abhibhúto, tam khaṇam yev' assa sattáham pítasurátattakapále (-o?) udabindu viya parikkhayam

agamási, so na me sokam añño nibbápetum sakkhissati am-  
 ñatra Tathágatená ti balakáyaparivuto sáyañhasamaye Satthu  
 santikam gantvá vanditvá evam áha: bhante evarúpo me soko  
 uppanno, tam me tumhe nibbápetum sakkhissathá ti ágato 'mhi,  
 paṭisaraṇam me hothá ti, atha nam Satthá: sokam nibbápetum  
 samatthass' eva santikam ágato 'si, imissá hi itthiyá iminá  
 va ákárena matakále tava rodantassa paggharitaassúni catun-  
 nam samuddánam udakato atirekataráníti (c. -ráti) vatvá imam  
 gátham áha:

Yam pubbe tam visesehi, pacchá te máhu kiñcanam,  
 majjhe ca no gahessasi, upasanto carissasíti,  
 gáthapariyosáne Santatimahámatto arahattam patvá áyusam-  
 kháram olokento tassa appavattanabhávam ñatvá Sattháram  
 áha: bhante-parinibbánam me anujánáthá ti, Satthá tena kata-  
 kammam jánanto pi musávádena niggañhanattháya sannipatitá  
 micchádiṭṭhiká okásam alabhissanti Buddhálflhañ ca Santati-  
 mahámattalflhañ ca passissámá ti sannipatitá sammádiṭṭhiká  
 iminá katakammam sutvá puruñesu ádaram karissantíti ma  
 (yeva?) sallakkhetvá: tena tayá katakammam mayham kathehi,  
 kathento ca bhúmiyam thito akathetvá sattatálappamánamatte  
 (c. -na-) ákase thito kathehíti áha, so sádhu bhante ti Satthá-  
 ram vanditvá ekatálappamánam (c. -nam) uggamma orohitvá  
 puna Sattháram vanditvá uggacchanto paṭipáṭiyá sattatálappamáne  
 ákase pallamke nisíditvá suṇátha (c. sun-) me bhante pubba-  
 kamman ti vatvá áha: Ito ekanavutikappe Vipassibuddhakále  
 (c. -ssí-) aham Bandhumatínagare ekasmiṁ kule nibbattitvá  
 cintesiṁ: kin nu kho paresam chedam vá pílam vá akaraṇakam-  
 man ti upadhárento dhammaghosakammam (c. dhammapposa-)  
 disvá tato paṭṭháyá tam kammam karonto mahájanaṁ samá-  
 dāpetvá pumñáni karomi, uposathadivasesu uposatham samá-  
 diyámi, dánam demi, dhammam suṇámi, Buddharatanádfhi  
 sadisaṁ ratanaṁ náma n' atthi tiṇṇam ratanánaṁ sakkáraṁ

karo<sup>th</sup>á ti ugghosento carámi, tassa may<sup>h</sup>am saddam sutvá  
 Buddhapitá Bandhumatirájá (c. -mátarájá) mam pakkosápetvá  
 táta kim karonto vicarasíti pucchitvá deva tin<sup>h</sup>am ratanánam  
 gu<sup>h</sup>am pakásetvá mahájana<sup>m</sup> puññakammesu samádápento  
 vicarámiti vutte kattha nis<sup>h</sup>inno vicarasíti mam pucchitvá  
 padasá va devá ti mayá vutte táta tva<sup>m</sup> eva<sup>m</sup> vicaritur<sup>m</sup> na  
 arahasi ima<sup>m</sup> pupphadámam pilandhitvá assapit<sup>h</sup>the nis<sup>h</sup>inno  
 vicará (c. -a) ti may<sup>h</sup>am muttádámasadisam (c. mutta-) pup-  
 phadámam datvá assam adási, atha mam rañño dinnapari-  
 hárena tath'eva ugghosetvá vicaranta<sup>m</sup> puna pi rájá pakkosá-  
 petvá táta kim karonto vicarasíti pucchitvá tad eva devá ti vutte  
 táta asso pi te nānucchaviko idha nisíditvá vicará ti catusindhava-  
 yuttaratha<sup>m</sup> (c. -sibbava-) dápesi, tatiyavára<sup>m</sup> pi me rájá saddam  
 sutvá pakkosápetvá táta kim karonto vicarasíti pucchitvá tad  
 eva devá ti vutte táta ratho pi te nānucchaviko ti may<sup>h</sup>am  
 mahanta<sup>m</sup> bhoga<sup>m</sup> mahápasádhanam ca datvá eka<sup>m</sup> hatthim  
 adási, sv-á<sup>h</sup>am sabbábhara<sup>h</sup>apata<sup>h</sup>mandito hatthikkhandhe ni-  
 síditvá asíti vassasa<sup>h</sup>assáni dhammaghosakakamma<sup>m</sup> akási<sup>m</sup>,  
 tassa me ettaka<sup>m</sup> kála<sup>m</sup> káyo candanagandho váyati, mu-  
 khato uppalagandho váyati, ida<sup>m</sup> mayá katakamman ti. Eva<sup>m</sup>  
 so attano pubbakamma<sup>m</sup> kathetvá ákase nis<sup>h</sup>inno va tejodhá-  
 tum samápajjitvá parinibbáyi, saríre jálá ut<sup>h</sup>tahitvá mam-  
 salohita<sup>m</sup> jhápesi, sumanapuppháni viya dhátuyo avassimsu,  
 Satthá suddhavattha<sup>m</sup> pasáresi, dhátuyo tattha patimsu, tá  
 pakkhipitvá catumá<sup>h</sup>ápathe thúpa<sup>m</sup> káresi, mahájano vandi-  
 tvá pu<sup>m</sup>ñabhági (c. -i) bhavissat<sup>h</sup>ti. Dhammasabháya<sup>m</sup> katha<sup>m</sup>  
 samut<sup>h</sup>thápesu<sup>m</sup>: ávuso Santatimahámatto gáthavasāne arahatta<sup>m</sup>  
 patvá alamkatapāṭiyatto va ákase nisíditvá parinibbuto; kin  
 nu kho eta<sup>m</sup> sama<sup>h</sup>no ti vattum vaddhati udáhu bráhma<sup>h</sup>no ti  
 vattum vaddhati, Satthá ágantvá káya nu 'ttha bhikkhave  
 etara<sup>h</sup>i katha<sup>h</sup>ya sannisinná ti pucchitvá imáya náma ti vutte  
 bhikkhave mama putta<sup>m</sup> sama<sup>h</sup>no ti vattum vaddhati bráhma<sup>h</sup>no

ti pi vattum vaddhati yevá ti vatvá dhammam desento imam  
gátham áha: Alamkato ce pi etc. Tattha alamkato ti  
vatthábharaṇapatimandito, tass' attho: vattháalamkārādīhi alam-  
kato ce pi puggalo kāyādīhi samañ careyya rāgādivūpasa-  
manena santo indriyadamena danto catummagganiyāmena niyato  
sesacariyāya brahmacārī (c. -i) kāyadaṇḍādīnam oropitatāya  
sabbesu bhūtesu nidhāya daṇḍam so evarūpo bāhitapāpattā  
brāhmaṇo ti samitapāpattā samaṇo ti pi bhinnakilesattā  
bhikkhū ti pi vattabbo yevá ti . . . Santatimahāmatassa  
vatthum.

Nidhāya daṇḍam baculo deposito i. e. abjecto, non  
adhibito, cfr. versus super. et v. 405. Eodem sensu reperitur  
nyastadaṇḍa Mahābh. 13, 5569, nixiptadaṇḍa Mahābh. 12, 4059,  
et similiter fortasse intelligendus est locus Manu 12, 11.

Burnouf l. c.: Mais qu'un homme maître de ses sens,  
calme, recueilli, chaste, évitant de faire du mal à aucune  
créature, accomplisse la Loi, et il sera, quoique paré d'orne-  
ments, un Brāhmane, un Çramaṇa, un Religieux.

**v. 143-44.** Locus: Jetavanam. Persona: Piloti-  
katthero.

Tattha attano uppannam akusalavitakkam hiriyā nise-  
dhetūti hīrinisedho koci lokasmin ti evarūpo dullabho  
kocid eva lokasmin vijjati; yo nindan ti yo appamatto  
samañadhammam karonto attano uppannam nindam apaharanto  
bujjhatīti appabodhati; kasam ivā ti yathā bhadro asso  
attani patamānam kasam (c. kassam) arahati attani patitum  
na deti so evam nindam appabodhati, so dullabho ti attho.  
Dutiyaagāthāya saṅkhepattho: bhikkhave yathā bhadro asso  
pamādam āgamma kasāya nivūttho imināya (imāya?) kasāya  
pahaṇo ti aparabhāge ātappam karoti evam tumhe pi ātāpino  
saṁvegino bhavātha, evambhūtā lokiyalokuttarāya duvidhāya

(c. dasavi-) saddhāya párisuddhisīlena ca káyikācetasika-  
viriyena ca aññhasamāpattisamādhinā ca kāraṇākāraṇa-  
jānanalakkhaṇena dhammavinicchayena ca samannāgatā  
(c. -o) hutvā tissannaṃ aññhannaṃ vā vijjānaṃ (c. avijj-)  
pañcadasannaṃ caraṇānaṃ sampattiyā sampannavijjāca-  
raṇā upaṭṭhitasatitāya patissatā hutvā idaṃ anappakaṃ  
vaddhadukkhāṃ pajāhissathā (c. pajā-) ti...

Omnes codd. versum 144 ab asso yathā incipiunt, A  
et C verbis vinicchayena ca, B verbo anappakaṃ versum  
concludit; ego hemistichium asso... bhavātha ob imaginem  
repetitam ad versum priorem retuli, sine dubio autem est  
ejiciendum, quum et solum hemistichium sit et prioris ver-  
sus sententiæ repugnet. Hirínisedho cfr. Rāmāyaṇa ed.  
Gorresio 3, 22. 30. Maḥābh. 4, 594 (?). Lokasmiṃ legendum  
est lokasmi, metro cogente; cfr. not. ad v. 73. Kasām pro  
vulgari kasam, restitit scil. metri causa pristina forma sanscriticæ  
proxima, itidem aññatanāṃ, tuṇhīm v. 227. Bhavātha cum  
a vocali metri causa producta, itidem rakkheyyā v. 157.  
Viriyena sic omnes codd., metrum facile emendaveris viriyena  
legendo; cfr. not. ad v. 24. Patissata sanscr. pratismṛta,  
expectari poterat paṭissata cfr. not. ad v. 44, miræ vero  
euphoniæ leges interdum occurrunt, ita scribitur: paṭirūpa,  
paṭiññhita, paṭisevissaṃ, pātimokkha, paṭimañña, paṭigañhanti,  
sed: paṭinissagga, paṭisanthāra, paṭisaraṇa, paṭisotaṃ, paṭisu-  
ñitvā, paṭikkosati, pāṭikaṃkha, paṭidaṇḍa, paṭhavī et pathavī,  
attha sed a akathā et in fine vocum -aññhena. Pahassatha  
in integrum restitues metrum, si ad similitudinem rakkheyyā  
legeris pahassathā.

**v. 145.** Locus: Jetavanaṃ. Persona: Sukhasāmaṇero.  
Cfr. v. 30.

**v. 146.** Locus: Jetavanam. Personæ: Visákháya saháyikáyo.

Tattha ánando ti tuṭṭhi, idaṃ vuttam hoti: imasmim okasannivāse rágádāhi ekádasahi aggāhi (c. -ihi) niccam pajjalite sati, ko tumhákam hāso vā tuṭṭhi vā, na nu esa akattabbarūpo yeva; atṭhavatthukena hi avijjandhakārena onaddhá (c. -a) tumhe tass' andhakārassa vidhamanattháya kimkārāṇā nāṇa-paḍipam na gavessatha karothá ti...

Pajjalite a rad. jal sanscr. jval. Sati s. smṛti memoria, mens. Onaddha a rad. naḥ præf. ava.

**v. 147.** Locus: Veluvanam. Persona: Sírímá.

Tattha cittakatan ti katacittam vatthábharaṇamálattakādāhi (-málamuttaká-?) vicittan ti attho; bimban ti díghádivuttatṭhānesu díghádāhi aṅgapaccāṅgehi saṇṭhitam attabhāvaṃ; arukáyan ti navannaṃ (c. -ṇam) vaṇṇamukhānaṃ (vanamu-?) vasena arúbhútam (c. -bhu-) káyaṃ; samussitan ti tīhi atṭhi-satehi (c. atṭha-) samussitam; áturam ti sabbakālam iriyápatthádāhi pariharitabbatāya niccagilānaṃ; bahusaṃkappan ti mahájanena bahudhá saṃkappitam; yassa n' atthi dhuvam tṭhitīti yassa dhuvabhāvo vā tṭhitibhāvo vā n' atthi, ekantena bhedenā vikiraṇaviddhaṃsanadhammam eva tam idaṃ passathá ti attho...

Aru sanscr. arus. Samussita sanscr. samuccita, cfr. v. 351 samussaya s. samuccaya Abhidhānapp. p. 145, 22. Áturam cfr. Manu 6, 77. Mahábh. 12, 12464. Bahusaṃkappam cfr. vv. 33. 339 al.; comment. interpretatur: a vulgo magni æstimatum v. valde appetitum.

**v. 148.** Locus: Jetavanam. Persona: Uttaritherf.

Tass' attho: bhagini idaṃ tava sarírasaṃkhátam rūpaṃ (c. -a) mahallakabhāvena pariññaṃ, taṇ ca kho sabba-



rogānam nivāsanaṭṭhānaṭṭhena rogaṇīdam (c. -ni-), yathā kho pana taruṇo pi (c. pa) siṅgālo jarasiṅgālo ti taruṇapimṅgalo cīlatā pūtilatā (-?) ti vuccati evaṃ tadahu jātaṃ suvaṇṇavaṇṇam pi samānam niccam paggharanaṭṭhena pūtikāyaṃ pabhaṃguṇam, so esa pūtika (c. -ā) samāno va deho bhijjati na cirass'eva bhijjissatīti veditabbo, kimkāraṇā: maraṇā, maraṇan tamhi jīvitaṃ, tasmā sabbasattānam jīvitaṃ maraṇapariyosānam (c. -nem) evā ti vuttaṃ hoti...

Niddham codd. A et C, B nidam; fortasse est legendum niddam pro nīdam, longa vocali consonantis geminatione repensa. Manu et Mahābh. ll. cc. rogāyatanam habent voci roganiddham respondens. Sandeha dubii tantum notionem habet ex auctoritate Amarasinhae et Hemacandræ, in Upaniṣadibus vero accumulationem significat, vide Poley: Fünf Upanishads, Bonn 1844, p. 135; pūtisandeho est igitur putredinis accumulatio i. e. corpus putridum. Bhijjati emendari potest bhijjati, cfr. not. ad v. 24.

**v. 149.** Locus: Jetavanam. Personæ: sambahulā adhimānikā bhikkhū.

Apattha s. apāsta. Alāpu neutr. gen. haud scio an sit i. q. alābu f. g. Eva pro iva? (Comm. alāpūni viya).

**v. 150.** Atthnam nagaram katvā ti imam dhamma-desanam Satthā Jetavane viharanto Janapadakalyāṇim Rūpanandattherārabha kathesi; sā kir' ekadivasaṃ cintesi: mayham jetthabhātiko pi (c. pa) rajjasirim pahāya pabbajitvā loke aggapuggalo buddho jāto, putto pi 'ssa Rāhulakumāro pabbajito, bhātāpi (pitāpi?) me pabbajito, mātāpi me pabbajitā, aham pi ettake nātijane pabbajite gehe kim karissāmi, aham pi pabbajissāmiti bhikkhunūpassayaṃ gantvā pabbaji nātisinehen'eva no saddhāya, abhirūpatāya Rūpanandā ti pamāyī, sā Satthā kira

rūpaṃ aniccaṃ dukkhaṃ anattā vedanā saṃñā saṃkhārā vimāṇānaṃ aniccaṃ dukkhaṃ anattā ti vadetīti sutvā so (c. sá) evaṃ dassanīye pásádike mama pi rūpe dosaṃ katheyyā ti Satthu sammukhíbhávaṃ na gacchati. Sávattthivásino páto va dánāṃ datvā samádinnuposathasuddhuttarásāṅgá gandha-máládīhatthá sáyaṇhasamaye Jetavane sannipatitvā dhammaṃ suṇanti, bhikkhunísamgho (c. -ni-) pi Satthu dhammadesanāya uppannachando viháraṃ gantvā dhammaṃ suṇāti, dhammaṃ sutvā nagaraṃ pavisantā Satthu guṇakathaṃ kathentā va pavisanti, caṭupparamāṇike (c. -ni-) hi lokasannivāse appakā ca te sattā (-?), tesāṃ Tathágataṃ passantānaṃ pasádo (c. -ena) uppajjati, rūpappamāṇikā (c. -ni-) hi Tathágatassa lakkhaṇānuvyañjanapatimaṇḍitaṃ suvaṇṇavaṇṇaṃ saríraṃ disvā pasídanti, ghosappamāṇikāpi anekāni játakāni (c. -ká) nissāya pañcavattaṃ Satthu guṇaghosaṃ c'eva aṭṭhaṅgasamannágataṃ dhammadesanāghosaṃ ca sutvā pasídanti, lakhappamāṇikā (c. -ni-) pi (c. hi) 'ssa cívarádilakhaṇaṃ paṭicca pasídanti, dhammappamāṇikāpi evarūpaṃ Dasabalassa sflaṃ evarūpo samádhi evarūpā pamñā Bhagavā sfládiguṇehi (c. -nehī) asamo appaṭipuggalo ti pasídanti, tesāṃ Tathágatassa guṇaṃ kathentānaṃ mukhaṃ na-ppahoti, Rúpanandā bhikkhunínaṃ c'eva upásakānaṃ ca santikā gatassa (Tathág-?) guṇakathaṃ sutvā cintesi: ativiya me bhátikassa vaṇṇaṃ kathenti, ekadivasam pi me rūpe dosaṃ kathento tittakaṃ kathessati, yaṃ núnāhaṃ bhikkhunhi saddhīm gantvā attānaṃ adassetvā Tathágataṃ passitvā dhammaṃ suṇitvā ágaccheyyan ti sá ahaṃ ajja dhammasavanaṃ gamissámi ti bhikkhunínaṃ árocesi, bhikkhuniyo: cirassam vata Rúpanandāya Satthu upaṭṭhānaṃ gantukámatā uppanná, ajja Satthá imaṃ nissāya vicitraddhammadesanaṃ desissatīti tuṭṭhamānasá taṃ ádāya nikkhamimsu, sá nikkhantakálato paṭṭhāya ahaṃ attānaṃ n'eva dassessámi ti cintesi, Satthá ajja Rúpanandā mayhaṃ upaṭṭhānaṃ ágamissati kídisi (c. -i) nu kho tassá dhamma-

desanā sappáyá ti cintetvá rúpagaruká esá attabháve balavasinehá  
 kanthakena kanthakuddharanam viya rúpen' ev' assá rúpamada-  
 nimmadanam (c. -dānīm-) sappáyá (-ām?) ti sannitthānam katvá  
 tassá viháram pavisanasamaye ekam abhirúpaṃ itthim solasavas-  
 suddesikam rattavatthanivattham sabbābharanapatimanditam ví-  
 janim gaḥetvá attano santike thatvá víjamānam iddhibalena abhi-  
 nimmi, tam kho pana itthim Satthá c' eva passati Rúpanandá ca,  
 sá bhikkhunhi saddhim pavisitvá bhikkhunnam piṭṭhipasse thatvá  
 pañcapatiṭṭhena Satthāram vanditvá bhikkhun' antare ni-  
 sinná pádantarato paṭṭhāya Satthāram oloKentí lakkhaṇavi-  
 cittam anuvyañjanasamujjalam byāmappabhāparikkhittam Satthu  
 sarīram disvá punṇacandasassirīkam mukham oloKentí samśpe-  
 ṭhitam itthirúpaṃ addasa, sá tam oloketvá attabhāvam oloKentí  
 (c. -i) suvaṇṇarājahamsiyá purato kákasadisam attānam amānñi,  
 iddhimayarúpaṃ diṭṭhakālate paṭṭháy' eva hi 'ssá akkhñi bha-  
 mimsu, sá aho imissá kesá sobhaná aho nalátá sobhaná ti  
 sabbesam sarīrappadesānam rúpasiriyá (c. -a) samákaddhitacittá ta-  
 smim rúpe balavasinehá (c. -o) ahosi, Satthá tassá tatthā abhiratim  
 ñatvá dhammam desento va tam rúpaṃ solasavassuddesika-  
 bhāvam atikkamitvá vísativassuddesikam katvá dassesi, Rúpa-  
 nandá oloketvá na vat' idam rúpaṃ purimasadisan ti thokam  
 virattacittá ahosi, Satthá anukkamen' eva tassá itthiyá sakimvija-  
 tavaṇṇam majjhimitthivaṇṇam jarājinnamahallitthivaṇṇan ti (das-  
 sesi?), sápi anupubben' eva idam antarahitam idam pi antarahitan ti  
 jarājinnakāle tam virujjamānam (c. -á) khaṇḍadantam phalitasiram  
 obhagam gopānasivamkam daṇḍaparāyanam pavedhamānam  
 disvá ativiya virajji, atha Satthá tam vyádbhiná abhibhútam  
 katvá dassesi, sá tamkhaṇe yeva daṇḍaṇ ca tálavaṇṭhaṇ ca chaḍ-  
 detvá mahāviraṇam viravamāná bhúmiyam (c. bhu-) patitvá sake  
 muttakarise nimuggá aparāparam vaddhi, Rúpanandá tam pi  
 disvá ativiya virajji, Satthápi tassá itthiyá maraṇam dassesi, sá  
 tam khaṇam yeva uddhumátakabhāvam (?) ápajji, navaḥi vana-

mukhehi pubbabandhiyo e' eva pulavá ca paggharimsu, káká-  
 dayo sannipatitvá vilimpimsu, Rúpanandá oloketvá: ayam  
 itthi imasmim yeva tháne jaram pattá vyádhippattá mara-  
 ñappattá, imissápi attabhávassa evam evam jarávyádhimaraṇāni  
 ágamissantīti attabhávam aniccato passi, aniccato diṭṭhattá evam  
 pana dukkhato anattato diṭṭhá yeva hoti, ath' assá tayo bhává  
 ádittá viya gehágiváya baddhakunapam viya ca upatṭhahimsu,  
 kammaṭṭhánábhimukham cittam pakkhandi, Satthá táya aniccato  
 diṭṭhabhávam ñatvá sakkhissati nu kho sayam eva attano pati-  
 tṭham kátun ti olokeno na sakkhissati bahiddhá paccayam  
 laddhum vaddhatīti cintetvá tassá sappáyavasena dhammam  
 desento áha :

Áturam asucim pútim passa Nande samussayam  
 uggharantam paggharantam bálānam abhipatthitam,  
 Yathá idam tathá etam, yathá etam tathá idam,  
 dhátuto sumñato passa, má lokam punar ágami,  
 bhava chandam virájetvá upasantá carissasīti,  
 itthi sudam Bhagavá Nandam bhikkhunim árabba gátháyo  
 abhásitthá (-si, tathá?) ti Nandá desanānusārena ñānam pesetvá  
 sotápatṭiphalaṁ pápuṇi, ath' assa upari tiṇṇam maggaphalānam  
 vipprasanná parivárá, Satthá (c. -áya) sumñatákammaṭṭhānam  
 kathetunando imasmim saríre sáro atthīti samñam má kari  
 appamattako pi hi ettha sáro n' atthi tīni atṭhisatāni ussápetvá  
 kataṁ atṭhinagaram etan ti vatvá imam gátham áha: Atṭhīnam  
 etc. Tass' attho: yath' eva hi pubbañnaparaññádīnam oda-  
 nattháya katṭhānikam ussápetvá vallhi bandhitvá mattikáya  
 vilimpitvá nagarakhátam bahiddhágeham karonti evam idam  
 aijhattikam pi tīni atṭhisatāni ussápetvá naháruhi vinaddham  
 mamsalohitalepanam, tañ ca paṭicchannam jīraṇalakkhaṇáya  
 jaráya maraṇalakkhaṇassa maccuno, máno makkho ca ohito  
 ti tassa árogasampadādīni paṭicca majjanalakkhaṇassa (c. -ṇassa)  
 mánassa (c. mán-) sukatakāraṇassa vinásalakkhaṇassa mak-

khassa ca odaḥanattḥāya naṅgaram katam, evarūpo eva hi ca tattha kāyikacetasiko ābādho oḥito, uddham kiñci gayhūpagaṃ n' atthīti . . . Janapadakalyāṇittheriyā vatthum.

Versui ellipsim inesse, nemo non videt; et quidem apparet, eum ad alium contextum pertinere. Sensus: corpus humanum sola est conglutinatio ex ossibus, carne atque sanguine facta, cui constitutum est morte dissolvi, nam mors est vita (principium) ejus, ut dicitur supra. Cfr. Manu 6, 76. Mahābh. 12, 12462. 6911. 12058. Sp. Hardy: East. Monach. p. 250.

**v. 151.** Locus: Jetavanam. Persona: Mallikādevī.

. . . Sataṇ cā ti buddhādīnam . . . pavedayan tīti evaṃ buddhā santo buddhādayo sabbhi paṇḍitehi saddhim kathenti attho . . .

Sabbhi s. sadbhih.

**v. 152.** Appassut'āyan ti imam dhammadesanam Satthā Jetavane viharanto Lāludāyittheram ārabba kathesi; so kira maṅgalam karontānam geham gantvā tirokuḍḍesu tiṭṭhantīti ādinā nayena avamaṅgalam karontānam geham gantvā tirokuḍḍādisu kathetabbesu dānaṇ ca dhammacariyā ti ādinā nayena maṅgalagāthā vā (c. cā) yam kiñci vittam idha vā huraṃ vā ti ratanasuttam vā katheti, evaṃ tesu thānesu amñāṇi kathes-sāmīti amñāṇi kathento pi amñāṇi kathemīti na jānāti, bhikkhū tassa katham sutvā Satthu ārocesum: bhante kiṃ Lāludāyissa maṅgalāmaṅgalaṭṭhānesu gamanena, amñasmim kathetabbe amñam eva kathetīti, Satthā na bhikkhave idān' ev' esa evaṃ katheti pubbe pi amñasmim kathetabbe amñam eva kathetīti vatvā atītam āhari: Atīte Bārāṇasiyam Aggidattassa nāma brāhmaṇassa putto Somadattakumāro nāma rājānam upatṭhali, so tassa (c. -ā) piyo aḥosi manāpo, brāhmaṇo pana kasikammaṇi nissāya jīvati, tassa dve gonā ahesum, tesu eko mato, brāh-

maṇo puttāṃ āha: tāta Somadatta rājānam me yācivā ekam  
 goṇam āharā ti, Somadatto sac' āham rājānam yācissāmi  
 lahubhāvo me paṃñāyissatīti cintetvā tumhe yeva tāta rājā-  
 nam yācathā ti vatvā tena hi tāta maṃ gahetvā yāhīti vutte  
 cintesi: ayam brāhmaṇo dandhapamño abhikkamapaṭikkamā-  
 divacanamattam pi na jānāti, amñasmim vattabbe amñam eva  
 vadati, sikkhāpetvā naṃ nessāmīti so taṃ ādāya Bīranattha-  
 maḥan nāma susānam gantvā tiṇakalāpe bandhitvā ayam  
 rājā ayam uparājā ayam senāpati nāmā ti katvā paṭipāṭiyā  
 pitu dassetvā: tumhehi rājakulam gantvā evaṃ atikkamitabbam  
 evaṃ paṭikkamitabbam, evaṃ nāma rājā vattabbo, evaṃ uparā-  
 jā, naṃ (rājānam?) upasamkamitvā jayatu bhavaṃ mahārājā ti  
 vatvā thatvā imaṃ gātham vatvā goṇam yāceyyāthā (c. -athā)  
 ti gātham uggaṇhāpesi:

Dve me goṇā mahārāja yeḥi khettaṃ kasāmase,  
 tesu eko mato deva, dutiyaṃ deḥi khattiyā ti,  
 so hi saṃvaccharamattena taṃ gātham paṇṇaṃ katvā pa-  
 guṇabhāvaṃ puttassa ārocetvā tena hi tāta kiñcid eva paṇṇā-  
 kāraṃ ādāya āgacchatha ahaṃ purimataṃ gantvā raṃño  
 santike thassāmīti vutte sādhu tātā ti paṇṇākāraṃ gahetvā  
 Somadattassa raṃño santike thitakālaṃ ussāhappatto rājakulam  
 gantvā raṃñā (c. -o) tuṭṭhacittena katapaṭisammodano tāta  
 cirassaṃ viya āgat' attha idam āsanam nisīditvā vadatha yen'  
 attho ti vutte imaṃ gātham āha:

Dve me goṇā mahārāja yeḥi khettaṃ kasāmase,  
 tesu eko mato deva, dutiyaṃ gaṇha khattiyā ti,  
 raṃñā (c. -o) kim vadesi tāta puna vadāhīti vutte pi tam (c. tam) eva  
 gātham āha, rājā tena vijjhītvā kathitabhāvaṃ natvā sitaṃ katvā  
 Somadatta tumhākaṃ geḥe bahū (c. -u) maññe goṇā ti vatvā  
 tumhehi dinnā bhavissanti devā ti vutte bodhisattassa tussitvā  
 brāhmaṇassa solasa goṇe (c. -o) alaṃkārabhaṇḍakaṃ nivāsa-  
 gāmaṃ c'assa brahmadeyyaṃ datvā mahantena yasena brāh-

manam uyyojesi. Satthā imam desanam āharitvā tadā rājā  
 Ānando ahoṣi brāhmaṇo Lāḷudāyī (c. -i) Somadatto aham evā  
 ti jātakam samodhānetvā: na bhikkhave idān' eva pubbe p' esa  
 attano appassutāya amñasmim vattabbe amñam eva vadati  
 appassutapuriso hi balivaddasadiṣo va nāma hotti vatvā imam  
 gātham āha: Appassut' āyam etc. Tattha appassut' āyan ti  
 ekassa vā dvinnam vā paṇṇāsakanam vā atha vā pana  
 vaggonaṃ sabbantimaina (?) paricchedena ekassa vā dvinnam  
 vā suttantānam vā abhāvena appassuto ayam, kammaṭṭhānam  
 pana uggahetvā anuyuñjanto bahussuto va; balivaddo va  
 jīratīti yathā balivaddo jīramāno vaddhamāno n' eva mātu na  
 pitu na sesaññātakānam atthāya vaddhati atha kho niratthakam  
 eva jīrati evam evam ayam pi na upajjhāyavattam karoti na  
 ācariyavattam na āgantukavattādīni na bhāvanārāmatam yuñ-  
 jattīti niratthakam eva jīrati; mamsāni tassa vaddhanti  
 yathā balivaddassa yuganaṅgalādīni vaḥetum asamatto eso ti  
 aramñe viṣaṭṭhassa tatth' eva carantassa pi mamsāni vaddhanti  
 (c. -ati) evam evam imissāpi upajjhāyādīhi viṣaṭṭhassa saṃgham  
 nissāya cattāro paccaye labbitvā uddhavirecanādīni katvā kāyam  
 posentassa mamsāni vaddhanti (c. -ti), thūlasarīro hutvā vicarati;  
 paṃṇā ti lokiya lokuttarā pan' assa paṃṇā ekamgulamattāpi  
 na vaddhati, amñe (?) pana gacchalatādīni viya tassa cha  
 dvārāni nissāya taṇhā c' eva navavidhamāno ca vaddhatti  
 attho . . . Lāḷudāyittherassa vatthum.

**v. 153-54.** Anekajātisamsāraṇa ti imam dhammadeśa-  
 nam bodhirukkhamūle nisinnā udānavasena udānetvā aparā-  
 bhāge Ānandattherena puṭṭho kathesi; so hi bodhirukkhamūle  
 nisinnā suriye anattamāya yeva Mārabalam vidhamitvā paṭha-  
 mayāme pubbenivāsa paṭicchādakam tam padāletvā majjhi-  
 mayāme dibbacakkhum visodhetvā pacchimayāme sattesu (c.  
 satth-) kārumñam paṭicca paccayakāraṇāṇam otāretvā tam

anulomapaṭilomavasena sammāsanto aruṇuggamanavelāya sam-  
 māsambodhiṃ abhisambujjhitvā anekehi buddhasatasahashehi  
 avijahitaudānaṃ udānento imā gāthā abbāsi: Aneka- etc. Tattha  
 gaḥakārakam gavesanto ti ahaṃ imassa attabhāvagehassa  
 kārakam taṇhāvaḍḍhakim gavesanto yena nāṇena sakkā so  
 daṭṭhum tassa bodhiñāṇass' atthāya Dīpamkarapādamūle katā-  
 bhinihāro ettakam kālāṃ anekajātisaṃsāraṃ anekajātisa-  
 tasahassasaṃkhātāṃ imaṃ saṃsāravaṭṭaṃ, anibbisam taṃ  
 nāṇaṃ avindanto alabhanto yeva, sandhāvissam (c. -ssa)  
 samcarim aparāparaṃ anuvicarim ti attho; dukkhā jāti  
 punappunan ti idaṃ gaḥakārakam gavesantassa kāraṇa-  
 vacanaṃ, yasmā jarāvyādhimaraṇamissitā yaṃ (yā?) jāti (c. jā)  
 nām' esā punappuna upagantum dukkhā nañ (na?) ca sā tasmim  
 adiṭṭhe nativattatīti (ativ-?) tasmā taṃ gavesanto sandhāvissan  
 ti attho; diṭṭho 'sīti sabbamñūtañāṇaṃ paṭivijjhantena mayā  
 idāni diṭṭho asi (c. āsi); puna gehaṃ ti puna imasmim  
 saṃsāravaddhe attabhāvasaṃkhātāṃ mama gehaṃ na kāhasi  
 (c. -sim); sabbā te phāsukā ti tava sabbā avasesakilesa-  
 phāsukā mayā bhaggā; gaḥakūṭaṃ visamkhitan ti imassa  
 tayā katassa attabhāvagehassa avijjāsaṃkhātāṃ kaṇṇikāmaṇ-  
 ḍalam (c. -kam-) pi mayā viddhamsitaṃ; visamkhāragataṃ  
 cittaṃ ti idāni mama cittaṃ visamkhāraṃ nibbānaṃ āra-  
 maṇakaraṇavasena gataṃ anupavittāṃ; taṇhānaṃ kha-  
 yaṃ ajjhagā ti taṇhānaṃ khayasaṃkhātāṃ arahattaṃ adhi-  
 gato 'smīti... Ānandattherapuṭṭhaudānavatthum.

Maximi sunt momenti hi versus, sed perobscuri, eo magis  
 quod ex alio contextu sine dubio petiti sunt. Fabula præmissa  
 statuit, versus primum esse editos eo temporis momento, quum  
 Gotamas, ad radicem arboris sapientiæ sedens, Buddhas fieret.

Commentator ex systemate ecclesiæ buddhisticæ dog-  
 matico ita fere interpretari videtur: generatio iterata quum  
 sit dolorosa, multas generationes percurri non illam sapi-



entiam obtinens, qua intelligitur, concupiscentiam esse fabricatricem, quæ corporis domum ædificet. Nunc demum, quum sapientiam illam obtinuerim, tu fabricator! a me visus es, domum non denuo ædificabis, tuæ omnes costæ, i. e. cetera peccata, a me fractæ, culmen domus a te factæ, ignorantia sc., a me destructum, mens mea interitum desiderii attingit.

Turnour (teste Sp. Hardy: A Manual of Buddhism p. 180\*) vertit: Performing my pilgrimage through the (sansáro) eternity of countless existences, in sorrow, have I unremittingly sought in vain the artificer of the abode (of the passions, i. e. the human frame). Now, O artificer! art thou found. Henceforth no receptacle of sin shalt thou form — thy frames (literally, ribs) broken; thy ridge-pole shattered; thy soul (or mind) emancipated from liability to regeneration (by transmigration) has annihilated the dominion of the passions. Gogerly (ibidem): Through various transmigrations I must travel, if I do not discover the builder whom I seek; — painful are repeated transmigrations! I have seen the architect (and said) thou shalt not build me another house; thy rafters are broken, thy roof timbers scattered; my mind is detached (from all existing objects), I have attained to the extinction of desire. Sp. Hardy: Through many different births, I have run (to me not having found), seeking the architect of the desire-resembling house. Painful are repeated births! Oh, house-builder! I have seen (thee). Again a house thou canst not build for me. I have broken thy rafters, thy central support is destroyed; to nirwána my mind is gone, I have arrived at the extinction of evil-desire.

Commentario innisi quam præbeant Turnour et Sp. Hardy interpretationem formæ sandhávissam minus rectam esse nemo non videt; sandhávissam enim conditio-

\* Librum hunc utilissimum nuper accepi.

nalis est. Ob intimum singulorum versus 155 verborum nexum Turnour gahakarakam per totum versum compellari statuit, equidem Ánandam. Nunc tamen magis placet utrumque versum sic interpretari: Multarum generationum revolutio mihi subeunda esset, nisi invenissem domus (corporis) fabricatorem, quem quærebam, (quia) dolorosa est generatio repetita. (At) domus fabricator! conspectus es, nec amplius domum fabricabis, omnes costæ tuæ fractæ sunt, domus (a te factæ) culmen destructum, destructionem (illius domus) consequuta mens (mea) ad desideriorum extinctionem pervenit. Geham cfr. Mahābh. 11, 91: grhāṇīva hi martyānām āhur dehāni paṇḍitāh. Kāhasi sanscr. esset karsyasi i. q. kariṣyasi, cfr. vv. 350. 379. Gahakuṭam cfr. not. ad v. 3. Visamkhitam a rad. kar s. kṛ. Visamkharagatam cittam cfr. Mahābh. 12, 7130: nirvānagatamānasa. Tanhānam khayam cfr. vv. 187. 353-54. Mahābh. 12, 6504. Abhidhānapp. p. 1, 5. Hemac. ed. Boehtlingk p. 51, 80. Ásavakkhaya vv. 253. 272. Tanhā vv. 180. 216. 251. 335. 349. 416. Ásava vv. 93. 226. 292-93.

**v. 155-56.** Locus: Isipatanam. Persona: mahādhanasetthiputto.

... Khīṇamacche ti te evarūpā bālā udakassa abhāvā khīṇamacche pallale parikkhīṇapattā jīṇakoṇcā viya (c. vi) avajjhāyanti, idam vuttam hoti: pallale udakassa abhāvo viya hi imesaṁ vasanattānassa abhāvo, macchānam khīṇabhāvo viya imesaṁ gehānam abhāvo, khīṇapattānam koṇcānam uppatitvā gamanābhāvo (c. -na-) viya imesaṁ idāni jalakāthala-pathādīhi bhoge saṇṭhāpetum asamatthabhāvo, tasmā te ete khīṇapattā koṇcā viya etth' eva bajjhivā avajjhāyanti; cāpātikhīṇā vā ti cāpāto atikhīṇā cāpā vinimmuttā (c. -ttatā, adde: ti) attho, idam vuttam hoti: yathā cāpā vinimmuttā (-o?) sarā (-o?) yathāvegam gantvā patitaṁ gahetvā ukkhipante asati

tatth' eva upacikābhataṃ hoti evaṃ ime pi tayo vaye atikkantā idāni attanā (attānaṃ?) uddharitum asamatthatāya maraṇaṃ upagamissanti, tena vuttaṃ: senti cāpātikhīṇā va purāṇāni anutthunan ti, iti amhehi khāditaṃ (c. -tum) iti amhehi pītan ti pubbe khāditaṃ khāditaṃ pītanaccagītavāditaṃ anutthunantā socantā anusocantā sentīti...

Koṇca s. krauñca. Jhāyanti a rad. jhā s. jyā? Cāpātikhīṇā commentator interpretatur: arcu emissæ sagittæ. Anutthunam præ. part. act. a rad. thun s. stan? sing. pro plur.?

**v. 157.** Attānaṃ ce ti imaṃ dhammaḍḍesaṇaṃ Satthā Bhesakālavane viharanto Bodhirājakumāraṃ ārabha kathesi; so kira paṭhavitale amñhehi pāsādehi asadisaṇūpaṃ ākāse uppatamānaṃ viya Kokanadaṃ nāma pāsādaṃ kāretvā vaddhakim pucchi: kim tayā amñatthāpi evarūpo pāsādo katapubbo udāhu paṭhamasippam eva te idan ti; paṭhamasippam eva devā ti ca vutte cintesi: sace ayaṃ aññassa evarūpaṃ pāsādaṃ karissati ayaṃ pāsādo anacchariyo bhavissati imaṃ mayā māretum hatthapāde vāssa chinditum akkhīni uppāṭetum vaddhatīti evaṃ aññassa pāsādaṃ na karissatīti (c. -asīti), so taṃ atthaṃ attano piyasaḥāyakassa Saṅjikāputtassa nāma (c. nā) mānavassa kathesi, so cintesi: so nissamsayaṃ esa (etaṃ?) vaddhakim nāsessati, anaggho sippiyo mayi passante mā nassatu, samñāma assa dassāmīti, so taṃ upasamkamitvā pāsāde te kammaṃ niṭṭhitaṃ no ti pucchitvā niṭṭhitaṃ ti vutte (c. -o) rājakumāro taṃ nāsetukāmo attānaṃ rakkheyyasīti (c. -asīti) āha, vaddhaki bhaddakaṃ te kataṃ sāmī mama ārocantena ahaṃ ettha kattaḍḍam jānissāmīti vatvā kim samma amhākaṃ pāsāde kammaṃ niṭṭhitaṃ ti rājakumārena puttḥo na tāva deva niṭṭhātī bahu avasiṭṭhaṃ ti āha,

kim kamman náma avasiṭṭhan ti; pacchá deva ácikkhissámi,  
 dárúni (c. -ṇi) táva áharápethá ti; kimdárúni (c. -uni) námá ti;  
 nissaráni sukkhadárúni (c. -uni) devá ti; so áharápetvá adási, atha  
 nam áha: deva ito pattháya mama santikaṃ na ágantabbaṃ,  
 sukhumakammaṃ karontassa hi aññehi saddhim kathá salla-  
 pantassa me vikkhepo hoti, áharaveláya pana bhariyá me va  
 áharam áharissatīti, rájakumáro ca sádhú ti paṭisuni, so eka-  
 smim gabbhe nisídítvá táni dárúni (c. -ṇi) tacchettvá attano  
 puttadárassa antonisídanayoggaṃ garulasakuṇaṃ katvá áhাবে-  
 láya pana bhariyaṃ áha: gehe vijjamánakaṃ sabbaṃ vikki-  
 nitvá hiraññasuvannaṃ gaṇháhīti, rájakumáro pi vaddhakissa  
 anikkhamaṇattháya gehaṃ parikkhipitvá rakkhaṃ ṭhapesi, vad-  
 dhakí pi sakunassa nitthitakále ajja sabbe dárake gaṇettvá ágac-  
 cheyyásīti bhariyaṃ vatvá bhutta pátaráso puttadáraṃ sakunassa  
 kucchiyaṃ nisídápetvá vátapáne (-nena?) nikkhamitvá paláyi,  
 so tesam deva vaddhakí paláyatīti na kandantánaṃ yeva gantvá  
 Himavante otaritvá ekaṃ nagaraṃ mápetvá Katthaváhananá-  
 marájá (c. -namná-) játo, Bodhirájakumáro pi pásádamahaṃ  
 karissámīti Sattháraṃ nimantettvá pásádaṃ catujátigandhehi  
 paribhaṇḍaṃ katvá paṭhamam ummáráto pattháya celapatti-  
 kaṃ patthari, so kira aputtako, tasmá puttaṃ vá dhítaraṃ  
 vá lacchámi Satthá imaṃ akkamissatīti cintettvá patthari, so  
 Satthari ágate Sattháraṃ pañcapatīṭhítana vanditvá pattaṃ  
 gaṇettvá pavisatha bhante ti áha, Satthá na pavisi, so dutiyam  
 pi tatiyam pi apavisitvá va Ánandattheraṃ olokesi, olokitaṃ  
 (c. -a) samñáy' eva vatthánaṃ anakkamaṇabhávaṃ ñatvá sam-  
 harantu rájakumára dussáni na Bhagavá celapattikaṃ akka-  
 missati pacchimajanaṭaṃ Tathágato oloketīti dussáni samhará-  
 pesi, dussáni samharitvá Sattháraṃ anto pavesettvá yágukhaj-  
 jakena sammánetvá ekamantaṃ nisinna vanditvá áha: bhante  
 tumhákaṃ upakáráko tikkhattuṃ saraṇaṃ gato, kucchigato va  
 kir'amhi ekaváre saraṇaṃ gato, dutiyaṃ taruṇadárakakále, ta-

tiyaṃ viṃṇātabbhāvappattakāle, tassa me kasmā celapattikaṃ  
 na akkamitthā ti; kiṃ pana tvaṃ kumāra cintetvā celāni attharīti  
 (c. -rati); sace puttāṃ vā dhītaraṃ vā lacchāmi Satthā me akka-  
 missatīti idaṃ cintetvā bhante ti; ten' evāhaṃ na akkamin ti;  
 kiṃ paṇāhaṃ bhante puttāṃ vā dhītaraṃ vā n'eva lacchāmīti;  
 āma kumārā ti; kiṃkāraṇā ti; purimake attabhāve bhariyāya  
 saddhiṃ pamādaṃ āpannattā ti; kasmim kāle bhante ti; ath'  
 assa Satthā atītaṃ āharitvā dassesi: Attīte kira anekasatā  
 manussā mahatiyā nāvāya samuddaṃ pakkhandimsu, nāvā  
 samudde bhijji, dve jayampatikā ekam phalakaṃ gaḥetvā anta-  
 radīpakaṃ pavisimsu, sesā sabbe tatth'eva marimsu, tasmim  
 kho pana dīpake mahāsakuṇasaṃgho vasati, te aṃṇaṃ khā-  
 ditabbakaṃ adisvā jātakajjhattā (?) sakuṇandakāni aṅgāresu pa-  
 citvā khādimsu, tesu appahontesu sakuṇacchāpe gaḥetvā khā-  
 dimsu, evaṃ paṭhamavaye pi majjhimavaye pi pacchimavaye  
 pi khādimsu yeva, ekasmim pi vaye appamādaṃ nāpajjimsu,  
 eko pi ca nesam appamādaṃ nāpajji (c. -imsu). Satthā  
 idaṃ tassa pubbakammaṃ dassetvā: sace hi tvaṃ rājaku-  
 māra tadā ekasmim pi vaye bhariyāya saddhiṃ appamādaṃ  
 āpajjissa ekasmim vaye putto vā dhītā vā uppajjeyya, sace  
 vā pana vo eko pi appamatto abhavissa taṃ paṭicca putto vā  
 dhītā vā na uppajjissa kumāra, attānaṃ hi piyaṃ maṃṇamānena  
 tūsu pi vayesu appamattena attā (c. attānaṃ) rakkhitabbo yevā ti  
 vatvā imaṃ gātham āha: Attānaṃ ce etc. Tattha yāman ti Satthā  
 attano dhammissaratāya desanākusalatāya idha tinnam vayā-  
 naṃ aṃṇatarāni vayan yāman ti katvā dassesi, tasmā evam  
 ettha attho veditabbo: sace attānaṃ piyaṃ jāneyya (c. -neyyam)  
 rakkheyyā naṃ surakkhitam yathā so surakkhito hoti  
 evaṃ naṃ (c. na) rakkheyya, tattha sace hi gihī. samāno attā-  
 naṃ rakkhissāmīti uparipāsādatale susamvutaṃ gabbhaṃ pavi-  
 sitvā sampannārakkho hutvā tā (taṃ?) nivasanto pabbajito hutvā  
 susamvuto pihitadvāravātapānalene (c. -taṃdvā-) viharanto

pi attānaṃ rakkhati yeva, gihī pana samāno yathābalaṃ dānasīlādīni pumhāni karonto pabbajito vā pana vattapaṭi-vattaṃ pariyaṭṭimanasikāresu ussukkaṃ āpajjanto attānaṃ rakkhati nāma (-?), evaṃ tīsu vāyesu asakkonto aññatarasmim pi vaye paṇḍitapuriso attānaṃ paṭijaggite yeva, sace gihībhuṭo paṭhamavaye khiddāpasutatāya kusalaṃ kātum na sakkoti majjhimavaye appamattena hutvā kusalaṃ kātabbhaṃ, sace majjhimavaye puttadāraṃ posento kusalaṃ kātum na sakkoti pacchimavaye kātabbhaṃ eva, ekam (evam?) pi karonte (-tena?) attānaṃ (attā?) paṭijaggito va hoti, evaṃ akarontassa pana attā piyo nāma na hoti apāyaparāyanam eva naṃ karoti, sace pana pabbajito paṭhamavaye sajjhāyaṃ karonto dhārento vācento vattapaṭivattaṃ karonto paṃādaṃ āpajjati majjhimavaye appamattena samaṇadhammo (c. -na-) kātabbo, sace paṭhamavaye uggaḥitapariyattiyā atthakathaṃ vinicchayaakāraṇākāraṇaṃ ca pucchanto majjhimavayena ca paṃādaṃ āpajjati pacchimavaye appamattena samaṇadhammo kātabbo yeva, evaṃ pi tena (karontena?) attā paṭijaggito va hoti, evaṃ akarontassa pana attā piyo nāma na hoti pacchānutāpanenava (-nam eva?) naṃ tāpetitī... Bodhirājakumārassa vatthum.

Jaññā potent. verbi ñā s. jñā. Rakkheyyā cfr. not. ad v. 143.

**v. 158.** Locus: Jetavanaṃ. Persona: Upanandasa-kyaputto.

... Idam vuttaṃ hoti: yo appicchatādiguṇehi vā ariya-vamsapaṭipadādīhi vā paraṃ anusāsītukāmo attānaṃ eva paṭhamataraṃ tasmiṃ guṇe paṭiṭṭhāpeyya... attānaṃ hi tattha anivesetvā kevalaṃ paraṃ eva anusāsamaṇo parato nindaṃ labhitvā kilissati nāma...

Na kilisseyya melius fortasse vertamus: non in eo culpa est; cfr. not. ad v. 87.

**v. 159.** Locus: Jetavanam. Persona: Padhánikatissa-tthero.

Tass' att<sup>h</sup>o: yathá hi bhikkhu (c. -ú) pa<sup>h</sup>amayamádisu camkamitabban ti vatvá param ovadati sayam camkamádfni adhi<sup>h</sup>ta<sup>h</sup>anto attánañ ce tathá kayirá yath' amñam anusásati evam sante sudanto vata dametha yena guñena param anu-sásati tena attaná sudanto hutvá dameyya; attá hi kira duddamo ti ayam hi attá náma duddamo, tasmá yathá so sudanto hoti tathá dametabbo ti...

Dametha sic A C et comment.; B habet dammetha, qua lectione recepta metrum restituitur, cfr. not. ad v. s.

**v. 160.** Attá hi attano nátho ti imam dhammadesanam Satthá Jetavane viharanto Kumáarakassapattherassa mátaram árab<sup>h</sup>ba katesi; sá kira Rájagaha<sup>h</sup>anagare set<sup>h</sup>hidhítá vimñútam pattakálato pat<sup>h</sup>háya pabbajjam yáci, atha punappuna yácamánápi ca mátápitunnam santike pabbajjam alabbitvá vayappattá patikulam gantvá patidevatá hutvá agáramaj<sup>h</sup>e vasati, ath' assá na cirass' eva kucchiyam gabbho pati<sup>h</sup>ta<sup>h</sup>hi, sá pan' assa pati<sup>h</sup>hitabhávam ajánitvá va sámikam árádh<sup>h</sup>etvá pabbajjam yáci, atha nam so mahantena sakkárena bhikkhuniupassayam netvá ajánanto Devadattapak<sup>h</sup>hiyanam bhikkhunnam santike pabbajesi, aparena samayena bhikkhuniyo tassá gabbhinibhávam ñatvá tá<sup>h</sup>i kim idan ti vuttá ná<sup>h</sup>am ayye na (?) tam jánámiti kim etam sílam vata me árogam evá ti, bhikkhuniyo tam Devadattassa santikam netvá: ayam bhikkhuniddhá (?) pabbajitá, imissá mayam gabbhassa pati<sup>h</sup>hitakálam na jánáma, kin dáni karomá ti pucchimsu, Devadatto má may<sup>h</sup>am ovádakárikánam bhikkhunnam ayaso uppajjiti ettakam eva cintetvá upapabbájetha (uppab-?) nan ti á<sup>h</sup>ha, tam sutvá dahará: má mam ayye násetha, ná<sup>h</sup>am Devadattam uddissa pabbajitá, etha mam (adde: Satthu?) santikam Jetavanam nethá ti, ná tam ádáy<sup>h</sup>a Jetavanam gantvá

Satthu árocesum, Satthá tassá gihikále (c. hīkále) gabbho patthhito ti jánanto pi paravádamocanattham rájánam Pasenadikosalam Mahánáthapindikam Cúlánáthapindikam (c.-la-) Visákháupásikam amñáni ca mahákuláni pakkosápetvá Upálittheram ánápesi: gaccha imissá daharáya catuparisamajjhe kammam parisodhehiti, thero ramño purato Visákham pakkosápetvá tam adhikaraṇam paṭicchápesi, sá sánipákáram parikkhipápetvá antosáṇiyam, tassá hatthapádanábhudarapariyosánáni oloketvá máse divase samánetvá gihibhāve imáya gabbho laddho ti ñatvá therassa tam attham árocesi, ath' assá thero parisamajjhe parisuddhabhāvam patiṭṭhāpesi, sá aparena samayena Padumuttarabuddhassa pádamúle patiṭṭhitatthanam (patthitapatthaná ?) mahánubhāvam puttam vijáyi, ath' ekadivasam rájá bhikkhuniupassayasamāpe (c.-ena) gacchanto dárakasaddam sutvá kim idan ti pucchitvá deva ekissá bhikkhuniyá putto játo tass' esa saddo ti vutte tam kumáram attano gharam netvá dháttnam (c.-ti-) adási, námagahaṇadvase v' assa Kassapo ti námam katvá kumáraparihárena vaddhitattá Kumáarakassapo ti sañjánimsu, so kílámaṇḍale daharake paharitvá (c. pariḥ-) nimmátápitikena mayam pahaṭá ti vutte rájánam upasamkamitvá deva mam nimmátápitiko ti vadanti, mátaram me ácikkhathá ti pucchitvá ramñá dhátiyo dassetvá imá te mátaro ti vutte: na ettiká mama mátaro ekáya me mátará bhavitabham tam me ácikkhathá ti áha, rájá na sakká imam vañcetun ti cintetvá: táta tava mātá bhikkhuni, tvam mayá bhikkhuniupassayá (c.-am) ánto, so távataken' eva samuppannasamvego hutvá táta pabbájetha man ti áha, rájá sádhu tátá ti tam mahantena sakkárena Satthu santike pabbájesi, so laddhúpasampado Kumáarakassapatthero ti pamñáyi, so Satthu santike kammaṭṭhánam gahetvá aramñam pavisitvá váyamitvá visesam nibbattetum asakkonto puna kammaṭṭhánam visesetvá gahessámiti Satthu santikam ágantvá Andhavane vihási, atha nam Kassapabuddhakále ekato samanadhammam katvá anágámiphalam



patvá Brahmaloce nibbattabhikkhu (c. -ú) Brahmālokato ágantvá pannarasa pañhe pucchitvá: ime pañhe thapetvá Sattháram añño koci (c. ko) vyákátum samattho n' atthi, gaccha Satthu santike imesaṃ atthaṃ uggaṇhá ti uyyojesi, so tathá katvá pañhaṃ vissajjanávasāne arahattaṃ pápuṇi, tassa pana nikkhantaditthaká-lato pattháya dvádasa vassáni mātubhikkhuniyá akkhíhi (c. akkhí) assúni pavattimsu, sá puttaviyogadukkhítá ten'eva mukhena bhikkháya caramáná antaravíthiyaṃ theram disvá putta puttá ti viravantí taṃ gaṇhitum upadhávamáná parivattitvá pati, sá thanehi khíraṃ muñcantehi utthahitvá allacivará gantvá theram gaṇhi, so cintesi: sac' áyaṃ mama santiká madhura-vacanaṃ na labhissati vinassissati, taddhame (?) katvá imáya saddhim sallapissámi, atha naṃ áha: kim karonti (c. -i) vicarasíti sinehamattam pi chinditum na sakkosíti (c. -ásíti), sá aho corassa kathá ti cintetvá kim vadesi tátá (c. tá) ti vatvá puna pi tena tath' eva vuttá cintesi: ahaṃ imassa káraná (c. -a) dvádasa vassáni assetum (assúni?) dháretum na sakkomi, ayaṃ pan' eva thaddha-hadayo ti kim me iminá ti puttasinghaṃ chinditvá taṃ divasaṃ eva arahattaṃ pápuṇi. Aparena samayena dhammasabháyaṃ kathaṃ samuttáhapesum (c. -su): Manavadevadattena evaṃ upa-nissayasampanno Kumáarakassapo ca therí ca násítá, Satthápi tesam patitthá játo, aho buddhá náma lokánukampaká ti; Satthá ágantvá káya nu 'ttha bhikkhave etarahi katháya sannisinná ti pucchitvá imáya námá ti vutte na bhikkhave idán'eva ahaṃ imesaṃ paccayo patitthá játo pubbe pi nesaṃ ahaṃ patitthá aho siṃ yevá ti vatvá:

Nigrodham eva seveyya, na sákham upasaṃvase,

nigrodhasmiṃ matam seyyo yañce sákhasmiṃ jívitan ti, imam Nigrodbajátakaṃ vitthárena kathetvá: tadá sákhamigo Devadatto aho si, parisápi 'ssa Devadattaparisá, várapattá mi-gadhenu therí (c. -i) aho si, putto Kumáarakassapo, gabbhinimigiya jívitaṃ pariccajitvá gato nigrodhamigarájá pana ahaṃ evá ti

jātakam samodhānetvā puttasiṇeḥam chinditvā theriyā attanā va attano paṭiṭṭhākatabhāvaṃ paśamsanto: bhikkhave yaśmā parassa attaniṭṭhitena (c. -te) sagga-parāyaṇo vā magga-parāyaṇo vā bhavitum na sakkā tasmā attā (c. attanā) va attano nātho kiṃ paro karissatīti vatvā imaṃ gātham āha: Attā hi etc. Tattha nātho ti paṭiṭṭhā, idaṃ vuttaṃ hoti: yaśmā attaniṭṭhitena attasampanna (c. addit: na) kusalaṃ katvā saggaṃ vā pāpunītiṃ maggaṃ vā bhāvetum phalaṃ vā sacchikātum sakkā tasmā hi attā va (c. ca) attano paṭiṭṭhā ti, paro ko nāma kassa paṭiṭṭhā siyā, attanā eva hi sudantena (c. addit: hi) nibbisevanena (c. -biye-) arahattaphalasamkhātāṃ dullabhaṃ lābhanāthaṃ labhati, arahattaṃ hi sandhāya (c. -yaṃ) idha nāthaṃ labhati dullabhaṃ ti vuttaṃ... Kumārakassapatherassa vatthum.

**v. 161.** Locus: Jetavanaṃ. Persona: Mahākālaupāsako.

Tattha vajiraṃ v' amhamayaṃ maṇiṃ ti vajiraṃ va amhamayaṃ (c. amhayāṃ) maṇiṃ, idaṃ vuttaṃ hoti: yathā pāsāṇamayaṃ (c. pāsāmayaṃ) pāsāṇasambhavaṃ vajiraṃ (c. -ri) tam eva amhamayaṃ maṇiṃ attano utthānatthānasamkhātāṃ pāsāṇamaṇiṃ khādītvā chiddāchiddaṃ khaṇḍākhāṇḍikaṃ katvā aparibhogaṃ karoti evaṃ evaṃ attanā kataṃ attani jātaṃ attasambhavaṃ pāpaṃ dummedhaṃ nippaṇṇaṃ puggalaṃ catuṣu apāyesu abhimatthati kantati (c. katanti) vidhaṃsetīti...

Abhimatthati a rad. math v. manth, itidem baddhati a bandh. Amhamaya s. aṣṃamaya.

**v. 162.** Yassa accantīti imaṃ dhammadesanaṃ Satthā Veluvane viharanto Devadattaṃ ārabha kathesi. Ekasmiṃ hi divase bhikkhū (c. -u) dhammasabbhāyaṃ kathaṃ samuṭṭhāpesum: āvuso Devadatto dussīlo pāpadhammo dussīlyakaraṇeṃ' (c. -ṇeṃ) eva vaddhitāya taṇhāya Ajātasattum saṃgaṇhitvā

maḥantaṃ lābhasakkāraṃ nibbattetvā Ajātasattum pitu vadhe samādāpetvā tena saddhiṃ ekato hutvā nānappakārena Tathāgatassa vadhāya parisakkatīti, Satthā āgantvā kāya nu 'ttha bhikkhave etarahi kathāya sannisinṇā ti pucchitvā imāya nāmā ti vutte na bhikkhave idān'eva pubbe pi Devadatto nānappakārena mayhaṃ vadhāya parisakkatīti vatvā Kuruṅgajātakādīni kathetvā: bhikkhave accantadussīlyapuggalanānaṃ dussīlyakāraṇā uppannā taṇhā mālūvā viya sālāṃ pariyaṇandhitvā sambhajjamaṇā nirayādisu pakkhipatīti vatvā imaṃ gāthamaṃ: Yassa accanta- etc. . . . Mālūvā sālāṃ iv'otatan ti yassa puggalassa taṃ taṇhāsamkhātāṃ dussīlyāṃ, yathā nāma mālūvā sālāṃ otarantīti deve vassante pavattehi udakaṃ paṭicchitvā sambhajanavasena sabbatthakam eva pariyaṇanti evaṃ otatāṃ pariyaṇanditvā tītaṃ (-?) so mālūvāya sambhajitvā bhūmiyaṃ (c. -ya) pātiyamaṇo rukkho viya dussīlasamkhātāya taṇhāya sambhajitvā apāyesu pātiyamaṇo yathā naṃ anattakāmo diso icchati tathā attānaṃ (c. atta-) karoti nāmā ti attā . . . Devadattassa vatthum.

Vereor, ut recte intellexerim versum. Mālūvā cfr. v. 334. Otata a rad. tar? Disa s. divisa, cfr. v. 49.

**v. 163.** Sukarānti imaṃ dhammadesanaṃ Satthā Veluvane viharanto saṃghabhedaparisakkaṇaṃ ārabha kathesi. Ekadivasaṃ hi Devadatto saṃghabhedāya parisakkanto āyasmantaṃ piṇḍāya carantaṃ Ānandaṃ disvā attano adhippāyaṃ ārocesi, taṃ sutvā thero Satthu santikaṃ gantvā Bhagavantaṃ etad avoca: idhāhaṃ bhante sāyaṇhasamayāṃ nivāsetvā patta-cīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisiṃ, addasā kho maṃ bhante Devadatto Rājagahaṃ piṇḍāya carantaṃ (c. -to), disvā yenaṃ haṃ ten'upasaṃkami (c. addit: upasaṃkami), upasaṃkamitvā maṃ etad avoca: aṃjja tagge dānāhaṃ āvuso Ānanda amānātre-vaggatā (?) amānātra bhikkhusaṃghā uposathaṃ karissāmi saṃ-

ghakammañ cá ti ajja Bhagavá Devadatto saṃghaṃ bhindissati  
uposathañ ca karissati saṃghakammáni cá ti evaṃ vutte Satthá:

Sukaraṃ sádhuná sádhu,<sup>a</sup> pápena dukkaraṃ,  
pápaṃ pápena sukaraṃ, pápaṃ ariyeḥi dukkaraṃ ti,  
imaṃ udánaṃ udánetvá Ánanda attano ahitakammam eva  
sukaraṃ (c. dukk-) ti vatvá imaṃ gátham áha: Sukaráni etc. . . .  
Saṃghabhedaparisakkanavatthum.

**v. 164.** Locus: Jetavanam. Persona: Kálatthero.

Tass' attho: yo dummedho puggalo attano sakkáraḥānibha-  
yena pápikaṃ diṭṭhiṃ nissáya dhammaṃ vá sossáma dánaṃ  
vá dassámá ti vadante paṭikkosanto arahataṃ ariyánaṃ dham-  
majjvinam buddhánaṃ sásanaṃ paṭikkosati tassa taṃ paṭikko-  
sanaṃ sá ca pápiká diṭṭhi velusamkhátassa kaṭṭhakassa (c. kassa)  
phaláni viya hoti, kasmá (c. ta-): yathá kaṭṭhako phaláni ganḥanto  
attaghamñáya phallati (c. pa-) attano ghátattham eva phaleti  
evaṃ so pi attaghatáya phallatīti (c. pa-), vuttam pi c' etaṃ:

Phalaṃ ve kadaliṃ ḥanti phalaṃ velum phalaṃ nalam  
sakkáro purisaṃ ḥanti gabbho assatarim yathá ti . . .

Diṭṭhi s. dr̥ṣṭi sentiendi atque intelligendi ratio, sententia,  
doctrina; micchádiṭṭhi vv. 167. 316; sammádiṭṭhi v. 319. Cfr.  
Abhidhānapp. ed. Clough p. 19, 17. 57, 33. Burnouf: Introd.  
p. 263. 496. Nissáya gerundium a rad. si (s. ṣri) prāf.  
ni; cfr. vv. 93. 339. 341. Abit sæpe nissáya in præpositionem  
ejus notionis: ad, apud. Ghañña s. ghānya? Phallati, ni  
fallor, pass. caus. verbi phal.

**v. 165.** Locus: Jetavanam. Persona: Cúlakālaupāsako.

Tass' attho: yena attaná akusalaṃ kammaṃ kataṃ hoti  
so catusu apáyesu dukkhaṃ anubhavanto attaná va saṃkilis-  
sati, yena pana attaná akataṃ pápaṃ so sugatiṃ c' eva agatiṃ

<sup>a</sup> Adde: sádhu.

ca gacchanto attaná va visujjhati, kusalakammasamkhátāñ ca asuddhiṃ paccattaṃ kārassatthānaṃ (-?) attani yeva vipaccati, añño puggalo aññaṃ puggalaṃ na visodhaye ti na kilissatīti vuttaṃ hoti ...

Paccattaṃ adv. compositum ex paṭi et attāṃ (s. átman).

**v. 166.** Attadatthan ti imaṃ dhammadesanaṃ Satthá Jetavane viharanto Attadatthattheraṃ árabba kathesi. Satthára hi parinibbānakāle bhikkhave ito catumásaccayena parinibbáyissámiti vutte uppannasamvegá sattasatá puthujjaná bhikkhú (c. -u) Satthu santikaṃ avijahitvá va kin nu kho ávuso karissáma ti sammantayamáná vicaranti, Attadatthatthero pana cintesi: Satthá kira catumásaccayena parinibbáyissati ahañ ca mañhi (?) avítarágo Satthari dharamāne yeva arahattattháya váyamissámiti, so bhikkhúnaṃ santikaṃ na gacchati, atha naṃ bhikkhú (c. -u) kasmá (c. tasmá) ávuso tvaṃ no amhákaṃ santikaṃ ágacchasi na kiñci mantesīti vatvá Satthu santikaṃ netvá ayaṃ bhante evaṃ náma karotīti árocayimsu, so Satthára (c. -raṃ) pi kasmá evaṃ karosīti vutte: tumhe hi kira bhante catumásaccayena parinibbáyissatha, ahaṃ tumhesu dharantesu yeva arahattupattiyá váyamissámiti, Satthá tassa sádhukáraṃ datvá: bhikkhave yassa mayi sineho atthi tena Attadatthena viya bhavitum vaddhatīti na hi gandhádīhi pújentá maṃ (c. mayi) pújenti dhammánudhammapaṭipattiyá pana maṃ pújenti tasmá aññena pi Attadatthasadisena'eva bhavitabban ti vatvá imaṃ gátham áha: Attadatthaṃ etc. Tass'attho: gihbhúto pitá ca kákanikamattam pi attano atthaṃ saḥassamattenāpi parassa atthena na hápaye, kákanikamatto pi hi 'ssa attadattho va khádaniyaṃ vá bhojaniyaṃ vá nipphádeti na parattho, imaṃ pana evaṃ akathetvá kammaṭṭhánasísena kathitaṃ, tasmá attadatthaṃ na hápemīti bhikkhuná samghassa uppannaṃ cetiypaṭisamkháranádikiccaṃ vá upajjháyavattaṃ vá na hápetabbaṃ

(c. -a), abhisamācārikavattañ hi pūrento yeva ariyaphalādīni (c. -dīhi) sacchikaroti, tasmā ayam pi attadattho va, yo pana accāraddhavipassako ajja ajj' evā ti paṭivedham patthayamāno vicarati tena upajjhāyādivattāni pi bhāvetvā attano kiecam eva kātabbam, evam evam attadattham abhiññāya ayam me attano attho ti sallakkhetvā sadatthapasuto siyā tasmim sake atthe uyyuttapayutto bhaveyyā ti... Attadatthatherassa vatthum.

Attadattha et sadattha cum d euphoniæ causa inserto, cfr. Clough: Pali grammar p. 11, 27. Pasuta s. prasita a rad. so, cfr. not. ad v. 38.

**v. 167.** Locus: Jetavanam. Persona: amñataradāhara-bhikkhu.

Tattha hīnam dhamman ti pañcakāmaguṇadhammam, so hīnena dhammena antamaso oṭṭhagonādīhi pi paṭisevitabbo (-?), hīnesu ca nirayādīsu thānesu nibbattāpetīti hīno nāma, tam na seveyya; pamādenā ti satiossaggalakkhaṇena pamādenā ti na samvaseyya; na seveyyā ti micchādītihi pi na gaṇheyya; lokavaddhano ti yo (c. so) hi karoti so lokavaddhano nāma hoti, tasmā hi evam akaraṇena na siyā lokavaddhano...

Hīnam dhammam cfr. vv. 87. 115. 242. 248. 307. 70. Pamādo cfr. vv. 21. 26. 241.

**v. 168-69.** Uttiṭṭhe nā ti imam dhammadesanam Sathā Nigrodhārāme viharanto pitaram ārabha kathesi. Ekasmim hi samaye Sathā paṭhamagamanena Kapilapuram gantvā nātīhi katapaccuggamane Nigrodhārāmam patvā nātīnam mānam bhindanattāya ākāse ratanacāmkamam māpetvā tattha caṃkamanto dhammam desesi, nātī (c. -i) pasannacittā Suddho-

danamahárájánam ádim katvá vandimsu, tasmim nātisa-mágame pokkharavassam vassi, tam árabba mahájanena katháya (c. kat-) samutthápitáya na bhikkhave idán'eva pubbe pi mayham nātisa-mágame pokkharavassam vassi yevá ti vatvá Vessantarajátakam kathesi, dhammadesanam sutvá pakkamantesu nātisu eko pi Sattháram na nimantesi, rájápi mayham putto mama geham anágantvá kaham gamissatthi animantetvá va agamási, gantvá ca pana gehe vísatiyá bhikkhusahassánam yágúádini patiyádá-petvá (c. paṭisa-) ásanáni pamñápesi, puna divase Satthá piṇḍáya pavisanto kin nu kho atthe buddhá pitu nagaram pavisitvá ujukam eva nātikulam pavisimsu udāhu patipátiiyá piṇḍáya carimsú ti disvá pathamagehato pattháya piṇḍáya caranto páyási, tam pavattim ramño árocesum, rájá sáṭakam saṇthápentto vegena nikkhamitvá Sattháram vanditvá: putta kasmá mam násesi, ativiya te piṇḍáya carantena lajjá uppádítá, yuttam náma te imasmim yeva nagare suvaṇnasivikádfhi vicaritvá piṇḍáya caritum, kim (c. ki) mam lajjápesīti; náhan tam mahárája lajjá-pemi, attano pana kulavaṁsam anuvattámīti; kim pana táta piṇḍáya caritvá jívanavaṁso mama vaṁso ti; n' eso mahárája tava vaṁso, mama pan' eso vaṁso, anekáni hi buddhasahassáni piṇḍáya caritvá va jívimsú ti (c. tvá) vatvá imá gáthá abhási: Uttiṭṭhe etc. Tattha uttiṭṭhe ti uttiṭṭhitvá paresam gharadváre thatvá gahetabbapiṇde na-ppamajjeyyá ti; piṇḍa-cárikavattam hi hápetvá paṇṭabhojanáni pariyesanto uttiṭṭhe pamajjati náma, sapadánam piṇḍáya caranto pana na-ppamajjati náma, evam karonto uttiṭṭhe na-ppamajjeyya; dhammam anesanam paláya sapadánam caranto tam eva bhikkhácariyam dhammam sucaritam care; sukham setthi desanámattam etam; evam pan' etam bhikkhácariyam dhammam caranto dhamma-cári idhaloke ca paraloke ca catúhi iriyápathehi sukham viharatthi attho; na nam duccaritan ti vesiyádibhede (c. -o) agocare caranto bhikkhácariyadhammam sucaritam (c. duce-)

nāma evaṃ acaritvā dhammaṃ care duccaritaṃ (c. sucar-) na naṃ duccaritaṃ care, sesaṃ (c. tesaṃ) vuttattham eva... *Suddhodanassa vatthum.*

Uttiṭṭhe com. gerund. habere videtur. *Mad* præf. pa, cfr. vv. 172. 371. 19. 292. 309. 334. 259. *Dhammacārin* cfr. *dhammajīvin* vv. 24. 164, *dhammatṭha* vv. 217. 256, *dhamma-dhara* v. 259, *dhammika* v. 84.

**v. 170.** Locus: *Jetavanaṃ*. Personæ: pañcasatavi-passakabhikkhū.

Tattha marīcikaṇa ti māyaṃ, māyā hi dūrato (c. du-) gehasaṇṭhānādivasena upatṭhitāpi upagacchantaṇaṃ agayhūpa-kārattakā tucchakā va, tasmāssasattā (?) uppajjitvā bhijjana-tṭhena bubbulakaṃ tucchādibhāven'eva māyaṃ (c. cā-) passeyya, evaṃ khandhādī'okaṃ avekkhantaṃ maccurājā na (c. naṃ) passatṭi attho...

Bubbulaka s. budbuda. *Maccurājā* cfr. v. 46.

**v. 171.** *Etha* passath' imaṃ lokan ti imaṃ dhamma-desanaṃ Satthā Veluvane viharanto Abhayarājakumāraṃ ārabba kathesi; tassa kira paccantaṃ vūpasametvā āgatassa pitā Bimbisāro tussitvā ekaṃ naccagītakusalaṃ nāṭakitthiṃ datvā tassa sattāhaṃ rajjam adāsi; so sattāhaṃ gehā (c. -aṃ) baḥi anikkhanto va rajjasiriṃ anubhavitvā aṭṭhame divase naditṭhitaṃ gantvā nahātvā uyyānaṃ pavisitvā Santatimahaṃmatto viya tassā itthiyā naccagītaṃ passanto nisīdi, sāpi taṃ khaṇaṃ yeva Santatimaccassa (c. santimaccassa) nāṭakitthī viya satthakavātānaṃ vasena kālam akāsi, kumāro tassā (c. -a) kālakiriyāya uppannasoko na me sokam ṭhapetvā Satthāraṃ amño nibbāpetuṃ sakkhissatṭi Satthāraṃ upasaṃkamitvā bhante sokam me nibbāpethā ti āha, Satthā (c. bha-) taṃ samassāsetvā tayā hi kumāra imissā itthiyā eva eva matakāle rodantena pavattitaṃ assūnaṃ anamatagge saṃsāre paṇaṇaṃ (c. -naṃ) n' atthīti vatvā tāya desanāya sokassa



tanubhāvaṃ ſatvā kumāra mā soci bāla-janānaṃ saṃśādana-  
tṭhānaṃ etan ti vatvā imaṃ gātham āha; Etha etc. Tattha  
etha paṣṣathā ti rājakumāraṃ eva sandhāyāha; imaṃ lokaṃ  
ti imaṃ khandhalokādisaṃkhātāṃ attabhāvaṃ; cittaṃ ti vi-  
cittaṃ (c. vaccei-) rājarathaṃ viya vatthālaṃkārādicittaṃ (c.  
-cittitaṃ); yattha bālā ti yaṣmiṃ attabhāve bālā eva  
viśdanti; vijānatan ti jānantānaṃ paṇa paṇḍitānaṃ ettha  
rāgasāṅgādisu eko pi sāṅgo n' atthīti attho... Abhayarāja-  
kumārassa vatthum.

Rājaratha cfr. v. 151. Sāṅga cfr. vv. 312. 310. 397. 412.

**v. 172.** Locus: Jetavanaṃ. Persona: sammuhjani-  
tthero.

So imaṃ fortasse legendum est sv-imaṃ.

**v. 173.** Locus: Jetavanaṃ. Persona: Aṅgulimālatthero.

Tattha kusaleṇā ti arahattamaggaṃ sandhāya vuttaṃ,  
sesaṃ uttānattham eva...

Pithīyati saṃscr. apistīryati?

**v. 174.** Locus: Aggālavacetiyaṃ. Persona: pesakā-  
radhītā.

Tattha ayaṃ loko ti ayaṃ lokamahājano paṃñācak-  
khuno abhāvena andhabhūto; tanuk' etthā ti tanuko ettha  
na baḥu jano aniccādivasena vipassati; sakunto jālamutto  
vā ti yathā chekena sākuṇikena jālena ottharivā gayhamā-  
nakesu vaddhakesu (c. kevaddh-) kocid eva jālato mucceati sesā  
antojālam eva pavisanti tathā mārajālena ottharesu (-aṭṭesu?)  
sattesu baḥu (c. -u) apāyagāmino honti appo (c. agho) kocid  
eva vasanto (satto?) saggāya gacchati sugatim vā nibbānaṃ vā  
pāpuṇātīti (c. -ṇantīti) attho...

Andhabhūta cfr. v. 51. Tanuk' ettha cfr. asant'

ettha v. 304, yāvanti' ettha v. 337. Vipassati cfr. vv. 373. 113-15. 190. 277. 423. Sagga cfr. vv. 126. 178. 423; devaloka v. 177; paraloka vv. 169. 176. 220. 249. 410; ayam loka vv. 168. 171. 179-74. 220. 249. 382. 410; Yamaloka v. 44; sabbaloka v. 178. 418.

**v. 175.** Locus: Jetavanam. Personæ: timsamattā bhikkhū.

Tass' attho: ime hamsā ādiccapathe ākāsena gacchanti, yesam pana iddhipādā subhāvitā te pi ākāse yanti iddhiyā dhrāpi paṇḍitā savāhanam māram jetvā imamhā vaddhalokā (c. vaddhe-) nīyanti nissaranti nibbānam pāpuṇantīti attho...

Māra cfr. not. ad v. 46, præterea vv. 7. 8. 34. 37. 40. 57. 103. 175. 274. 337. 350.

**v. 176.** Ekam dhamman ti imam dhammadevanam Satthā Jetavane viharanto Ciñcamānavikam ārabbhā katesi. Pathamabodhiyam hi Dasabalassa puthubhūtesu sāvakesu aparimānesu (c. -nēnasu) devamanussesu ariyabhūmim okkantesu patthate (c. -o) guṇasamudaye mahālabhasakkāro udapādī, tiṭṭhiyā suriyuggame khajjopanakasadisā ahesumī, hatalabhasakkārā te antaravṭhiyam thatvā: kim samaṇo Gotamo Buddho (c. addit: sa) mayam pi Buddhā, kim tass' (c. ka-) eva dinnam mahapphalam amhākam pi dinnam mahapphalam eva, amhākam pi deṭha karoṭhā ti evam manusse vimāpentiāpi labhasakkāram alabbhitvā raḥo sannipatitvā kena nu kho upāyena samaṇassa Gotamassa manussānam antare avañnam uppādetvā labhasakkāram nāseyyamā ti cintayimsu, tadā Sāvatthiyam Ciñcamānavikā (c. -na-) nām' ekā paribbājikā uttamarūpadharā sobhaggappattā devaccharā viya, tassā sarīrato raṁsiyo niccharanti, ath' eko kharamantī (c. -i) evam āha: Ciñcamānavikam (c. -na-) paṭicca samaṇassa Gotamassa avañnam uppādetvā

lābhasakkāraṃ nāsessāma ti, ne atth' eso upāyo ti sampati-  
chimsu, atha sá Titthiyārāmaṃ gantvā vanditvā atthāsi,  
titthiyā tāya saddhim na kathesum, sá ko nu kho me doso  
yāvattiyam vandāmi ayyā ti vatvā ayya ko nu kho me  
doso ti kim mayā saddhim na kathethā ti āha; bhagini sama-  
ṇaṃ Gotamaṃ amhe vihetthayantaṃ hataḷābhasakkāre katvā  
vicarantaṃ jānāsīti; na jānāmi ayyā ti kim pan' ettha mayā  
kattabban ti; sace tvaṃ bhagini amhākaṃ sukham icchasi  
attānaṃ paṭicca samaṇassa Gotamassa avaṇṇaṃ uppādetvā  
lābhasakkāraṃ (c. -ā) nāsehi ti (c. -sehi ti), sá sādhu ayya mayham  
ev' eso bhāro mā cintayitthā ti vatvā pakkamitvā itthimāyā-  
kusalatāya tato paṭthāya Sāvattvivāsīnaṃ dhammakathaṃ sutvā  
Jetavanā nikkhamanasamaye indagopakavaṇṇaṃ pārupitvā  
gandhamālādīhatthā Jetavanābhimukhī gacchati (c. gaccha),  
imāya velāya kuhiṃ gacchasīti ca vutte kim tumhākaṃ mama  
gamanatthānenā ti vatvā Jetavanasamāpe Titthiyārāme vasitvā  
pāto va aggavandanaṃ vandissāma ti nagarā (c. nā-) nikkhamante  
upāsakajane Jetavane vutthā viya hutvā nagaraṃ pavisantī  
(c. -i) kuhiṃ vutthāsīti vutte kim tumhākaṃ mama vuttha-  
tthānenā (c. puttattth-) ti vatvā māsaddhamāsaccayena pucchīya-  
mānā Jetavane (c. -ne) samaṇena Gotamena saddhim ekagandha-  
kuṭiyā vutth' amhīti puthujjanānaṃ saccaṃ nu kho etaṃ  
no ti kamkham uppādetvā temāsacatumāsaccayena pilotikāhi  
udaraṃ veṭhetvā gabbhinivaṇṇaṃ dassetvā uparirattapaṭaṃ  
(c. -paddham) pārupitvā samaṇaṃ Gotamaṃ paṭicca gabbho  
uppanno ti andhabāle (c. -o) gāhāpetvā atthanavamāsaccayena  
udare dārumaṇḍalikaṃ bandhitvā uparipaṭaṃ pārupitvā hattha-  
pādapiṭṭhiyo gohanukena koṭṭhāpetvā ussade dassetvā kilan-  
tindiyā hutvā sāyaṇhasamaye Tathāgate alamkatadhammā-  
sane nisīditvā dhammaṃ desente (c. -o) dhammasabhaṃ gantvā  
Tathāgatassa purato thatvā: mahājanassa tāva dhammaṃ

desesi, madhuro te saddo, suphassitaṃ dantāvaraṇaṃ, ahaṃ  
 pana taṃ paṭicca gabbhaṃ labhivā paripuṇṇagabbhā jātaṃ,  
 n' eva me sūtigharaṃ (c. suci-) vijānāsi na sappitelādīni (c. -ini),  
 sayāṃ na kathento (karonto?) upaṭṭhakānaṃ pi amānataṃ Kosa-  
 larājānaṃ Anāthapiṇḍikaṃ vā Visākhāṃ vā mahāupāsikaṃ  
 imissā māṇavikāya kattabbayuttakaṃ karohīti na vadesīti (c.  
 -ehīti), abhiraṃsitum yeva jānāsi gabbhaparihāraṃ na jānāssīti  
 gūṭhapīṇḍaṃ gaḥetvā candamaṇḍalaṃ dūsetum vāyamantī viya  
 parisamajjhe Tathāgataṃ akkosi, Tathāgato dhammakathaṃ  
 ṭhapetvā sīho viya abhinadanto (c. -nand-) bhagini tayā kathi-  
 tassa tathabhāvaṃ vā vitathabhāvaṃ vā ahaṃ eva (c. -aṃ) ca tvaṃ  
 ca jānāma ti āha, āma mahāsamaṇa tayā ca mayā ca nā-  
 tabhāven' etaṃ jātaṃ ti, tasmim̐ khāṇe Sakkassa āsanaṃ  
 unḥākāraṃ dassesi, so āvajjamāno Cīncamāṇavikā Tathāgataṃ  
 abhūtena akkosatīti nātvā idaṃ vatthum̐ sodhessāmīti catūlī  
 devaputtelī saddhimi āgami, devaputtā mūsikapotakā (c. mu-)  
 ḥutvā dārumaṇḍalikassa bandhanarajjuke ekappaḷāreṇ' eva chin-  
 diṃsu, pārutapaṇaṃ vāto ukkhipi, dārumaṇḍalikaṃ patamānaṃ  
 tassā (c. -a) pādapiṭṭhiyaṃ pati, ubho aggapādā chijjimsu, manussā  
 dhi kālakaṃṇi sammāsambuddhaṃ akkosatīti sīse khelaṃ pātetvā  
 leḍḍudandaḍādiḥatthā (c. leṇḍu-) Jetavanā nīharimsu, ath' assā (c. -a)  
 Tathāgatassa cakkhupathaṃ atikkamanakāle mahāpaṭhavi bhijji-  
 tvā vivaraṃ adāsi, Avīcīto (c. avi-) jālā utṭhahi, sā kuladattiyaṃ  
 kambalaṃ pārupamānā viya gantvā Avīcimhi nibbatti, amā-  
 titṭhiyānaṃ lābhasakkāro pariḥāyi, Dasabalassa bhiyyosomattāya  
 (c. -ntāya) vadḍhi. Puna divase dhammasabhāyaṃ kathaṃ  
 samuṭṭhāpesuṃ: āvuso Cīncamāṇavikā (c. -na-) evaṃ ulāra-  
 gūṇaṃ aggadakkhiṇeyyaṃ sammāsambuddhaṃ abhūtena akko-  
 sitvā mahāvināsaṃ pattā ti, Satthā āgantvā kāya nu 'ttha  
 bhikkhave etaraṃ kathāya sannisinnā ti pucchitvā imāya nāma  
 ti vutte na bhikkhave idāṃ' eva pubbe p' esā (c. -a) maṃ abhūtena  
 akkositvā vināsaṃ pattā yevā ti vatvā:

Nādatthā parato dosam anumthūlāni sabbaso

issaro panaye daṇḍam sāmam appaṭivekkhiyā ti

imam dvādasanipāte Mahāpadumajātakam vitthāretvā kathesi. Tadá kir' esā (c. -a) Mahāpadumakumārassa bodhisattassa mātu sapattī (c. -im) rañño aggamaheśi hutvā mahāsattam asaddhammena nimantetvā tassa manam alabhitvā attanā va attani vippekāram katvā gilānālayam dassetvā tava putto mam anicchantiṃ (c. -ñ) imam vippekāram pāpesiṃ rañño ārocesi, rājā kuddho mahāsattam corapapāte khipi, atha nam pana kucchiyam adhiwatthā devatā patiggahetvā nāgarājassa pana gabbhe ṭhapesi, nāgarājā nam nāgabhavanam netvā upaddharajjena sammānesi, so tattha samvaccharam vasitvā pabbajitukāmo Himavantapadesam āgantvā pabbajitvā jhānābhinnam nibbatesi, atha nam eko vanacarako disvā rañño ārocesi, rājā tassa santikam gantvā katapaṭisanthāro sabbam tam pavattiṃ ṇatvā mahāsattam rajjena nimantetvā tena: mayham rajjena kiccam n' atthi, tvam pana dasa rājadhamme akāpetvā agatigamanam pahāya dhammena rajjam kārehīti ovaḍito utthāyāsanā roditvā vanditvā nagaram gacchanto antarāmagge amacce pucchi: aham kim nissāya evam ācārasampannena viyogam patto ti, aggamaheśim devā ti, rājā nam uddhapādam (c. uddhā-) gahetvā corapapāte khipāpetvā nagaram pavisitvā dhammena rajjam kāresi; tadā Mahāpadumakumāro mahāsatto ahoṣi, mātu sapattī (c. -i) Ciñcamānavikā ti. Satthā imam attham pakāsetvā: bhikkhave ekadhammam hi saccavacanam pahāya musāvāde patitthitānam viṣaṭṭhaparalokānam akattabham pāpakammanāma n' atthi ti vatvā imam gātham āha: Ekam etc. Tattha ekam dhamman ti saccam; musāvādiṣṣā ti yassa dasasu vacanesu ekam pi saccam n' atthi, evarūpassa musāvādinō; vitina-paralokassā ti viṣaṭṭhaparalokassa, evarūpo (c. -e) hi manussasampattiṃ devalokasampattiṃ avasāne nibbānasampattiṃ ti imā tisso sampattiyo na passati; n' atthi pāpan ti tassa

evarúpassa imam náma pápam akattabban ti n' atthi . . .  
Ciñcamānavikāya vatthum.

**v. 177.** Locus: Jetavanam. Materia: asadisadānam.  
... Sukhī paratthā ti ten' eva so dānānumodana-  
pumñena paraloke dibbasampattim anubhavamāno sukhī  
hotīti . . .

De metro app. vide.

**v. 178.** Locus: Jetavanam. Persona: Kālo náma  
Anāthapīṇḍikassa putto.

Tattha pathavyā ekarajjenā ti cakkavattirajjena;  
saggassa gamanena (c. -nena) vā ti chabbīsatividhassa  
vāsaggassa adhigamanena (c. -mane); sabbalokādhīpacceṇā  
(c. -di-) ti etasmim ettake nāgasupannaṇavemānikapeteḥi saddhim  
sabbasmim loke adhipaccena; sotāpattiphalaṃ varan ti  
yasmā ettake thāne rajjam kāretvāpi nirayādīhi amutto va  
hoti sotāpanno pana piḥitaapāyadvāro hutvā sabbadubbalo pi  
aṭṭhame bhavē nibbattati tasmā sotāpattiphalaṃ eva varaṃ  
uttaman ti attho . . .

Sotāpattiphalaṃ cfr. Burnouf: Introd. p. 293. Sp.  
Hardy: East. Monach. p. 280. 289. Varaṃ cum instrum.  
pro ablativo.

**v. 179-80.** Locus: Bodhimāṇḍo. Personæ: Māra-  
dhītarō.

Tattha yassa jitaṃ nāvajjīyatīti yassa sammāsam-  
buddhassa tena tena maggena jitaṃ rāgādīkilesajātaṃ puna  
asamucaranato (asamuddhar-?) nāvajjīyati dujjitaṃ nāma na  
hoti; no yātīti na uyyāti yassa jitaṃ kilesajātaṃ rāgādisu

koci ekam kilesam pi loke pacchatovatti náma na hoti nānu-baddhatīti attho (-?); anantagocaran ti anantārammaṇassa sabbaññūtañāṇassa vasena apariyantagocaram; kena padena ti yassa hi rāgapadādisu ekapadam pi n' atthi tam tumhe kena padena nessatha, Buddhassa pana ekapadam pi n' atthi, tam Buddhā tumhe kena padena nessatha; dutiyagāthāya tanhā náma (c. -me) samsibbitapariyonandhanatthena jālam assā atthīti pi jālakārikā ti pi jālūpamā (c. -up-) ti jālinī (c. -īnī), rūpādisu ārammaṇesu (c. -osū) visattatāya visattikā visattā pana, tāya visāhāratāya visapupphatāya visaphalatāya visaparibhogatāya pi visattikā, sá evarūpā tanhā yassa kuhiñci bhava netum (c. ne-) n' atthi tam tumhe apadam Buddhā kenā padena nessathā ti attho ...

Noyāti comm. dissolvit na uyyāti. Kena padena melius verterimus: quo vestigio; cfr. v. 93. Visattika cfr. v. 325, Abhidhānapp. p. 19, 18; s. viśātmika? Kuhiñci Clough: Pali Grammar p. 69. Netave cfr. not. ad v. 32. De metro app. vide.

**v. 181.** Locus: Saṃkassanaṅgaradvāram. Personæ: bahudevamanussā.

Tattha jhānapasutā (c. jānapasū-) ti lakkhaṇūpanijjhānam (c. -a) ārammaṇūpanijjhānam (c. -nūp-) ti imesu dvīsu jhānesu āvajjanasamāpajjanaadhiṭṭhānavuttthānapaccavekkhanehi yuttapayuttā; nekkhammūpasame ratā ti ettha pabbajjānekkhamman ti na gahetabbam (c. -ā), kilesavūpasamānibbānaratim pana sandhāy' etaṃ vuttam; devāpīti devāpi manussāpi tesam piḥayanti patthenti; satīmatan ti evarūpa-guṇānam tesam satiyā samannāgatānam sambuddhānam aho vata mayam pi buddhā bhaveyyamā ti buddhabhāvaṃ icchamānā piḥayantīti (c. piḥ-) attho ...

Nekkhamma s. naiskarmya otium, tranquillitas; ple-

rumque derivatur a *niṣkram*, sanscritice igitur esset *naiṣkramya* (i. q. *pravrajyá*), cfr. supra p. 136 et Clough: *Singhalese Dict.* s. v. *naiṣkramya*; *Abhidhānapp.* p. 111, 54. *Piḥayanti* legendum est *piḥenti*.

**v. 132.** Locus: *Bārāṇasim upanissāya Sattasārisakamūlam*. Persona: *Erakapattanāgarājā*.

... Maḥantena pana vāyamena abhinñhārassa samijjhanato samiddhābhinñhārassa (c. -ñi-) ca anekehi pi kappakoṭṭisahasāsehi dallabhuppádato buddhānam uppádo pi kiccho yeva ativiya dullabho ti...

*Paṭilābha* s. *pratilambha*. *Buddhānam uppádo* ita omnes codd., legendum est *buddhānam uppado*, cfr. not. ad v. 108.

**v. 133-35.** *Sabbapāpassa akaraṇan ti imam dhamma-desanam Satthā Jetavane viharanto Ānandattherassa pañham ārabba kathesi*; thero kira divāttihāne nisinnō cintesi: *Satthārá sattannam buddhānam mātāpitaro āyuparicchedo bodhi sāvaka-sannipāto aggasāvaka upaṭṭhāko ti sabbam kathitam (c. -tuṃ) uposatho pana akathito*, kin nu kho nesam pi ayam eva uposatho amño ti; so *Satthāram upasamkamitvā tam attham pucchi*, yasmā pana nesam buddhānam kálabhedo va aḥosi na gáthābhedo — *Vipassī sammāsambuddho hi sattame sattame samvacchare uposatham akāsi*, ekadivasam dinnovádo yeva hi 'ssa sattannam samvaccharānam alam aḥosi, *Sikhí ca Vessabhú ca chaṭṭhe samvacchare uposatham karimsu (c. karim)*, *Kakusandho Koṇāgamano (c. -ṇo) ca samvacchare*, *Kassapadasabalo chaṭṭhe chaṭṭhe máse uposatham (c. -tam) akāsi*, ekadivasam dinnovádo eva channam másānam aḥosi — tasmā *Satthā nesam imam kálabhedam ārocetvā ovádagáthā pana nesam imá yevá ti vatvā sabbesam ekam eva uposatham ávikaronto imá gáthā abhási*: *Sabba-* etc.



... Upasampadá ti abhinikkhamanato patthāya yāva arā-  
 hattaṃaggā (c. -a) kusalassa uppādanāñ (c. -dañ) ca uppādi-  
 tassa ca bhāvanā; sacittapariyodapanan ti pañcahi nīva-  
 raṇehi attano cittassa vopāpanaṃ (c. cod-); etaṃ buddhāna  
 sāsanan ti sabbabuddhānaṃ ayam anusatthi (c. anuss-); kha-  
 ntīti yā esā titikkhāsamkhātā (c. tīt-) khañtī nāma idaṃ imasmiṃ  
 sāsane paramaṃ uttamaṃ tapo; nibbānaṃ paramaṃ va-  
 danti buddhā ti buddhā ca paccekabuddhā ca anubuddhā  
 cā ti ime tayo buddhā nibbānaṃ uttamaṃ ti vadanti; na hi  
 pabbajito ti pāṇiādhī paramaṃ (c. -a) upaḥananto (c. -hanto)  
 viheḥhento (c. vibh-) parūpaghātī (c. -i) pabbajito nāma (c. -ā) na  
 (c. naṃ) hoti; samaṇo ti vuttanayen' eva paramaṃ viheḥhayanto  
 samaṇo (c. -no) pi na hoti yeva; anupavādo (c. anū-) ti anupa-  
 vādo (c. anūpavādañ) c' eva anupavādāpanaṃ (c. anū-) ca; anu-  
 paghāto (c. anū-) ti anupahānanaṃ (c. anū-) c' eva anupaghā-  
 tanaṃ (c. anū-) ca; pātimokkhe (c. -o) ti jeṭṭhakasīle, saṃ-  
 varo ti pidaḥanaṃ; mattaṃñūtā ti mattaṃñūbhāvo pamā-  
 ṇajānanaṃ; patthan ti vivittaṃ (c. vic-); adhicitte ti  
 aṭṭhasamāpattisamkhāte adhikacitte, āyogo ti payogakaraṇaṃ;  
 etaṃ ti etaṃ (c. eta) sabbam pi buddhānaṃ sāsanaṃ, ettha hi  
 anupavādena (c. anū-) vācasikasīlaṃ kathitaṃ aghātena kāyika-  
 sīlaṃ pātimokkhe ca saṃvaro ti iminā pātimokkhasīlaṃ (c. -a)  
 c' eva indriyasamvaram mattaṃñūtāya ājīvapārisuddhī (c. -im)  
 c' eva (c. dveva) paccayasannissitasīlaṃ ca patthañ ca senāsa-  
 nena sappāyasenāsaṇaṃ adhiccittena aṭṭha samāpattiyo (-?) ; evaṃ  
 imāya gāthāya tisso pi sikkhā (c. -a) kathitā eva honti...  
 Ānandattherassa vatthum.

Vide Benfey: Indien p. 202. Legendum est sabbapāpass'  
 akaraṇaṃ sive -ssākar-, cfr. not. ad v. 7, itidemque kusalass'  
 up- sive -ssōpa-. Pariyodapana cfr. not. ad v. 22.  
 Khañtī s. xānti, titikkhā s. titixā, cfr. Mahābh. 12, 5992;  
 in vertendo comment. sequutus sum. Nibbānaṃ h. l. sub-

jectivo sensu intelligendum est. Parúpaghátí ita B, A et C -ti; cfr. v. 210; de metro app. vide. Mattamñutá sic A, B -ññatá, C -ññútá, quæ lectio mihi recipienda esset. Pattha s. prásta? Sayanásanam cfr. v. 271. (Supra p. 244, Abhidhánapp. p. 148, 44, Kammav. ed. Spiegel p. a. 31.)

**v. 186-87.** Locus: Jetavanam. Persona: anabhira-tabbhikkhu.

Kahápaṇa s. kārṣāpaṇa; cfr. Abhidhánapp. p. 63, 35, Clough: Pali Grammar p. 51, Singh. Diet. s. v. kahavanúva, Burnouf: Introd. p. 597.

**v. 188-92.** Locus: Jetavanam. Persona: Aggidatto Kosalaramño porohito.

Tattha bahun ti bahu; pabbatánīti tattha tattha Isigilivepullavebhārādike pabbate ca Mahāvanagosiṅgasālvanađīni vanāni ca Veluvanañivakambavādayo ārāme ca Udenacetiya-gotamakacetiyađīni (c. -kañce-) rukkhacetyāni (c. -añcetyāni) ca te manussā tena tena bhayena tajjitā bhayato muñcitukāmā (c. -tumkā-) puttalābhāđīni vā patthayamānā saraṇam (c. -nam) yantīti attho; n'etaṁ saraṇan (c. -nan) ti etaṁ pana sabbam pi saraṇam n'eva khemaṁ na uttamaṁ na ca etaṁ paṭicca jātiādisu sattesu eko pi jātiāđito sabbadukkhā pamuccatīti attho; yo cā ti idaṁ akhemaṁ anuttaraṁ ca saraṇam dassetvā khemaṁ uttamaṁ saraṇam dassanattamaṁ āradhmaṁ, tass' attho: yo cā gahaṭṭho vā pabbajito vā iti pi so Bhagavā sammāsambuddho ti ādikam Buddhadhammasaṁghānussatikammaṭṭhānaṁ nīṭṭhāya seṭṭhavasena Buddhaṁ ca dhammaṁ ca saraṇam gato tassāpi taṁ saraṇāgamaṇam amñāntitthiyā vandanāđīhi kuppati calati (?) tassa pana acalabbhāvaṁ dassetuṁ maggena āgatasaraṇam eva pakāsento cattāri ariyasaccāni sammappaṁnāya passatīti āha, yo (c. so) hi etesaṁ saccānaṁ dassanavasena etāni saraṇāgato

tassa etaṃ saraṇaṃ khemaṃ ca uttamaṃ ca, puggalo etaṃ saraṇaṃ paṭicca sakalasmāpī vaddhadukkhā pamuccati, tasmā etaṃ kho saraṇaṃ khemaṃ ti ādi vuttaṃ...

Áráma cfr. Kammap. ed. Spiegel p. 24, Burnouf: Introd. p. 22. Rukkhacetya cfr. Abhidhánapp. p. 25, 10. 56, 22. 124, 72, Burnouf Introd. p. 74. 349. 630. Ariyasacca Abhidhánapp. p. 128, 24. Asiatic Res. vol. XX p. 294. 424. 476. Magga cfr. vv. 273 sq. 402; Abhidhánapp. p. 121, 42, óððs in N. T.

Burnouf (Introd. p. 186) versus sanscr. palicis respondentem ita vertit: Beaucoup d'hommes, chassés par la crainte, cherchent un asile dans les montagnes et dans les bois, dans les ermitages et auprès des arbres consacrés. Mais ce n'est pas le meilleur des asiles; ce n'est pas là le meilleur refuge, et ce n'est pas dans cet asile qu'on est délivré de toutes les douleurs. Celui, au contraire, qui cherche un refuge auprès du Buddha, de la Loi et de l'Assemblée, quand il voit avec la sagesse les quatre vérités sublimes, qui sont la douleur, la production de la douleur, l'anéantissement de la douleur et la marche qui y conduit, et la voie formée de huit parties, voie sublime, salutaire, qui mène au Nirvāṇa, celui-là connaît le meilleur des asiles, le meilleur refuge; dès qu'il y est parvenu, il est délivré de toutes les douleurs.

**v. 193.** Dullabho ti imaṃ dhammadesanaṃ Satthā Jetavana viharanto Ānandattherassa paññaṃ ārabha kathaṃ; therā ekadivasaṃ divāṭṭhāne nisinna cintesi: hatthajāṇiyo chaddantaṅkule vā uposathaṅkule vā uppajjati, assajāṇiyo valāhaṃ rājakaṅkule jāneyyā (?) Dakkhiṇāpathe ti ādāni vadantena Satthā rā hatthajāṇiyyādānaṃ uppattitṭhānāni kathitāni, purisajāneyyo nu kho kaṃ uppajjatīti; so Satthāraṃ upasaṃkamitvā etaṃ atthaṃ pucchī, Satthā: Ānanda purisajāṇiyo (c. -saj-) nāma

na sabbattha uppajjati, ujjukato páti (?) yojanasatáyáme ávaddhato navayojanasatappamáne (c. -ne) Majjhimadesaṭṭhāne uppajjati, uppajjanto ca pana (adde: na) yasmim̐ tasmim̐ vá kule uppajjati, khattiyamahāsálabrah̐maṇamahāsálānaṃ pana amñatarasmim̐ yeva uppajjattī vatvá imaṃ gátham áha: Dullabho etc. Tattha dullabho ti purisájamño hi dullabho na haṭṭhiajáneyyádayo viya (c. vi) sulabho, so sabbattha (c. sattha) paccantadese vá nícakule vá na jáyati Majjhimadese yeva pana mahájanasassa abhivádanádi-sakkárakaraṇaṭṭhāne khattiyabrah̐maṇakulānaṃ amñatarasmim̐ kule jáyati, evaṃ jáyamāno ca yattha so jáyati dhīro uttama-paṇño (c. -maṇp-) sammásambuddho taṃ kulaṃ sukham edhati sukhappattam eva hoṭṭi attho . . . Ánandattherassa paṇha-pucchitavatthum̐ (c. -hampu-).

Ajañña sanscr. ajanya, Abhidhānapp. p. 52, 43. Comm. vocem idem valere ac ájániya, ájáneyya (Abhidh. p. 48, 10) statuere videtur.

**v. 194.** Locus: Jetavanaṃ. Personæ: sambahulá bhikkhú.

Tattha yasmá buddhá uppajjamáná (c. -ṇá) mahájanaṃ (c. -a) rágakantárádini tárenti tasmá buddhánaṃ uppádo sukho; yasmá dhammadesanaṃ ágamma játiádīdhammá sattá játiádīhi muccanti tasmá saddhammadesaná sukhá; sámaggīti samacittatá yá ekacittatá yāpi sukhá eva, samaggánaṃ pana ekacittánaṃ yasmá Buddhavacanaṃ vá uggaṇḍhitum̐ dhūtaṃ-gáni vá parihaṇitum̐ samaṇadhammaṃ vá kátum sukham̐ tasmá samaggánaṃ tapo sukho ti vuttaṃ, ten' eváha: yáva kívañ ca bhikkhave bhikkhú (c. -u) sannipatissanti samaggá vuṭṭha-hissanti samaggá saṃghakaraṇfyáni karissanti, buddhi yeva bhikkhave bhikkhúnaṃ páṭikamkhá no parihañṭi . . .

Sámaggí, s. sámagrí, concordia.

**v. 195-96.** Pūjārahe ti imaṃ dhammadesanaṃ Satthā cārikaṃ caramāno Kassapadasabalassa suvaṇṇacetiyaṃ ārabbhā kathesi. Tathāgato Sāvattitho (c. -iko) nikkhamitvā anupubbena Bārāṇasīṃ gacchanto antarāmagge Todeyyagāmasa samīpe mahābhikkhusaṃghaparivuto (c. -kkhū-) amñataraṃ devatthānaṃ sampāpuṇi, tatra nisinno Sugato dhammabhaṇḍāgārikaṃ pesetv avidūre kasikammaṃ karontaṃ brāhmanaṃ pakkosāpesi, so brāhmaṇo āgantvā Tathāgataṃ anabhivādetvā nam eva devatthānaṃ vanditvā atthāsi, Sugato p' imaṃ padesaṃ kin ti maṃṇasi brāhmaṇa ti āha, amhākaṃ pavēniyā ātaṇ (ātataṇ?) cetiyatthānaṃ ti vandāmi bho Gotamā ti, imaṃ thānaṃ vandantena tayā sādhu kataṃ (c. kathaṃ) brāhmaṇa (c. bra-) ti Sugato taṃ sampahaṃsesi, taṃ sutvā bhikkhū kena nu kho kāraṇena Bhagavā evaṃ sampahaṃsesi ti saṃsayā saṃjānesuṃ, tato Tathāgato tesāṃ tayaṃ patetuṃ Majjhimanikāye Ghaṭikārasuttantaṃ idhānu-bhāvena Kassapadasabalassa yojanubbedhaṃ kanakacetiyaṃ aparim iva kanakapabbataṃ ākāse niyādhā mahājanaṃ dassetvā brāhmaṇa evaṃvidhānaṃ pūjārahaṇaṃ pūjāyuttatara vā ti vatvā Mahāparinibbānasutte dassitanayena buddhādike cattāro thūpārahe pakāsetvā sarīracetiyaṃ paribhogacetiyaṃ ti (-?) tūpi cetiyāni visesato paridīpetvā imā gāthā abhāsi: Pūjārahe etc. Tattha pūjetuṃ araḥā pūjāraḥā pūrituṃ (pūjetuṃ?) yuttā ti attho; te pūjārahe (c. -o) pūjayato ti abhivādanādīhi ca catuppaccayehi (c. -ppayehi) ca pūjantassa; pūjārahe dasseti buddhe ti ādinā, buddhe ti sammāsambuddhe; yadiva (c. yadi) iti yadi vā atha vā (c. tāvā) ti attho, kattha (tattha?) paccaka-buddhe ti kathitaṃ hoti; sāvake ca Buddhasāvake (c. -a); papañcasamatikkante ti samatikkante taṇhādītiṭhīmānapapañce; tiṇṇo ti atikkanto (c. -e), sokapariḍḍave ti sokapariḍḍave ime ce atikkante ti attho, ete hi pūjārahaṇtaṃ (-?) dassitaṃ; te ti buddhādī (c. -fhi) tādisse (c. -isse) ti vuttagalaṇavasena

nibbute (c. -o) ti rāgādinibbutiyā' n' attbi kuto vibhāvato ārammaṇato vā etesaṃ bhayan ti akutobbhayā, te akutobbhaye; na sakkā puṇṇaṃ (c. -a) saṃkhātun ti puṇṇaṃ (c. -a) gaṇetum (c. gaṇetum) na sakkā; kathan ti ce im'ettam pi kenacīti (c. te-) imaṃ ettakan ti attho, kenacīti apisaddo idha sambandhitabbo (c. -ambo), kenaci puggalena mānena vā, tattha puggalenā ti tebrahmādinā mānenā ti tividhena mānena tīraṇena pūraṇena vā, tīraṇaṃ nāma idaṃ ettakan ti nayato tīraṇaṃ, dhāraṇaṃ ti tulāya dhāraṇaṃ, pūraṇaṃ nāma addhappasatapatthanūlikādivasena pūraṇaṃ, kenaci puggalena imehi tīhi mānehi buddhādike pūjayato puṇṇaṃ (c. -a) vipāka-vasena gaṇetum na sakkā pariyan taraḥitato ti dvīsu thānesu pūjato ti kiṃ nānaṃ paṭhamāṃ dharamāne buddhādi pūjayato na sakkā puṇṇaṃ saṃkhātum puna te tādīse kilesaparinibbāna-nimittena khandhapariniibbānena nibbute (c. -o) pi pūjayato na sakkā puṇṇaṃ (c. -a) saṃkhātun ti bhede yujjanti (-?), tenāha Vimānavatthumhi:

Titṭhante nibbute cāpi same citte samaṃ phalaṃ.

cetopasāda<sup>h</sup>etu hi sattā gacchanti suggatin ti.

Desanāvasāne (c. -ṇā- -ṇe) brāhmaṇo sotāpanno aḥositi, yojaniyaṃ kanakacetiyaṃ (c. kaṇ-) sattāham (c. -bham) ākāse yeva aṭṭhāsi, maḥanto (c. -tena) samāgamo vāḥosi, sattāham cetiyaṃ nāna-ppakārena pūjesum, tato bhinnaladdhikānaṃ laddhibhedo (c. -e) jāto, Buddhānubhāvena taṃ cetiyaṃ, yathāṭṭhānam eva gataṃ, tatth'eva taṃkhaṇe maḥantaṃ pāsāvacetiyaṃ aḥosi, tasmim samāgame caturāsītiyānaṃ pāsāvaḥassānaṃ dhammābhisamayo aḥositi.

Papañca s. prapañca, propria notio hujus vocis non liquet; cfr. v. 254. Sp. Hardy: East. Monach. p. 292. Nibbute sic A; B et C nibbuto; cfr. not. ad v. 28. Puṇṇaṃ sic C; A puṇṇa, B puṇṇa. Im'ettam cfr. not. ad v. 14; etta forma primitiva pro usitatore ettaka hic ipse, vox ducenda esse videtur ex adv. etra (ettha).

Paṭhamakabhāṇavāraṃ sine dubio divisio est, quæ ad capita in festis recitanda spectat (pericope); exstat tantum in cod. C, et alterum membrum deest.

**v. 197-99.** Susukhaṃ vatā ti imaṃ dhammadesanaṃ Satthā Sakkesu viharanto kalahavūpasamanatthaṃ (c. -matth-) nātake ārabba kathesi. Sākiyā Koliyā (-yānaṃ?) kira Kapilavattunagarassa ca antare Rohiṇināmanadira (c. -f) eken' eva āvaraṇena bandhāpetvā sassāni karonti, atha jetṭhamūlamāse sassesu milāyantesu ubhayanaṅgaravāsikānaṃ (c. -sf-) pi kammakārā sannipatiṃsu, tattha Koliyanaṅgaravāsino āhaṃsu: idaṃ udakaṃ ubhato bhariyamānaṃ n' eva tumhākaṃ n' eva amhākaṃ paḥossati, amhākaṃ pana sassāni ekaudaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethā ti, itare (c. -o) pi āhaṃsu (c. ah-): tumhesu (c. -he) koṭṭhe pūretvā thitesu mayāṃ ratanasunnaṃ nīlamanikālakahāpane (?) ca gaḥetvā pacchimaṃ pasibbakādiḥatthā na sakkhissāma tumhākaṃ gharadvāre (c. sara-) vicarituṃ, amhākaṃ pi sassāni ekaudaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethā ti, na mayāṃ dassāma ti, mayāṃ pi na dassāma ti evaṃ kathaṃ vaddhetvā eko utṭhāya ekassa paḥāraṃ adāsi, so pi amñassā ti, evaṃ amñamaṃñaṃ paḥaritvā rājakulaṃ jātiṃ ghaddhetvā (?) kalahaṃ vaddhayiṃsu, Koliyakammakārā vadanti: tumhe Kapilavattuvāsike gaḥetvā gacchatha, ye soṇasigālādayo viya attano bhaginīhi saddhiṃ samvasiṃsu etesaṃ (c. -a) ḥatthino ca assā ca phalākāvudhāni ca amhākaṃ kiṃ karissantīti, Sākiyakammakārā vadanti: tumhe dāni kuṭṭhino dārake gaḥetvā gacchatha, ye ānathā (anāthā?) niggaṭikanti (?) tiracchānā viya kolarukkhe vasiṃsu etesaṃ ḥatthino (c. atthi-) va assā ca phalākāvudhāni (c. pal-) ca amhākaṃ kiṃ karissantīti, te gantvā tasmiraṃ kamme niyuttaamaccā (-ānaṃ?) rājakulānaṃ (?) kathesum, tato Sākiyā bhaginīhi saddhiṃ samvāsāṃ vasitakānaṃ thāmaṇ ca balaṇ

ca dassessámá ti yuddham sajjetvá nikkhamimsu, Koliyápi kolaruk-  
khavásīnam (c. -īnam) thāmañ ca balañ ca dassessámá ti yuddham  
sajjetvá nikkhamimsu. Satthāpi paccūsasamaye lokam oloketvá  
ñátake disvá mayi anágacchante ime nassissanti mayá gantum  
vaddhatīti cintetvá ekako va ákāsen' eva gantvá Rohiṇṇadiyá  
majjhe ákāse pallamke nisīdi, ñátaká Satthāram disvá ávudhāni  
chaddetvá vandimsu, atha ne Satthá áha: kimkalaho nám' esa  
mahárájá ti; na jánāma (c. -ā) bhante ti; ko dāni jánissatīti; sená-  
pati jánissati, senápati uparájá jánissatīti iminā upáyena yáva  
dásakammakare (c. -o) pucchitvá bhante udakakalaho ti áhamsu;  
udakam kim agghati mahárájá ti; appam bhante ti; khattiyá  
kim agghanti mahárájá ti; khattiyá náma anagghá bhante ti;  
yuttam pana tumhákam appamattakaudakam nissáya anag-  
ghiye khattiye násetun ti; te tumhí ahesum, atha ne Satthá  
ámantetvá: kasmá mahárájāno evarūpam karotha mayi asante  
'jja lohitanadī pavattissatha ayuttam vo katam tumhe pañcahi  
verehi saverá viharatha aham avero viharāmi (c. -ma) tumhe kile-  
sáturá hutvá viharatha aham anáturo tumhe kāmagaṇe pariyesa-  
nussukká hutvá viharatha aham anussukko viharānīti vatvá  
imá gáthá abhási (c. ahási): Susukham etc. Nátakānam kala-  
havúpasamanavatthum.

Cfr. v. 406. Ussuka, s. utsuka, Abhidhānapp. p. 98, 37.

**v. 200.** Susukham vatá ti imam dhammadesanam  
Satthá Pañcasálāya bráhmaṇagāme viharanto Máram árabbha  
kathesi. Ekam divasam hi Satthá pañcasatānam kumárikānam  
sotápattimaggassa upanissayam disvá tam gāmam upanissáya  
vihási, tápi kumárikáyo ekasmin nakkhattadivase nadim gantvá  
nahátvá alanikatapaṭiyattá (c. -ntá) gámábhimukhiyo páyimsu;  
Satthāpi tam gāmam pavisitvá piṇḍáya cari (c. caritvá), Máro  
sakalagāmvásīnam (c. -vasitam) sarīre adhimuñcítvá (c. -muñdi-)  
yathá Satthá kaṭacchumattam bhattam pi na labhati evam katvá



yathádhota patta nikkhantaṃ Satthāraṃ gāmadvāre tathā áha: api samaṇa (c. -na) piṇḍam alaṭṭhā ti; kiṃ pana tvaṃ pāpima tathā akāsi yathāham piṇḍam na labheyyan ti; tena hi bhante puna pavisaṭṭhā (c. bhavisatā) ti, evaṃ kir' assa aho si: sace puna pavississati sabbesaṃ sarīresu adhimuñcivā imassa purato paṇiṃ paḥarivā haṣṣakeliṃ kāressāmīti; tasmim khaṇe ná kumārikāyo gāmadvāraṃ patvā Satthāraṃ disvā vanditvā ekamantaṃ atṭhaṃsu, Māro pi Satthāraṃ áha: api bhante piṇḍam alaḍḍhamāno jigacchādukkhena pīlit' atthā ti; Satthā: aḷḷa mayam pāpima kiñci alaḍḍhivāpi Ábhassara loke brāhmaṇo viya pītisukhen' eva vītināmessamā ti vatvā imaṃ gātham áha: Susukhaṃ vata etc. Tattha yesaṃ no (c. to) ti yesaṃ amhākaṃ palibuddhanatṭhena rāgādisu kiñcaneṣu ekam pi kiñcanaṃ n' atthi; pītibhakkhā ti yathā Ábhassara devā pītibhakkhā hutvā pītisukhen' eva vītināmenti evaṃ mayam pi bhavissamā ti attho ... Mārassa vatthum.

Cfr. Mahābh. 12, 9917. Kiñcana cfr. not. ad v. 88; Abhidhānapp. p. 100, 49. Ábhassara cfr. Burnouf: Intr. p. 611; Sp. Hardy: Manual locis in indice citatis.

**v. 201.** Jāyāṃ verāṇaṃ ti imaṃ dhammadeśanaṃ Satthā Jetavane viharanto Kosalarañño parājayaṃ ārabba kathesi; so kira Kāsīgāmakāṃ nissāya bhāgiṇeyyena Ajātasatthunā saddhiṃ yujjhanto (c. yujj-) tena tayo vāre parājito tatiya-vāre cintesi: ahaṃ khīramukhaṃ dāraṃ parājetum nāsakkhiṃ, kiṃ me jīvitenā ti, so āhārūpacchedaṃ (c. arūpa-) katvā mañcake nipajji, ath' assāsāvattim (atha sā pavatti?) sakalavihāra-naṅgaram (c. -raṇna-) patthari, bhikkhū Tathāgatassa ārocesum: bhante rājā kira Kāsīgāmakāṃ nissāya tayo vāre parājito (c. -no), so idāni parājitvā āgato khīramukhaṃ pi dāraṃ parājetum nāsakkhiṃ kiṃ me jīvitenā ti āhārūpacchedaṃ katvā mañcake nipanno

ti, Satthá tesam katham sutvá: bhikkhave jinanto pi veram pasavati (c. -va) parájito pana dukkham seti yevá ti vatvá imam gátham áha: Jayam etc. Kosalaramño parájayassa vatthum.

**v. 202.** Locus: Jetavanam. Persona: amñatarakula-dáriko.

Tattha n' atthi rágasamo ti dhúmam vá jálam vá añgáram vá adassetvá anto yeva jhápétvá (c. já-) bhasma-muṭṭhim kátum samattho rágena samo aggi náma n' atthi; kalisamo api idhāpi doso n' atthi; n' atthi khandhādisá (c. kkhandh-) ti khandhehi samáná, yathá parihāriyamáná khandhá dukkhá evam amñam dukkham náma n' atthi; santiparan ti nibbánato uttarim amñam sukham pi n' atthi, amñam hi sukham sukham eva nibbánam paramam sukham ti attho . . .

Rága cfr. vv. 13. 14. 20. 99. 202. 251. 339. 347. 309. 356. 369. 377. 407; Abhidh. p. 19, 19. 130, 31; Mahābh. 12, 6357. 12427. Dosa s. dveṣa cfr. vv. 20. 251. 357. 369. 377. 407; Abhidh. p. 19, 20. 149, 8. Kali Abhidh. p. 146, 9; cfr. v. 252. Khandhādisa cum a producto, ut fieri solet in vocibus cum disa compositis (B C habent kkhandhādisá, cfr. v. 117). Cfr. v. 374, Abhidh. p. 113, 74, Burnouf: Introd. p. 512. 475. 634. Santi s. çānti, cfr. v. 285, Abhidh. p. 1, 8. 102, 1. 136, 8.

**v. 203.** Locus: Álaví. Persona: amñataraupāsako.

Tattha digacchápāramá rogá ti yasmá amño rogo saka (sakim?) tikicchito vinassati vátañgavasena pahíyati (c. -anti) digacchá pana niccakálan tikicchitabbá yevá ti sesarogánam ayaṃ paramá (-o?) náma; saṃkhárá pañcakkhandhá (c. pacca-); etaṃ ñatvá ti digacchásamo rogo no (?) n' atthi, khandhapariharapasamam (c. -paṃsa-) dukkham náma n' atthi ti evam attham yathábhútam (c. -bhu-) ñatvá paṇḍito nibbánam sacchikaroti;

nibbānaṃ paramaṃ sukhaṃ ti tañ hi sabbasukhānaṃ  
 paramaṃ uttamaṃ sukhaṃ ti attho...

Jigacchā (s. jighatsā) A; C jīgacchā; B digacchā, j in  
 d mutato, similiter digucchu, Pasenadi, Udāyin (Burnouf:  
 Introd. p. 358 not.), tikicchā. Miror, quod cum g scribitur, Abhidh.  
 p. 61, 28 habet jiyacchā (lege: jigh-), p. 102, 85 jighacchita.  
 Saṃkhāra cfr. vv. 253. 277. 368; 381. 383; Abhidh. p. 111, 55;  
 Burnouf: Intr. p. 84. 505; Sp. Hardy: East. Monach. et Manual.  
 Dukhā (cfr. not. ad v. 18) aut pro -āni aut m. g., cfr. v. 221.  
 Nibbāna (s. nirvāṇa) semper scribitur cum n; cfr. vv. 23.  
 32. 75. 134. 184. 204. 226. 285. 289. 344. 369. 372; Burnouf: Intr.  
 p. 18. 589; Sp. Hardy: East. Monach et Manual.

**v. 204.\*** Ārogyaparamā lābhā ti imaṃ dhammadesanaṃ  
 Satthā Jetavane viharanto rājānaṃ Pasenadikosalaṃ ārabha  
 kathesi; ekasmiṃ samaye rājā taṇḍuladonassa odanaṃ tadū-  
 piyena (?) sūpavyañjanaṇaṃ bhuñjati, so ekadivasam bhuttapātārāso  
 bhattasammadaṃ (c. -sampadaṃ) avinodetvā va Satthu santikaṃ  
 gantvā kilantarūpo ito c' ito ca samparivattati, niddāya abhi-  
 bhuyyamaṇo pi ujum vipajjitum asakkonto ekamantaṃ nisīdi,  
 atha naṃ Satthā āha: kim mahārāja avissamitvā va āgato 'sīti,  
 āma bhante bhuttakālato paṭṭhāya me mahādukkhaṃ hotīti, atha  
 naṃ Satthā mahārāja atibahumbhojana (atibahubhuñjino?) etaṃ  
 dukkhaṃ hotīti vatvā imaṃ gātham āha:

Middhī yadā hoti mahagghaso ca  
 niddāyitā samparivattasāyī  
 mahāvarāho va nivāpapaṭṭho

punappunaṃ gabbhaṃ upeti mando ti,  
 imāya (c. imā) gāthāya ovaditvā: mahārāja bhojanaṃ nāma  
 mattāya bhuñjitum vaddhati matabbhojane sukhaṃ hotīti uttarim  
 ovadanto imaṃ gātham āha:

\* Cfr. fabulam ad v. 325.

Manujassa sadá satímato<sup>a</sup>

mattam jánato laddhabhojane

tanú<sup>b</sup> tassa bhavanti vedaná,

sanikam jírati áyu pálayan ti,

rájá gáthá uggañhitum nāsakkhi, samípe (c. -ipe) thitam pana bháGINEYYAM Sudassanam náma mánavam imam gátham uggañhá ti áha, so tam gátham uggañhitvá kim karomi bhante ti Sattháram pucchi, atha nam Satthá áha: ramño (c. raño) bhuñjantassa osánapiṇḍakále imam gátham vadeyyási, rájá attham sallakkhetvá tam piṇḍam chaddessati (c. -essati), tasmim piṇḍe sitthaganañaya (c. -ñanāya) ramño (c. raño) bhattapacanakále (c. -ttam-) tattake (c. tant-) taṇḍule hareyyási, so sádhu bhante ti sáyam pi páto pi ramño bhuñjantassa osánapiṇḍakále tam gátham udáharitvá tena chadditapiṇḍe (c. -ddi-) sitthaganañaya taṇḍule háresi, rájápi 'ssa gátham sutvá saḥassam saḥassam dāpesi, so aparena samayena nálikodanaparamatāya sañthahitvá (c. sañth-) sukhappatto tanusarīro aḥosi, ath' ekadivasam Satthu santikam gantvá Sartháram vanditvá áha: bhante idáni me sukham játam, migam pi anubandhitvá (c. -di-) ganḥanasamatto (c. -na-) játo 'mhi, pubbe me bháGINEYYENA saddhim yuddham eva hoti, idáni me Vapi-rakumárim náma dhítaram bháGINEYYASSA datvá so gámo tassá eva (c. evam) nahānamúlā katvá dinno, tena saddhim viggaho vūpasanto, imināpi me káranena (c. -nena) sukham eva játam, kusarája-kálikam mañiratanam pi te (?), gehe purimadivase nattham tam pi idáni hatthapattam (c. -amp-), imināpi káranena sukham eva játam, tumhákam sāvakehi saddhim vissásam icchantena nātidhítā vo gehe katá, imināpi me káranena sukham eva jatan ti, Satthá: árogyam náma mahárájá paramalābhá yatháladdhena santuttha-bhavasadisam pi dhanam vissásam sadisam (vissásasadiso?) ca nāti nibbānaparamaṇ ca sukham (?) náma n' atthiti vatvá imam gátham áha: Árogyaparamá etc. Tattha árogyaparamá ti áro-

<sup>a</sup> cod. satimano. <sup>b</sup> cod. tanu.

gyabhāvaparamá, rogino (c. -ino) hi vijjamánāpi lābhá eva arogassa (c. ár-) sabbalābhá ágatá va honti, ten' eva tañ vuttañ: árogya-paramá lābhá ti; santuṭṭhísparaman ti gihino (c. -ino) vá pabbajitassa vá yañ attaná laddhañ attano santakañ ten' eva tussabhávo santuṭṭhí (c. -tthí) náma sesadhanehi (c. sosedh-) paramañ dhanañ; vissásaparamá ti mātá vá hotu pitá vá yena saddhim vissáso n' atthi so amñátako va yena saddhim vissáso atthi so asambaddho pi paramo uttamo ñáti, tena vuttañ: vissásaparamá, ñátíti; nibbánasadisam pana sukhañ náma n' atthi, ten' evāha: nibbánañ paramañ sukhañ ti... Pasenadikosalassa vatthum.

In Asiatic Researches vol. xx p. 389 versus ita vertitur: Health is the chief acquirement. Content is the best riches. Firmness of mind is the best kinsman. Deliverance from pain is the chief happiness.

**v. 205.** Locus: Vesálí. Persona: Tissatthero.

Tattha pavivekarasan ti pavivekato uppannarasam ekfbhávasukhañ ti attho; pítvā ti dukkhaparimñádini karonto árammañato (c. -na-) sacchikiriya vasena pítvā; upasame'ssa cá ti kilesupasamanibbánass' eva rasam pivítvā; niddaro hotíti tena ubhayarasapánena (c. -pa-)...

Paviveka cfr. viveka v. 75. Upasamessa num recte locativum ab upasama et gerundium ab as s. aç habuerim, judicent periti. Niddara cfr. v. 285.

**v. 206-8.** Locus: Belavagámako. Persona: Sakka-devarájá.

... Dhíro ca sukhasamvāso ti èttha sukho samvāso etená ti sukhasamvāso, pañḍitena saddhim ekaṭṭhāne vāso sukho ti attho, katham: ñátinañ va samágamo, yathāpi ñátinañ samágamo sukho evam sukho ti; tasmá hīti yasmá bálena saddhim samvāso dukkho pañḍitena saddhim sukho

tasmá dhitisampannam (c. -á) dhīrañ ca, lokiyalokuttarapam-  
ñāya sampannam paññañ ca, āgamādhigamasampannam (c. ag-)  
bahussutañ ca, arahattapāpanasamkhātāya dhuravaḥanasīlatāya  
dhorayhasīlam, sīlavatena (c. -vantena) c' eva dhūtaṅgavatena  
(c. dhu--vasena) ca vatavantam, kilesehi ārakatāya āriyam  
(c. ar-), tathārūpam (c. -a) sappurisañ sobhanapamāṇam, yathā  
nimmalam nakkhattapathasamkhātam ākāsam (c. -a) candimā  
(c. -a) bhajati, evaṃ bhajetha payirupāsathā ti attho...

Addhāna pro addhānam cfr. not. ad v. 74. Amittenēva  
cfr. vv. 66. 207. 220. 229. Tasmā hi inserunt omnes codd.  
Dhorayha Abhidhānapp. p. 65, 50; dhauravāhya fere sanscr.  
diceretur. Bahussuta s. baḥuṣruta Mahābh. 13, 2086, Poley:  
Fünf Upanishads Bonn 1844 p. 123: baḥunā ṣrutena; opponitur  
appassuta v. 152. Vatavat s. vratavat Mahābh. 12, 3373;  
cfr. not. ad v. 95. Nakkhatta s. naxatra, cfr. Abhidh. p.  
7, 12. Candima s. candramas, cfr. vv. 172. 282. 287, Abhidh.  
p. 6, 7. De metro v. 208 append. vide.

**v. 209-11.** Locus: Jetavanam. Personæ: tayo bhikkhū.

Tattha a yoge ti ayuñjitabbe ayonisomanasikāre, vesiyago-  
carādibhedassa hi chabbidhassa agocarassa sevanam idha  
ayonisomanasikāro nāma, tasmim ayonisomanasikāre attānam  
yuñjanto ti attho; yogasmin ti tabbiparīte ca yonisomana-  
sikāre (c. -o) ayojento; attham hitvā ti pabbajitakālate  
paṭṭhāya adhisīlādisikkhāttayam attho nāma, tam hitvā;  
piyaggahīti pañcakāmaguṇasamkhātam piyam eva gaṇ-  
hanto (c. gaṇh-); piḥet' attānuyoginan ti tāya paṭi-  
pattiyā sāsanaato cutā (c. -o) gihībḥavam patvā pacchā ye  
attānuyogam anuyuttā sīlādīni sampādetvā devamanussānam

santiká sakkáram labhanti tesam hoti (piheti?), aho vata aham pi evarúpo assan ti icchatíti attho; má piyehíti piyehi sattehi saṁkhārehi vá kudācanam ekakkhaṇam pi na samā-gaccheyya tathā appiyehi, kimkāraṇā: piyānam hi viyogavasena adassanam appiyānaṁ ca upasaṁkamanavasena dassanam nāma dukkham; tasmā ti yasmā idam ubhayam pi dukkham tasmā kaṇḍi (kañci?) sattam vá saṁkhāram vá piyam nāma na kareyya; piyāpāyo ti piyehi apāyo (c. -e) viyogo; pāpako ti lāmako; ganthā (c. gandhā) tesam na vijjantīti yesam piyam n'atthi tesam abhiijhākāyagantho (c. -gandho) pahīyati, yesam appiyam n'atthi tesam byāpādakāyagantho, tesu pana dvīsu pahīnesu sesaganthā pahīnā ca honti, tasmā piyam vá appiyam vá na kātabban ti attho...

Gantha cfr. not. ad v. 90; A gantvá, B et C gandhā. Ayoga, yoga cfr. v. 282. Piya Manu 6, 62.

**v. 212.** Piyato jáyatīti imam dhammadesanam Satthā Jetavane viharanto aññataram kuṭimbikam ārabba kathesi. So attano putte kálakate puttasokābhibbhūto áláhanam gantvá rodati, puttasokam sandhāretum na sakkoti, Satthā paccúsakāle lokam olokento tassa sotāpattimaggassa upanissayam disvá piṇḍapátapaṭikkanto ekam pacchāsamanam gahe tvá tassa geha-dváram ágamási, so Satthu ágatabhávam sutvá mayá saddhim paṭisaṁthāram kátukāmo bhavissatīti Satthāram pavesápetvá gehamajje ásanam paṁṇápetvá Satthari nisinne (c. -o) ágantvá vanditvá ekamantam nisīdi, atha nam Satthā kin nu kho upāsaka dukkhito 'sīti pucchitvá tena puttaviyogadukkhená ti árocite: upāsaka má cintayi idam maraṇam nāma na ekasmiṁ yeva thāne na ca ekass'eva hoti yávatá pana bhāvuppatti nāma atthi sabbasattānam hoti yeva eko (c. -á) saṁkhāro pi nicco nāma n'atthi tasmā maraṇadhammam matam bhijjana-dhammam bhinnan ti yoniso paccavekkhitabban na socitabban

porāṇakapaṇḍitāpi hi puttassa matakāle maraṇadhammaṃ  
mataṃ bhijjanadhammaṃ bhinnan ti sokaṃ akatvā maraṇasatim  
eva bhāvayimsū ti vatvā bhante ke evaṃ akaṃsū (adde: ti)  
ācikkhatha me ti yācito tass' atthassa pakāsanatthaṃ atūtaṃ  
āharitvā:

Urago va taccaṃ jīṇṇaṃ hitvā gacchati<sup>a</sup> san tanuṃ<sup>b</sup>  
evaṃ sarīre nibbhoge pete kālakate sati

Dayhamāno na jānāti nātināṃ paridevitaṃ,

tasmā etaṃ<sup>c</sup> na socāmi, gato so tassa yā gatīti<sup>d</sup>

imaṃ pañcanipāte Uraṅgajātakaṃ vitthāretvā: evaṃ pubbe  
pi paṇḍitā piyaputte kālakate yathā etaraḥi tvaṃ kammante  
vissajjetvā nirāhāro rodanto (c. -e) vicarasi tathā avicaritvā  
maraṇasatibhāvanābalena sokaṃ akatvā āhāraṃ ca paribhuñ-  
jimsu kammaṃtaṇ ca adhiṭṭhaḥimsu tasmā piyaputto me  
kālakato ti mā cintayi uppajjamāno pi hi soko vā bhayaṃ  
vā piyaṃ eva nissāya uppajjatīti vatvā imaṃ gātham āha:  
Piyato etc. . . . Amñatarakuṭumbikavatthum.

**v. 213.** Locus: Jetavanaṃ. Persona: Visākhā.

Tattha pemato ti puttadhītādisu pemam eva nissāyā ti  
attho . . .

**v. 214.** Ratiyā jāyatīti imaṃ dhammadesanaṃ Satthā  
Vesālīm (c. -iyaṃ) nissāya kūtāgārasālāyaṃ viharanto Licchavī  
(c. -i) ārabha kathesi; te kira ekasmiṃ chanadivase amñamañ-  
ñam asadisehi alaṃkārehi alaṃkatā uyyānagamanatthāya naṅgarā  
nikkhamimsu, Satthā piṇḍāya pavisanto te disvā bhikkhū  
āmantesi: passatha bhikkhave Licchavī (c. -viyo) yehi vo devā  
tāvatisā na diṭṭhapubbā te ime lokentū ti vatvā naṅgaram  
pāvīsi, te pi uyyānaṃ gacchantā ekaṃ naṅgarasobhaniṃ (c. -ṇī)  
itthiṃ ādāya gantvā taṃ nissāya issādhibhūtā amñamamñam

<sup>a</sup> cod. -ta. <sup>b</sup> cod. sat tanu. <sup>c</sup> cod. omittit: tasmā etaṃ. <sup>d</sup> cod. tīti.



paharitvā lohitanadim viya pavattayimsu, atha te mañcenādāya ukkhipitvā agamamsu, Satthāpi katabhattakicco naṅgarā nikkhami, bhikkhū Licchavī tathā niyyamāne (c. nī-) disvā Satthāram āhamsu: bhante Licchavirājāno páto va alamkatapaṭiyattā devā viya naṅgarā nikkhamitvā idāni ekaṁ itthim nissāya imaṁ vyasanam pattā ti, Satthā: bhikkhave soko vā hi bhayaṁ vā uppajjamānaṁ ratim nissāya uppajjati yevā ti vatvā imaṁ gātham āha: Ratiyā etc. Tattha ratiyā ti pañcakāmaguṇa-ratito, taṁ nissāya ti attho... Licchavīnaṁ vatthum.

**v. 215.** Locus: Jetavanaṁ. Persona: Anitthigandha-kumāro.

Tattha kāmato ti vatthukāmakilesakāmato, duvidham p' etaṁ nāma (c. -am) nissāya jāyatīti attho...

**v. 216.** Locus: Jetavanaṁ. Persona: amūṭatarabrāhmaṇo.

Tattha taṇhāyā ti chadvārikataṇhāya, etaṁ taṇhaṁ nissāya uppajjati attho...

Taṇhāya jāyatī epitritum tertium in pede tertio præterea videre licet vv. 27. 221. 222. 275. 491.

**v. 217.** Locus: Veluvanaṁ. Personæ: pañcasatadārakā.

Tattha sīladassanasampannaṁ ti catupārisuddhisīlena c'eva maggaphalasampayuttēna ca sammāḍassanena sampannaṁ; dhammaṭṭhaṁ ti navavidhalokottaradhamme ṭhitaṁ sacchikatalokuttaradhammaṁ ti attho; saccavādinan ti catunnaṁ saccānaṁ soḷasaḥ' ākārehi sacchikatattā saccañānena saccavādinan; attano kamma kubbánan ti attano kammaṁ nāma tisso sikkhā, tā pūrayamānaṁ ti attho; taṁ jano ti taṁ puggalaṁ lokiyamahājano piyaṁ karoti, daṭṭhukāmo vanditukāmo paccayapūjiaṁ (c. -jayaṁ) ca pūjetukāmo hoti yevā ti attho...

Sīla cfr. vv. 10. 55. 57. 144. 208. 229. 271. 289. 308. 332;  
Abhidhānapp. p. 21, 84. 55, 92. 143, 14; sīlavat vv. 56. 84.  
110. 400; sīlin v. 109. Da ssa na cfr. v. 274, Abhidh. p. 117, 10.  
19, 17; not. ad v. 164. Kubbānaṃ cum n omnes codd., s.  
kurvānaṃ.

**v. 218.** Locus: Jetavanaṃ. Persona: anāgāmitthero.

Tattha chandajāto (c. cand-) ti kattukamyatāvasena  
jātachando ussāhappatto; anakkhāte ti nibbāne, taṃ hi  
asukena kataṃ vā nilādīsu evarūpaṃ vā ti avattabbatāya  
anakkhātāṃ nāma (c. -am); manasā va putṭho siyā ti  
heṭṭhimehi (c. -hi) timaggaphalacittehi putṭho pūrito bhaveyya;  
appaṭibaddhacitto ti anāgānimaggavasena kāme ca  
appaṭibaddhacitto; uddhamasoto ti evarūpo bhikkhu Aviḥesu  
nibbattitvā tato paṭṭhāya paṭisandhivasena Akaniṭṭhaṃ gacchāto  
uddhamasoto ti vuccati, tādiso upajjhāyo ti attho...

Putṭho scripsi pro putṭho (s. puṣṭa) quod B et C habent,  
metrum enim brevem syllabam requirit; A habet puṭṭho. Cfr.  
not. ad v. 18. Appaṭibaddhacitto cfr. v. 284. Uddham-  
soto adverso metempsychosis flumine cfr. Manu 6, 35.

**v. 219-20.** Locus: Isipatanaṃ. Persona: Nandīyo.

... Anupaddavena dūrattānato āgataṃ; nātimittā su-  
hājā cā ti kulasambandhavasena nāti ca sannitṭhādibhāvena  
mittā ca suhādayabhāvena suhājā ca; abhinandanti āgatan  
ti naṃ sāgatan ti (c. addit: naṃ sāgatan ti) vacanamattena vā  
añjalikaraṇamattena vā gehaṃ sampattaṃ pana nānappakā-  
rapaṇṇakārābhibharaṇavasena (c. nāma- -rāhi-) abhinandanti;  
tath' evā ti ten' evākārena katapumṇaṃ pi puggalaṃ imasma  
(c. imassā) lokā paraṃ lokam (c. -ā) gataṃ dibbaṃ āyu-  
vaṇṇasukhaṃ sayam adhipateyyam (- ?) dibbarūpaṃ saddagan-  
dharasapottṭhabbā ti imaṃ dasavidhaṃ paṇṇakāraṃ ādāya

mátápitiṭṭhāne ṭhitāni pumhāni abhinandantāni patigaṇhanti...

Sotthim i. q. sotthi, svatthi s. svasti; cfr. Clough: Pali Gram. p. 72. Suhajja s. suhṛdya (i. q. suhṛd)?

**v. 221.** Locus: Nigrodhārāmo. Persona: Rohiṇī khattiyakamhā.

... Saṃyojanan ti kāmārāgasamyojanādikaṃ dasavidham pi sabbaṃ saññojanam atikkameyya; asajjamānan ti alagga-mānam, yo hi makharūpaṃ (?) mama vedanā ti ādinā nayena nāmarūpaṃ gaṇhati tasmiṃ ca bhijjamāne socati vihaṃṇāti ayam nāmarūpasmiṃ sajjati nāma, evarūpaṃ agaṇhanto avihaṃṇanto pana (adde: na) sājjati nāma, tam puggalam evaṃ asajjamānam (c. sajj-) rāgādīnam abhāvena akiñceanam (c. -a) dukkhā nāma nānupatantīti attho...

Saññojana cfr. vv. 21. 342. 397. 384. Nāmarūpa cfr. v. 267, Jātakassa Atthavaṇṇanā fol. 9 di verso: paṇṇe nāmarūpaṃ āropetvā, Poley: Fünf Upanishads p. 124, Mahābh. 12, 11970, Burnouf: Introd. p. 50<sup>n</sup>. Sañj cfr. vv. 242. 419. 47. 48. 287; not. ad v. 172. Dukkha cfr. not. ad v. 203. De metro append. vide.

**v. 222.\*** Yo ve uppatitan ti imaṃ dhammadesanam Satthā Aggālave cetiye viharanto amhātaram bhikkhum ārabha kathesi. Satthārā hi bhikkhusaṃghassa senāsane anumhāte Rājagahasetthiādīhi senāsanesu kayiramānesu eko ālaviko bhikkhu attano senāsanam karonto ekaṃ nāma rukkham (c. rūpaṃ) disvā chinditum ārabhi, tattha pana nibbattā ekā taruṇaputtā devatā puttam amkenādāya ṭhitā yāci: mā me sāmi vimānam chindi, na sakkhissāmi puttakam ādāya anāvāsā vicaritun ti, so aham amhānā idisaṃ rukkham na labhissāmīti

\* Cfr. Spiegel: Anecd. Pal. p. 83.

tassá vacanam nádiyi, sá imam pi táva dárakam oloketvá oramissatíti (c. orav-) puttam rukkkhasákháya ṭhapesi, so hi ukkhittapharasum sandháretum asakkonto dárakassa báhum chindi, devatá uppanabalavakodhá paḥaritvá nam máressámīti ubho hatthe ukkhipitvá evam táva cintesi: ayam bhikkhu sflavá, sac' áham imam máressámi nirayagáminī (c. -i) bhavissámi, sesadevatápi attano rukkham chindante bhikkhú (c. -u) disvá asukadevatáya evam náma márīto bhikkhú ti maṃ pamānam (c. -nam) katvá bhikkhú máressanti, ayañ ca sassá-miko bhikkhu (c. -ū), sámi-kass' eva tam kathessámīti ukkhitte hatthe apanetvá rodamaná Satthu santikam gantvá vanditvá ekamantam aṭṭhási, atha nam Satthá: kim devadhīte ti áha, sá: bhante tumhákam me sávakena idam náma katam, áham pana nam máretukámá hutvá imam náma cintetvá amáretvá va idhāgatá ti sabbam tam pavattim vitthārato árocesi, Satthá tam sutvá sádhu sádhu devate (c. dete) sádhu te katam evam uggatam kopam bhantam ratham viya nigganhamánáyá (c. -náyá) ti vátvá imam gátham áha: Yo ve etc. ... Itaro jano ti itaro pana rájauparájádīnam rathasáráthi-jano rasmiggáho náma hoti na uttamasáráthīti. Desanávasáne devatá sotápattiphale patīṭṭhahi, sampattaparísáya pi sáthhiká desaná áhosi. Devatá sotápanná hutvápi rodamaná aṭṭhási, atha nam Satthá kim devate ti pucchitvá bhante vimānam me naṭṭham (c. -á) idāni kim karissámīti vutte: alam devate má cintayi áhan te vimānam dassámīti Jetavanagandhakúṭṭisa-mpe (c. -ku-) purimadivase cutadevatam ekam rukkham apadisanto amukasmim okāse rukkho vivitto tattha upagacchá ti áha, sá tattha upagacchi, tato paṭṭháyá Buddhadattikam imissá vimānan ti mahesakkhá devatápi ágantvá tam cáletum (c. -tu) násakkhimso (c. -im). Satthá tam aṭṭhuppattim (?) katvá bhikkhúnam bhútagámasikkhápadam paṃñápesīti. Amñatarabhikkhussa vatthum.

**v. 223.** Locus: Veluvanam. Persona: Uttaraupāsikā.

Alīka sic omnes eodd., cfr. v. 264, Abhidh. p. 15, 24. 139, 3; s. alīka. Saccena ali-, cfr. not. ad v. 7. Sādhunā jine cfr. Mahābh. 12, 3550.

**v. 224.** Locus: Jetavanam. Persona: Mahāmoggallānatthero.

... Yācīto ti yācanakā nāma sīlavantā (c. -o) pabbajitā, te hi kiñcāpi dēthā ti yācītvā (c. āy-) va gharadvāre tiṭṭhanti, atthato pana yācanti yeva nāma, evaṃ sīlavantehi yācīto appasmim pi deyyadhamme vijjamaṇe appamattakam pi; ete hi tīhi etesu ekekenāpi kāraṇena devalokaṃ gaccheyyā ti attho...

Metrum requirit appasmi, cfr. not. ad v. 74.

**v. 225.** Locus: Sāketam nissāya Añjanavanam. Persona: Sāketabrāhmaṇo.

Tattha munayo ti moneyyapaṭṭipadāya maggaphalaṃ pattā asekhamunayo; kāyenā ti desanāmettam etaṃ, tīhi (adde: thānehi?) samvuto ti attho; accutaṃ ti sassatam; thānaṃ ti akuppaṃ thānaṃ dhuvatthānaṃ; yatthā ti yasmim gantvā na socanti na vihaṃṇanti taṃ thānaṃ gacchantīti attho...

Ahimsaka cfr. vv. 261. 270. 300. Accuta s. acyuta. Socare 3 pers. plur. praes. medii, itidem upapajjare v. 307, lajjare v. 316.

**v. 226.** Locus: Gijjhakūṭapabbato. Persona: Puṇṇā.

Tattha aḥorattānusikkhinā (c. -ittā) ti divā ca rattiṃ ca tisso sikkhā sikkhamānaṃ; nibbānaṃ adhimuttānaṃ ti nibbānajjhāsayānaṃ; atthaṃ gacchantīti evarūpaṇaṃ sabbe pi āsavā atthaṃ vināsaṃ natthibhāvaṃ gacchantīti attho...

Adhimutta cfr. v. 311, Abhidhānapp. p. 104, 10.

**v. 227-30.** Porāṇam etan ti imaṃ dhammaḍḍesaṇaṃ Satthā Jetavane viharanto Atulaṃ nāma upāsakaṃ ārabba kathesi; so hi Sāvattvivāsiupāsako pañcasataupāsakaparivāro ekadivasaṃ te upāsake ādāya dhammasavanatthāya vihāraṃ gantvā Revatattherassa santike dhammaṃ sotukāmo hutvā Revatattheraṃ vanditvā nisīdi, so pañāyasmā patisallānārāmo sīho viya ekacaro, tasmā tena saddhiṃ na kiñci kathesi, so ayaṃ thero na kiñci (c. ka-) kathesiṭṭi kuddho utthāya Sāriputtattherassa santikaṃ gantvā ekamantaṃ thito; therena ken' atthena āgat' atthā ti vutte bhante ahaṃ ime upāsake ādāya dhammasavanatthāya (c. -ṇa-) Revatattheraṃ upasaṃkamim (c. -i) tassa me thero na kiñci kathesi sv-āhaṃ tassa kujjhitvā idhāgato dhammaṃ me kathethā ti vutte tena hi upāsakā nisīdathā ti baḥuṃ katvā abhidhammakathaṃ kathesi, upāsako abhidhammakathā nāma atisaṇhā (c. -ṇhā) thero (c. -e) baḥuṃ (c. -ū) abhidhammaṃ eva kathesi amhākaṃ iminā (c. -ṇā) ko attho ti kujjhitvā paṇisaṃ ādāya Ānandattherassa santikaṃ agamāsi, therenāpi kiṃ upāsakā ti vutte: bhante mayaṃ dhammasavanatthāya (c. -ṇa-) Revatattheraṃ upasaṃkamimhā, tassa santike ālapanamattam pi alabhivā kuddhā Sāriputtattherassa santikaṃ āgamimha, so pi no atisaṇhaṃ (c. -ṇhaṃ) baḥuṃ abhidhammaṃ eva kathesi, iminā (c. -ṇā) amhākaṃ ko attho ti etassa pi kujjhitvā idhāgat' amha, kathehi no bhante dhammakathan ti, tena hi nisīditvā suṇāthā ti thero tesaṃ suviññeyyaṃ katvā appam eva dhammaṃ kathesi, therassāpi kujjhitvā Satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdimsu, atha ne Satthā āha: kasmā upāsakā āgat' atthā ti; dhammasavanāya bhante ti; suto pana vo dhammo ti; bhante mayaṃ ādito va Revatattheraṃ upasaṃkamimha, so amhehi saddhiṃ na kiñci kathesi, tassa kujjhitvā Sāriputtattheraṃ upasaṃkamimha, tena no baḥuṃ abhidhammo kathito, taṃ asallakkhentaṃ kujjhitvā Ānandattheraṃ upasaṃkamimhā, tena no appakam eva dhammo kathito, tassāpi kujjhitvā

idhāgat' amhā ti, Satthā tassa katham sutvā atulyaporānato pa-  
 tthāya ācinnamecetaṃ (?) tuṇhībhūtaṃ pi bahukatham pi manāka-  
 tham (mattā-?) pi haranti (garahanti?) yeva, ekāntaṃ garahitabbo  
 yeva ekāntaṃ pasamsitabbo yeva n'atthi, rājāno pi ekacce nin-  
 danti ekacce pasamsanti, mahāpaṭhavim pi candimasuriye pi catu-  
 parisamajjhe nisiditvā dhammaṃ kathentaṃ sammāsambuddham  
 pi ekacce garahanti ekacce pasamsanti, andhabālānaṃ hi nindā  
 vā pasamsā vā appamānaṃ (c. -naṃ), paṇḍitena pana medhāvinā  
 nindito nindito nāma pasamsito ca pasamsito nāma hotīti vatvā  
 imā gāthā abhāsi: Porāṇam etaṃ etc. Tattha porāṇam etaṃ  
 ti purāṇakaṃ etaṃ; atulā ti taṃ upāsakaṃ ālapati; n'etaṃ  
 ajjatanāṃ ivā ti idaṃ nindā pasamsā (c. -sānaṃ), vā ajja-  
 tanāṃ adhunā uppaṇnaṃ viya na hoti; tuṇhīm āsīnaṃ pi  
 hi kiṃ eso mūgo viya badhiro viya kiñci ajānanto viya tuṇhī  
 hutvā nisinno ti nindanti, bahubhānināṃ (c. -inaṃ) pi kiṃ esa  
 vātāhatatālavantaṃ viya tatātātāyati imissā kathāya pariyaṇto  
 yeva n'atthīti nindanti, mitabhānināṃ pi kiṃ esa svaṇṇahi-  
 raṇṇaṃ attano vacanaṃ maṇṇamaṇo (c. -ṇo) ekaṃ vā dve  
 vā (c. va) vatvā tuṇhī ahoṣīti nindanti, evaṃ sabbathāpi ima-  
 smim loke anindito nāma n'atthīti attho; na cāhū ti atīte  
 (c. ati-) pi nāhoṣi anāgate pi na bhavissati; yaṇ ce vimāṇū  
 (c. -u) ti bālānaṃ nindā vā pasamsā vā appamānaṃ, yaṃ (c. ya)  
 pana paṇḍitā divase divase anuvicca nindākāraṇaṃ vā pasam-  
 sākāraṇaṃ (adde: vā) jānitvā pasamsanti acchiddāya pāsikkhāya  
 vattamānaṃ acchiddāya vā jīvitavuttiyā samannāgatattā acchid-  
 davuttiṃ ... taṃ suvaṇṇadosaviraḥitaṃ ghaṭṭanamañjanakkha-  
 maṃ jambunadanikkhaṃ viya ko ninditum arahatīti attho;  
 devāpīti devatāpi paṇḍitamanussāpi taṃ dukkhaṃ utthāya (?)  
 thomentī pasamsanti; brahmunāpīti na kevalaṃ devamanus-  
 sehi dasasahassacakkavālamahābrahmunāpi (c. -ṇāpi) evaṃ pa-  
 samsito yevā ti attho ... Atulanāmaupāsakassa vatthum.

Atulaṃ sic omnes codd., commentator atula legit, quod

nomen proprium esse statuit, cfr. v. 166. Ajjatanám, tuṇhīm cfr. not. ad v. 148, com. ajjatanám pro neutro habet. Anuvicca unde sit derivandum, nescio, nisi forte sit i. q. sanscr. anuvṛtya. Su-ve, sve (Abhidh. p. 153, 16) s. çvas. Acchiddavutti s. a-chidra-vṛtti. Nekkham jambonadassa s. niṣkam jámbúnadasya, cfr. not. ad v. 97.

**v. 231-34.** Locus: Veluvanaṃ. Personæ: chabbaggiyá bhikkhú.

Tattha káyappakopan ti tividham káyaduccariyaṃ rakkheyya;... káyena saṃvutá dhírá ti ye (c. ya) paṇḍitá pánátipátádāni akarontá (c. -o) káyena musávádádāni akarontá (c. -o) vácāya abhiññhāni asamuṭṭhapentá manasá ca saṃvutá te idhalokasmim suparisamvutá surakkhitá sugopitá supihita-dvárá (c. -ránf) ti attho...

Pakopa s. prakopa, excandescencia.

**v. 235-38.** Locus: Jetavanaṃ. Persona: goghátaka-putto.

Tattha paṇḍupaláso va dāni sīti (c. siti) upāsaka tvaṃ idāni chijjivá bhúmiyaṃ patanapaṇḍupaláso viya ahoṣi; ya ma-purísá ti yamadúta vuccanti, idaṃ pana (c. paṇa) maraṇam eva sandháya vuttam, maraṇan te upatthitan ti attho; uyyoga-mukhe ti parihaṇimukhe (c. -bhāni-) avaddhimukhe ca thito 'sīti attho; pátheyyan ti gamikassa taṇḍuládipátheyyam viya paralokaṃ gacchantassa tava kusalapátheyyam pi n' atthīti attho; so karoḥīti so tvaṃ samudde (c. -o) návāya bhinnāya dīpasam-khátapavittam (c. dipa-) viya attano kusalam patittam karoḥi, karonto ca khippaṃ vāyama sígham viriyaṃ árabha (c. -ha),



attano kusalakammapatitthakarane paṇḍito bhava, yo (c. se) hi maraṇamukhaṃ appatvā kātum samatthakāle yeva kusalaṃ karoti vāyamati esa paṇḍito nāma, tādiso bhava mā bālo ti attho; dibbaṃ ariyabhūmin (c. -bhu-) ti evaṃ viriyaṃ karonto rāgādinaṃ malānaṃ nīhaṭatāya niddhantamalo aṅga-nābhāvena anaṅgano nikkilesa hutvā pañcavidhaṃ sandhāvā-sabhūmim (c. -bhu-) pāpunissasīti (c. -tīti) attho; ... vāso pi ca te n'atthi antarā ti yathā maggaṃ gacchantā tāni tāni kiccāni karontā antarāmagge vasanti na evaṃ (c. eva) paralokaṃ (c. -ka) gacchantā, (adde: na) hi sakkā paralokaṃ gacchantena: adhivāsetha katipāḥaṃ dānaṃ tāva demi dhammaṃ tāva suṇāmiti ādini vattum, ito pi pana cavitvā paraloke nibbatta va (c. ca) hoti, imam atthaṃ sandhāya taṃ vuttam; pātheyyan ti idaṃ kiñcāpi heṭṭhā vuttam eva, upāsakassa pana punappuna dalhikaraṇatthaṃ idhāpi Satthārā gahitaṃ; jātijāran ti ettha (c. evattha) vyādhimaraṇāni (c. sādhi-) pi gahitān' eva honti, heṭṭhimagāthāhi ca anāgāmimaggo ...

Yama cfr. v. 44, Abhidh. p. 5, 4s. 126, 66. Uyyoga labor, languor. Vāyama s. vyāyama. Niddhanta partic. perf. radicis dham (s. dhmā) præf. nir. Ehisi futurum rad. i, eodem modo formatum quo kāhiti, cfr. vv. 154. 348. 369. De metro app. vide.

**v. 239.** Locus: Jetavanaṃ. Persona: amñātaro brāhmaṇo.

Tattha anupubbenā ti anupaṭipāṭiyā; medhāvīti dhammojapamāṇāya samannāgato; khaṇe khaṇe ti okāse okāse kusalaṃ karonto; kammāro rajatassevā ti yathā svannaḥkāro ekavāram eva suvaṇṇaṃ tāpetvā koddhetvā malaṃ nīharitvā pilandhanavikatiṃ (c. -vītiṃ) kātum na sakkoti punappuna pacanto koddhento pana nīharati tato kena (?) vividhaṃ pilandhanavikatiṃ (c. -i) karoti evaṃ evaṃ punappuna kusalaṃ

karonto paṇḍito attano rāgādimalaṃ niddhameyya (c. niṭṭha-),  
evam niddhantamalo hi nikkilesa hotīti ...

**v. 240.** Locus: Jetavanam. Persona: Tissatthero.

Tattha ayaśa ti ayato; samuṭṭhāyā ti samuṭṭhaḥitvā;  
taduṭṭhāyā ti tato utṭhaḥitvā; atidhonacārinan ti dhonā  
vuccati cattāro paccaye idha pavattham ete hi paccavekkhitvā  
paribhuñjanattham paṇṇātam atikkamitvā cattāro atidhonacārī  
nāma (-?), idaṃ vuttam hoti: yathā ayato malaṃ samuṭṭhāya  
tato samuṭṭhitam tam eva khādati evam evam catupaccaye  
apaccavekkhitvā paribhuñjantam atidhonacārinam (c. -rī-) tāni  
kammāni attaniṭṭhitattā attano santakān' eva tāni kammāni tam  
duggatim nayantīti attho ...

Quid sit dhona, ignoro. Vocem statui idem valere ac  
sanscr. drona, at vix recte.

**v. 241.** Locus: Jetavanam. Persona: Lāḷudāyitthero.

Tattha yā kāci pariyatti (c. -im) vā sippam vā yasmā  
(c. yasasmā) asajjhāyantassa ananuyuñjantassa vinassati vā  
nirantaram vā na upatthāti tasmā asajjhāyamalā mantā ti  
vuttam, yasmā pana gharāvāsam vasantassa utthāy' (c. -ay)  
utthāya jīṇapaṭisaṃkharanādīni akarontassa gharam nāma  
vinassati (c. viṇ-) tasmā anuṭṭhānamalā gharā ti vuttam, yasmā  
gihissa vā pabbajitassa vā kosajjasena sarīrapatijaggaṇam  
vā parikkhārapatijaggaṇam vā akarontassa kāyo dubbhaṇṇo  
hoti tasmā malaṃ vannaṃsa kosajjan ti vuttam, yasmā pana  
(c. pana) gāvo rakkhantassa pamādavaseṇa niddāyantassa vā  
kṣāntassa vā tā gāvo atitthapakkhandanādīni vālamigacorā-  
diupaddavena vā paresam sālikkhetṭādīni otaritattā khādana-  
vasena vā vināsam āpajjanti tissam pi daṇḍam vā paribhāsam  
vā pāpunāti (c. -nāti) pabbajitvā pana chadvārādīni ārakkhattam  
pamādavalesā otaritvā sāsana vāceyyan ti tasmā pamādo

rakkhato malan ti vuttam, so hi 'ssa vinásá vaḥaṇṇe malatthá nisattá malan ti ti attho (-?)...

Sajjháya s. svádhyáya. Ghará cfr. not. ad dukkhá v. 208; secundum Abhidh. p. 25, 9 neutr. gen. est. Sanscritice hæc vox non occurrere videtur, cfr. tamen Careyi Lex. Bengal. Kosajja statui idem esse ac sanscr. kausīdya.

**v. 242-43.** Locus: Veluvanam. Persona: amñata-rakulaputto.

Tattha duccaritan ti aticáro, aticárinim hi (c. ñahi) itthim sámiko gehá nīharati, mātápitunnam santikam gantvá kusalassa aṅgárabhútá (?c. -bhutá) akkhāhi pi niddiṭṭhapubbá ti tam nīharanti, sá anáthá vicarantí mahádukkham pápuṇāti, ten' assá duccaritam malan ti; ... pápaká dhammá ti akusalá dhammá pana idhaloke ca paraloke ca malam eva; tato ti hetthávvuttamalato (c. -tte-); malataran ti atirekamalam vo kathamīti attho; avijjá ti atthavattukam amñānam eva paramam malam ...

Macchera (Abhidh. p. 20, 21) e sanscr. mátsarya ortum, r et y transpositis (cfr. not. ad v. 2) et syllaba ay in e contracta, itidem acchera ex áccarya, pátihera. Pápaká dhammá cfr. vv. 248. 207. Hoṭha melius fortasse præsens quam imperativus habetur.

**v. 244-45.** Locus: Jetavanam Persona: Sáriputta-therassa saddhivihárika.

Tattha aḥirikená ti chinnaḥirottappena, evarúpehi amátaram eva mātá me ti apitiádayo eva pitá me ti ádiná nayena vatvá ekavísatividháya anesatápatittháya sukhena jvitum sakká; kákasúkarená ti súrakákasadisena, yathá hi súro káko kulagharesu yáguádini (c. -dini) gaṇḥitukámo bhittiádisu nisídítvá attano olokanabbhavam natvá ano-

lokento viya amñavihiṭako viya niddāyanto viya ca hutvā  
manussādaṃ sallakkhetvā (c. -laketvā) anupatitvā susutṭva dantesu  
yeva bhājanato mukhapūraṃ gahetvā palāyati evaṃ evaṃ  
ahirikapuggalo pi bhikkhūhi saddhim gāmaṃ pavisitvā yāgu-  
bhattaṭṭhānādīni vavatthāpeti (c. -ati), tatra bhikkhū (c. -u) piṇḍāya  
caritvā yāpanamattaṃ ādāya āsanasālaṃ gantvā paccavekkhatta (?)  
yāgum pivitvā kammaṭṭhānaṃ manasikarontā (c. -o) sajjhāyanti  
āsanasālaṃ sammajjanti, ayam pana kiñci akatvā gāmābhimukho  
va hoti, so bhikkhūhi passath' iman ti olokiyamāno pi anolo-  
kento viya amñavihito viniddāyanto viya gaṇṭhikaṃ (c. gan-)  
paṭimuñcanto viya cīvaraṃ samvidahanto viya hutvā asukaṃ  
nāma me kammaṃ atthīti vadanto utthāya gāmaṃ pavisitvā  
pāto vavatthāpitagehesu amñataraṃ gehaṃ upasamkamitvā gha-  
ramānusaketho (-kesu?) kavātaṃ pidhāya ghare nisīditvā kan-  
tantesu pi ekena hatthena kavātaṃ paṇāpetvā anto pavisati, atha  
naṃ disvā akāmakāpi āsane nisīdāpetvā yāguādīsu yaṃ kiñci  
atthi taṃ denti, so yāvadatthaṃ bhuñjitvā avasesaṃ pattena  
ādāya pakkamati, ayaṃ kākasūro (c. -suro) nāma, evarūpena  
ahirikena sujīvan ti attho; dhamśinā ti asukathero nāma  
appiccho ti ādīni vadantesu kiṃ pana mayaṃ na appicchā  
(c. -a) ti ādivacanena paresaṃ guṇaṃ dhamśantāya dhamśinā,  
tathārūpassa hi vacanaṃ sutvā ayam pi appicchatādiguṇe  
yutto ti maṃñamānā manussā dātappaṃ maṃñanti, so tato  
paṭṭhāya vimāṇupurisānaṃ (c. -nupū-) cittaṃ ārame dhātum  
(c. dha-) asakkonto tamhāpi lābhā pariḥāyati, evaṃ dhamśi-  
puggalo attano pi parassa pi lābhaṃ nāseti yeva; pakkhandi-  
nā ti pakkhandacārīnā (c. -rīnā) paresaṃ kiccāni attano  
kiccāni viya dassentena pāto va bhikkhūsu (c. -usu) cetiyaṃ-  
gaṇādīsu vattaṃ katvā kammaṭṭhānamanasikārena thokaṃ  
nisīditvā utthāya gāmaṃ pavisantesu mukhaṃ dhovitvā  
paṇḍukāsāvapārūpanaakkhianjanasīsamakkhanādīhi attabhāvaṃ  
maṇḍetvā sammajjanto viya dve tayo sammūñjanippahāre

datvá dváarakoṭṭhakábhimukho hoti, manussá páto va cetiyam vandissáma málapújam (c. ma-) karissáma ti ágatá tam disvá ayam viháro imam daharam nissáya paṭijaggaṇam labhati imam má pajjithá (pamajjitthá?) ti vatvá tassa dátabbam mamānti, evarúpena pakkhandiná ti pi sujívam (c. su-); pagabbhená ti káyapagabbhiyádhī samannágatena; saṁkiliṭṭhena jívitan ti evam jívitaṁ kappetvá jívantena hi puggalena saṁkiliṭṭhena hutvá jívitaṁ (c. ji-) náma hoti; tam dujjívitaṁ pápajívitaṁ evá ti attho; hirímatá cá ti hīrottappasaṁpannapuggalena dujjívam, so hi amátádayo va mátá me ti ádīni avatvá adhammike paccaye gútham (c. gu-) jigucchanto dhammena samena pariyesanto sapadānam piṇḍáya caritvá jívikaṁ kappento lúkhajívikaṁ (c. lu-) jívattī attho; sucigavesiná ti sucīni (c. -ini) káyakammádīni gavesanto; alínená ti jívitaṁvuttim anamalanena (anavalínená?); suddhájívena passatá (c. -athá) ti evarúpo hi puggalo suddhájívo náma hoti, tena evam suddhájívena (c. -ve) tam eva suddhájívam sárato passatá (c. -to) lúkhajívikavasena dujjívam hotīti attho...

Ahirikena cfr. not. ad v. a. Kákasúra species quædam cornicum? Dhamsins. dhvamsin. Pakkhandin, ni fallor, sanscr. esset praskandin. Pagabbhā s. pragalbha. Saṁkiliṭṭha cfr. not. ad v. 87. Alína cfr. álaya v. 411, Abhidh. p. 19, 19.

**v. 246-48.** Locus: Jetavanam. Personæ: pañcasatá upásaká.

Tattha yo pánam (c. -nam) atimápettī sahatthikádisu chasu payogesu ekapayogenāpi parassajívitaṁdriyam upacchindati; musávédan ti paresam atthabhañjanam musávédan ca bhásati; loke adinnaṁ ádiyatīti imasmim sattalohe theyyáavahárádisu ekenāpi antabhārena (avahārena?) parapariggahītaṁ ádiyati; para dāram gacchattī parassa rakkhitaḡopitabhañdesu

aparajjhanto (c. -jjanto) uppathacāram (c. -ta-) carati; surā-merayapānan ti yassa kassaci surāya c'eva merayassa ca pānam (c. pānam) anuyuñjati sevati bahulīkaroti; mūlam khaṇattī tiṭṭhatu paraloko, so pana puggalo idhalokasmim yeva yena khattavattuādīnā mūlena patiṭṭhaheyya tam pi avapetvā vā vissajjetvā (adde: vā) suram pivanto attano mūlam khaṇati anātho kapaṇo hutvā vicarati; evaṃ bho (c. ho) ti pañca duseṣṣyakammakārikāni puggalam ālapati; pāpa dhammā ti lāmakadhammā; asaṃñatā (c. asaṇa-) ti kāyasamñamādirahitā, acetasā ti pi pātho acittakā ti attho; lobho adhammo cā ti lobho c'eva doso ca, ubhayam pi h'etan akusalamūlam eva; ciraṃ dukkhāya randhayun (c. -yan) ti cirakālam nirayadukkhādīnam atthāya nam ete dhammā mā randhantu mā mathamtu (c. -tu) ti attho...

Atimāpeti caus. a rad. mi (vide: Pali verbs p. 19 in Cloughii Pali Gram.) praeſixo ati, cfr. Westergaardii Radices s. v. mī et mi; vv. 182. 184. 225. 261. 270. 300. Musāvāda cfr. vv. 176. 306. Adinnaṃ ādiyati cfr. v. 409; Manu 8, 340, 12, 7; Mahābh. 12, 1301. Paradāra cfr. v. 309. Surā Manu 12, 235. 237. Meraya s. maireya (Rāmāyaṇa ed. Gorresio 4; 37, s.), Abhidh. p. 70, 31. Evaṃ eso cum m euphoniae causa inserto, mallet me scripsisse eva-m-eso, cfr. v. 103. Mūlam khaṇati cfr. Manu 4, 172. Bho sine dubio ejiciendum est. Nam i. e. intemperantem?

**v. 249-50.** Locus: Jetavanam. Persona: Tissada-haro.

Tattha dadanti ve yathāsaddham ti lūkhapaṇītādisu yaṃ kiñci dento jano yathāsaddham attano saddhārūpam (saddhā-nurū-?) eva deti; yathāpasādanam (c. yattha-) ti therenavādisu (?) c'assa yasmim pasādo uppajjati tassa dento yathāpasādanam attano pasādarūpam (pasādānurū-?) eva deti; tatthā ti tasmim

parassa dāne mayá appaṃ vá lúkhaṃ vá laddhaṃ ti maṃkubhá-  
vaṃ ápaṇṇati; sa m á d h i n ti so (c. yo) puggalo divá vá rattim vá  
upacárappanavasena vá maggaphalavasena vá samádhim (c. -i)  
nādhigacchati; yassa c' etaṃ ti yassa puggalassa evaṃ taṃ  
etesu thānesu maṃkubhávasaṃkhātāṃ akusalaṃ samucchinnaṃ  
múlaghaccaṃ katvá arahattañānena samúhataṃ so vuttappa-  
kāraṃ samádhim adhigacchatīti attho...

Maṃku adj., ni fallor, respondet sanscr. subst. manyu;  
cfr. supra p. 275, Kammav. ed. Spiegel sub Add. et Corrig. et  
Boethlingk in Bulletin de la classe hist. de l'acad. de St-Petersb.  
vol. L p. 243. Hoti legendum est bhavati. Ghacca s. ghātya.  
Sa m ú h a t a a rad. han præff. sam et ud; cfr. vv. 222. 223  
et Spiegel: Anecdota p. 22.

**v. 251.** Locus: Jetavanam. Personæ: panca upāsakā.

... Dosasamo ti yakkhagāhaajagaragāhakumbhīlagāhā-  
dayo ekasmiṃ yeva attabhāve gaṇhituṃ sakkonti dosagāho  
pana ekam eva gaṇhātīti dosena samo gāho nāma n' atthi;  
mo ha sa ma n ti onandhanapariyonandhanaṭṭhena pana mo h e n a  
samaṃ jālaṃ nāma n' atthi; taṇ h ā s a m ā ti Gaṇḍādīnaṃ  
nadīnaṃ puṇṇakālo (c. punna-) pi únakālo pi sukkhakālo pi  
paññāyati (c. -ti) taṇ h ā y a pana (c. paṇa) puṇṇakālo va suk-  
khakālo vá n' atthi niccaṃ únā va paññāyatīti duppúraṇaṭṭhena  
(c. -rana-) taṇ h ā y a samā nadī nāma n' atthīti attho...

Cfr. v. 202.

**v. 252.** Locus: Bhaddiyam nissāya Jātiyāvanam.

Persona: Mendakasetṭhī.

Tattha sudassaṃ ti parassa aṇumattam (c. an-) pi  
vajjaṃ khalitaṃ sudassaṃ sukhena' eva passituṃ sakkā attano  
pana atimaḥantam pi duddasaṃ; pa res aṃ hīti ten' eva ká-  
raṇena so puggalo saṃghamaññhādisu paresaṃ vajjāni upaṭṭhāne

(c. upaddh-) *thapetvá bhusam opunanto viya opunáti; kalim va kitavá* (c. *kitvá*) *satho ti ettha sakunesu aparajjhana-bhávena attabhávo kali náma sákhábhāṅgādikaṃ* (c. -*hāṅg-*) *paṭicchādanam kitavá náma sakuniko satho náma, yathá saku-naluddako sakune gahetvá māretukāmo kitavāya attabhāvaṃ* (c. -*vá*) *paṭicchādeti evaṃ attano vajjam chādetīti attho...*

Opunáti s. avapunáti a rad. pú. Bhusa s. bhr̥ṣa, Abhidh. p. 5, 40. 144, 10. Kali peccatum, dolus, cfr. v. 303; aut tessara, cfr. Roth: Zeitschr. d. d. morg. Gesellsch. vol. II p. 122. Kitavá satho scripsi ex com. animo, sed verti quasi esset pro kitavasatho cum a producto. Interpretatio comm. valde arbitraria mihi videtur.

**v. 253.** Locus: Jētavanam. Persona: Ujjhānasam-nināmatthero.

Tattha ujjhānasamñino ti evaṃ nivāsetabbaṃ evaṃ pāruṇipabban ti paresam randhagavesitāya ujjhānabāhulassa puggalassa jhānādisu ekadhammo pi na vaddhati atha kho āsavā vaddhanti, tena kāraṇena so arahattasamkhātā āsavakkhaya ārá dūrá gato va hotīti...

Ujjhāna, si quid video, sanscr. esset avadhyāna. Saññin derivandum est a saññā s. saññā. Árá s. árát, Abhidh. p. 154, 20. Ásava cfr. not. ad v. 87; scholiastes Hemacandræ (Boehtlingk p. 316) scribit: āgravaxaya.

**v. 254-55.** Ákāse ti imam dhammadesanam Satthá Kusinārayam Upavattane Mallānam sālavane parinibbānamañce nipanno Subhaddam paribbājakam ārabba kathesi; so kira atīte kaniṭṭhabhātari (c. -*ṭṭhá-*) ekasmiṃ sasse navakkhattum aggadānam dente (c. -*o*) dānam dātum anicchanto osakkitvā avasāne adāsi, tasmā paṭhamabodhiyam pi majjhimabodhiyam pi Satthāram dāttum nālattha, pacchimabodhiyam pana Sattbu parinibbānakāle: ahaṃ tīsu pañhesu attano kamkham mahallake



paribbājake pucchitvā samanāṃ (c. -naṃ) Gotamaṃ daharo ti samñāya na pucchim, tassa ca (c. va) dāni parinibbānakālo, pacchā me samanassa (c. -na-) Gotamassa anuṭṭhakāraṇā(?): Ākāse padaṃ etc. Tattha padaṃ ti imasmim ākāse vannaśanthānavasena evarūpan ti paṃñāpetabbaṃ kassaci padaṃ nāma n'atthi, bāhīro ti mama sāsanaṭo bahiddhā maggaphalaṭṭho samaṇo nāma n'atthi, pajā ti ayaṃ sattalokasaṃkhātā pajā taṇhādisu papañcesu yeva abhiratā, nippapañcā ti bodhi-mūle yeva pana sabbapapañcānaṃ samucchinnatā nippapañcā tathāgatā, saṃkhārā ti pañcakkhandhā, tesu hi eko pi sassato (c. pass-) nāma n'atthi, iñjitaṃ ti buddhānaṃ pana taṇhāmānadiṭṭhiinñjitesu yena saṃkhārā sassatā ti gaṇheyyuṃ taṃ ekaṃ iñjitam pi n'atthi ti attho... Subhadda-paribbājakassa vatthum.

Quid sibi velint verba ākāse padaṃ n'atthi, non satis intelligo; fortasse supplendum est: bāhīrassa, ut sententia hæc sit: buddhæ et buddhistæ potestatem habent in aere eundi, non vero qui sunt extra ecclesiam Buddhæ. Bāhīra (Abhidh. p. 95, 12. 153, 16) adj. form. ex adv. bahi s. vahiṣ. Tathāgata cfr. v. 276, Abhidh. p. 1, s. 145, 22; Burnouf: Introd. p. 75. Meo iudicio primum intelligenda est vox hoc sensu: in tali conditione versans (cfr. supra p. 293 sugata), talis, deinde: præstans, consummatus, beatus; cfr. Mahābh. 11, 196. 12, 4049. 4552. N'atthi sing. pro plur., cfr. v. 62. Iñjita affectus, cfr. v. 81.

---

**v. 256-57.** Locus: Jetavanaṃ. Personæ: vinicchaya-mahāmattā.

... Saḥasā naye ti chandādisu patiṭṭhito sāhasena musāvādena vinicchineyya...; yo (c. so) pana paṇḍito ubho

atthánattham vinicchinitvá vadati asáhasená ti amusávádēna dhammená ti vinicchayadhammena na chandádivasena (c. channadi-) samená ti aparádhánurúpen'eva pare nayati jayam vá parájayam vá (adde: so) pana vuccati (c. -nti) dhammassa gutto ti, so dhammagutto dhammarakkhito dhammojapamāñāya samannāgato vinicchayadhamme thitattá dhammattho ti pavuccati...

Attham naye cfr. Mahābh. 12, 2427. 4060. Niccheyya a rad. ci præf. nis.

**v. 258.** Locus: Jetavanam. Personæ: chabbaggiyá bhikkhú.

**v. 259.** Locus: Jetavanam. Persona: Ekuddánakhí-  
ṇāsavathero.

... Appam pīti (c. piti) yo pana appamattakam pi sutvá dhammam anvāya dhammánudhammapaṭipanno hutvá náma káyena dukkhádīni parijánanto catusaccadhammam passati sa ve dhammadharo hoti; yo dhammam na-ppamajja-tīti yo pi áradhaviṛiyo hutvá ajja ajj' evá ti paṭivedham ákamkhanto dhammam na-ppamajjati ayam pi dhammadharo yevá ti attho...

Dhammam sic omnes codd., fortasse legendum est: dhammá, cfr. Clough: Pali Gram. p. 132.

**v. 260-61.** Locus: Jetavanam. Persona: Lakunṭa-kabhaddiyatthero.

Tattha paṛipakko ti pariññabuddhibhāvappatto ti attho; moghajiñño ti antotherakāraṇam (?) dhammánam abhāvena ca tutthajiñño (tucchaj-?) náma;... samāmo damo ti sīlam (c. -a) c'eva indriyasamvaro ca; vantamalo ti maggañānena

nīhaṭamalo; dhīro ti dhitisampanno; thero ti imehi thira-  
bhāvakaranehi samannāgatattā thero ti pavuccatīti attho...

A ssa sanscr. aut asya (ejus) aut syāt (sit). Phalita s.  
palita, Abhidh. p. 31, 35. Vereor, ut alterum v. 260 hemisti-  
chium recte intellexerim. Cfr. Manu 2, 156.

**v. 262-63.** Locus: Jetavanam. Personæ: sambahulā  
bhikkhū.

**v. 264-65.** Locus: Jetavanam. Persona: haṭṭhassako.  
Tattha muṇḍakenā ti sīsamuṇḍanamattena; abbuto  
(c. abbh-) ti sīlavatena ca dhūtavatena (c. dhu-) ca virahito...  
Abbuta s. avṛta? Aṇumthulāni cfr. not. ad v. 31.

**v. 266-67.** Locus: Jetavanam. Persona: amñata-  
rabrahmaṇo.

... Vissan ti visamaṁ vissam gandhavākāyakammā-  
dikam (-?) dhammaṁ (c. -a) samādāya caranto bhikkhu (c. -ū) nāma  
na hoti; yo dhā (c. yā) ti ye idha sāsane ubhayam p'etaṁ  
pumñāṇ ca pāpāṇ ca maggabrahmacariyena bāhivā puna disvā  
(panoditvā?) brahmacariyavā hoti; samkhāyā ti nāṇena; loke  
ti khandhādiloke ime ajjhattikakhandhā ime bāhirā ti evaṁ sabbe  
pi dhamme jānitvā carati, so tena nāṇena kilesānaṁ bhinnattā  
(c. bhinantā) bhikkhū ti vuccatīti attho...

Vissa s. viṣva? Bāhetvā cfr. v. 268 bāhita, ad quam  
radicem sint referendæ hæ formæ, nescio, nisi forte ad sanscr.  
barh, vide Westergaardii Radices.

**v. 268-69.** Locus: Jetavanam. Personæ: titthiyā.  
Tattha na monenā ti kāmaññuhi (?) moneyyapatipadā-  
sariṁkhātēna maggañānamonēna munī nāma hoti, idha pana  
tupphābhāvaṁ sandhāya monenā ti vuttaṁ; mūlharūpo ti

tuccharúpo; avijjasú ti avimāññú (c. -u), evarúpo hi tuññabhúto (c. -bhu-) pi muní náma (adde: na) hotíti, atha vá monena muní náma hoti, tucchasabhávo ca pana amññáñi (c. -i) ca hotíti attho; yo ca tulañ va paggayhá ti yathá hi tulañ gahetvá thito (c. thitho) atirekañ ce hoti harati únañ ce hoti pakkhipati evam evañ so atirekañ haranto viya pápañ harati parivajjeti (c. -ati) únake pakkhipanto viya kusalañ paripúreti evañ ca pana karonto sílasamādhipaññāvimuttiññānadassana-samkhātāñ varañ uttamam eva ádāya pápāni akusalakammāni parivajjeti sa muní so muní námá ti attho; tena so muníti kasmá pana so muníti, yañ hetthāvuttakārañ tena so muníti attho; yo munáti ubho loke ti yo puggalo imasmim khandhādiloke tulañ áropetvá cinanto viya ime ajjhattika-kandhá ime báhirá ti ádiná nayena ime ubho atthe mináti (-?); muní tena pavuccatíti tena káraṇena muníti vuccati yevá ti attho...

Aviddasu cfr. Abhidh. p. 28, 3. Sensus alterius v. 268 hemistichii satis mihi non liquet. Munáti a rad. mun (ñāne) vide: Pali verbs p. 5 in Cloughii Pali Gram. Muni cfr. vv. 49. 225. 422; Abhidh. p. 56, 26. Ubho dual., s. ubhau.

**v. 270.** Locus: Jetavanañ. Persona: Bālisiko.

Tattha ahiṃsá ti ahimsanena, idañ vuttañ hoti: yena páṇāni hiṃsati na tena káraṇena ariyo hoti, yo pana sabba-páṇānañ páṇiádhí (c. páñi-) ahimsanena mettádibhāvanāya patitthitattá hiṃsato árá vaddhito (va thito?) ayañ ariyo ti pavuccatíti attho...

**v. 271-72.** Locus: Jetavanañ. Personæ: sambahulá bhikkhú.

Tattha sīlabbatamattená ti catupárisuddhisīlamattena

vá terasadhútagunamattena vá; báhusaccena vá ti tiṇṇam  
 pitakánam uggahitamattena vá; samádhiábhená ti aṭṭha-  
 samápattisamádhiábhená (c. aṭṭhasamádhi-) vá; nekkham-  
 masukhan ti anágámisukham phusámīti ettakamattena  
 vá aputhujjanehi ásevitam ariyasevitam eva; bhikkhú ti  
 tesam amñataram álapanto áha; vissásam ápádīti vissásam  
 ápajjeyya (c. vissásam máp-), idam vuttamhoti: bhikkhu  
 iminá sampannasīlādibhávamattaken' eva mayham bhavo appako  
 parittako ti ásavakkhayam samkhátam arahattam appatto  
 hutvá bhikkhú náma vissásam ná ápajjeyya, yathá hi appa-  
 mattako gútho duggandho evam appamattako pi bhavo dukkhá  
 ti (-?)...

Báhusacca sanser., ni fallor, esset báhusmártya; et  
 vivicca vivicya aut viviktya, cfr. Manu 2, 215, Mahábh.  
 12, 9978. Nekkhamma cfr. not. ad v. 181. Num recte alterum  
 v. 272 hemistichium intellexerim, docti videant.

**v. 273-76.** Locus: Jetavanam. Personæ: pañcasa-  
 tabbhikkhú.

Tattha maggán' aṭṭhamgiko ti jaṃghamaggádayo vá  
 hontu dvásatṭhidiṭṭhigatamaggá vá sabbesam pi maggánam  
 sammádiṭṭhiádīhi aṭṭhaḥi amgehi micchádiṭṭhiádīnam aṭṭhaṅgá-  
 nam pahánam karontí (-to?) nirodham árammaṇam katvá  
 catusu pi sabbesu dukkhaparijánanádīsu kiccā sádhayamāno  
 aṭṭhaṅgiko maggo seṭṭho uttamo; saccánam caturo padá  
 (c. pajá) ti saccam bhāṇe na kujjheyyá (c. kujjeyyan) ti ágatam  
 vacīsaccam vá hotu sacco bráhmaṇo sacco khattiyo ti ádibhe-  
 dam sammutisaccam vá idam eva saccam mogham amñān ti  
 diṭṭhisaccam vá dukkham ariyasaccan ti ádibhedam paramattha-  
 saccam vá hotu sabbesam pi imesam saccánam parijánitabba-

tt̥hena pahátabbat̥hena sacchikátabbat̥hena bhávetabbat̥hena  
ekapaṭivedhanat̥hena tathápaṭivedhanat̥hena dukkham ariya-  
saccan ti ádayo caturó padá set̥thá náma; virágo set̥tho  
dhammánan ti yávatá (-antá?) bhikkhave dhammá samkhátá  
vá asamkhátá vá virágo tesam dhammánam aggam akkháya-  
t̥tti vacanato sabbadhammánam nibbánasamkháto virágo set̥tho;  
dipadánan ca cakkhumá ti sabbesam pi devamanussá-  
dibhedánam dipadánam pañcahi cakkhúhi (c. -uhi) cakkhumá  
tathágato va set̥tho; dassanassa visuddhiyá ti magga-  
phaladassanassa visuddhattham so mayá set̥tho ti vutto, es'  
eva maggo n' atth' amño; etam h̥iti tasmá tumhe etam eva  
paṭipajjatha; mārass' etam pamohanan (c. -han) ti etam  
máramohanam mārass' eva (c. mārase) vañcanan ti; dukkhasá  
ti sakalassāpi vaddhadukkhasa antam paricchedam karissathá  
ti attho; sallasanthanan ti rágasalládīnam santhanam  
nibbatanam adahanam etam maggam mayá viná anussavádīhi  
attapaccakkhato natvá va (-?) ayam (c. aya) maggo akkháto,  
idáni tumhehi kilesánam átápanena átappam ti samkhátam  
(c. -atam) assa adhigamanattháya sammappadhánam viriya-  
kiccam karanīyam, kevalam hi akkhátáro va tathágatá, tasmá  
tehi akkhátavasena ye (c. yo) paṭipanná dvīhi thánehi jháyino te  
tebhúmakavaddhasamkhátá mārabandhaná mokkhan̥t̥ti attho . . .

Dhamma cfr. v. 70. Sacca cfr. v. 190. Tumhe for-  
tasse ex seq. versu irrepsit. Salla cfr. v. 351, Abhidh. p.  
51, 84. 142, 10; s. çalya, cfr. viçalya apud Wilsonem. San-  
thana sanscr., ni fallor, sántvana, cfr. not. ad v. 116.  
Átappa Abhidh. p. 18, 12. Akkháto, akkhátáro cfr.  
v. 88.

**v. 277-79.** Locus: Jetavanam. Personæ: pañcasa-  
tabhikkhú.

Tattha sabbe samkhárá ti kámabhavádīsu uppanná

khandhá tattha tatth'eva nirujjhantá aniccá ti yadá vipas-  
saná (-áya?) passati atha imasmim khandhapariharaṇadukkhe  
(c. khandhá-) nibbindati, nibbindanto dukkhaparijānanādivasena  
saccāni paṭivijjhati; esa maggo visuddhiyá ti visud-  
dhattháya vodānattháya esa maggo ti attho;... tattha sabbe  
dhammá ti pañcakkhandhá va adhippetá; anattá ti má  
jiyyantu (c. jiya-) má khíyantú ti vase vattetuṃ na sakkonti (c. -oti),  
avasavattanaññhena anattá ti sumñá assámiká anissará ti attho...

A natta s. anátman, Burnouf: *Introd.* p. 508. 514. 462.  
Nibbindati cfr. subst. sanscr. nirveda.

**v. 280.** Locus: Jetavanam. Persona: Padhánakammi-  
katissatthero.

... Sam sanna sam kappamano ti tñhi micchāvitakkehi  
sutthu avasannasammāsankappacitto kusito nibbiriyo; alaso  
ti mahālasa, paññāya dāṭṭhabbam ariyamaggaṃ apassanto  
na vindati na paṭilabhatīti (c. -labbh-) attho...

Álasiyá sic C (cfr. v. 10), A et B álasiyam, quod for-  
tasse mihi recipiendum esset. De metro app. vide.

**v. 281.** Locus: Veluvanam. Persona: sūkarapeto.

Tass' attho: catunnam (c. addit: duccaritanam) vacīducca-  
ritanam vajjanena vācānurakkhī, abhijjhādinam anuppādanena  
manasā sutthu samvuto, pāpātipātādayo pajahanto kāyena ca  
akusalam na kayirā, ete tayo kammapathe visodheti, evam  
visodhento hi sīlakkhandhādinam esakehi buddhādīhi isīhi  
paveditam atthaṅgikam maggaṃ ārādheyyā ti...

Isi, s. rsi, Abhidh. p. 56, 2a. De metro app. vide.

**v. 282.** Yogo ce ti imam dhammadesanam Satthā  
Jetavane viharanto Poṭṭhilaṃ nāma theram ārabbhā kathesi;  
so kira sattannam pi buddhānam sāsane tepiṭako pañcannam

bhikkhusatánam dhammam váceti. Satthá cintesi: imassa  
 bhikkhuno attano dukkham nissáya sabbam karissámíti cintápi  
 n'atthi, samvejessámi (c. -jjas-) nan ti, tato pattháya tam theram  
 attano upatthánam ágatakále ehi tucchapoṭhila yáhi (c. sáhi) tuccha-  
 poṭhilá ti vadeti, uttháya gatakále pi nam tucchapoṭhilo gato ti  
 vadesi, so cintesi: aham sáttakatháni típi piṭakáni dháremi (c. -f),  
 pañca bhikkhusatáni atthárasamahámaṅgane (?) dhammam (c. -a)  
 vácemi, atha ca pana mam Satthá abbikkhaṇam tucchapoṭhilá  
 ti vadeti, addhá mam Satthá jhánádínam abhávena (c. -nam)  
 evam vadetíti, so uppannasamvego aramṇam dáni pavisitvá  
 samaṇadhammam karissámíti sáyaṃ yeva pattacívaram sam-  
 vijahitvá paccúsakále sabbapacchá dhammam paggaṇhitvá  
 nikkhamantena bhikkhuná saddhim nikkhami, parivene (c. -nena)  
 nisídítvá sajjháyantá nam ácariyo ti na sallakkhesum, so vísam  
 yojanasataṃ gantvá, ekasmiṃ aramṇaváse tiṃsa bhikkhú vasanti,  
 te upasamkamitvá samghattheram vanditvá: bhante avassayo me  
 hoṭhá ti áha; ávuso tvam dhammakathiko, amhehi nána (c. -me)  
 tam nissáya kiñci jánitabbam bhaveyya (c. -eya), kasmá evam  
 vadesíti; má bhante evam karoṭha, avassayo me hoṭhá ti; te  
 pana sabbam eva (sabbe va?) khínásavá va, atha nam maháthero:  
 imassa uggaham nissáya máno atthi yevá ti anutherasa santikaṃ  
 paṇiṇi, so pi nam tath'eváha, iminá níhārena sabbe pi tam  
 pesentá divatthāne nisídítvá sucikammaṃ karontassa sabbana-  
 vakammassa (-kassa?) sattavassikasāmaṇerasa santikaṃ paṇi-  
 ṇimsu, evam assa mánam (c. -nam) níharimsu (c. ni-), so hi niha-  
 tamāno (c. ṇi- -no) sāmaṇerasa santike añjalim paggaṇhetvá  
 avassayo me hoṭhi sappurisá ti áha; aho ácariya kiṃ nám' etaṃ  
 kathetha, tumhe mahallaká bahussutá, tumhákam santike mayá  
 kiñci káraṇam jánitabbam bhaveyyá ti; má evam kari sappurisa,  
 hoṭhi (c. hoti) eva me avassayo ti; bhante sace ovádakkhamá  
 bhavissatha bhavissámi vo avassayo ti; homi sappurisa, aham  
 aggim (c. -i) pavisá ti vutte aggimhi pavisámi (c. -iss-) yevá ti; atha



nam so avidūre ekam saram dassetvā: bhante yathānivatthapārutā va imam saram pavisathā ti āha, so hi 'ssa mahagghānam dupaddhacivarānam (dupaṭṭa-?) nivatthapārutabbhāvam nātvāpi ovādakkhamo nu kho ti vīmaṃsanto evam āha, there pi ekavacanen'eva udakam otari, atha nam cīvarakaṇṇānam temana-kāle āgacchatha (c. atha) bhante ti vatvā ekavacanena āgantvā ṭhitam āha: bhante ekasmiṃ vammīke (adde: cha?) chiddāni, tatth'ekena chiddena godhā (-ānam?) antopaviṭṭhānam gaṇḍitukāmo tarāni pañca chiddāni thaketvā chaṭṭham hitvā pavīṭṭhachidden'eva gaṇḍhāti, evam tumhe pi chadvārikesu ārammaṇesu sesāni pañca dvārāni pidhāya mānodvāre (mano-?) kammaṃ paṭṭhāpethā ti; bahussutassa bhikkhuno ettaken'eva dīpujjalanam viya aḥosi, so ettakam eva hotu sappurisā ti karajakāye (?) nāṇa-mantaṃ otāretvā samaṇadhammaṃ ārabhi, Satthā vīsayojana-satamatthake (c. vīsaṃ-) nisinno va tam bhikkhum oloketvā yath' evāyaṃ bhikkhu (c. -ū) bhūripamāno evam eva nena attānam paṭiṭṭhāpetum vaddhatṭi cintetvā tena saddhim kathento viya obhāsam (c. oh-) pharitvā imam gātham āha: Yogā ve etc. Tattha yogā ti aṭṭhatimsāya ārammaṇesu yonisomana-sikārā (c. -o); bhūriti paṭhavisamāya vitthatāya pamāñy'etaṃ nāmaṃ;... bhavāya vibhavāya cā ti vaddhiyā ca avaddhiyā ca... Poṭṭhassa vatthum.

Bhūrī Abhidh. p. 18, 9. 150, 3; secundum Wilsonem sanscr. bhurij v. bhūrij terram tantum significat. Niveseyya cfr. v. 158.

**v. 283-84.** Locus: Jetavanam. Personæ: mahallakabbikkhū.

Tattha rukkhan ti Satthārā hi vanam chindathā ti vutte tesam acirapabbajitānam bhikkhūnam amhe vāsīādāni gaḍetvā vanam chindāpetṭi rukkhe chinditukāmatā uppajji, atha ne mayā rāgādikilesavanam sandhāy'etaṃ vuttam na rukkhe ti

paṭisedheṇto mā rukkhaṇ ti āha; vanato ti yathā pākatika-  
vanato siṃhādibhayam evaṃ jātiādibhayam pi kilesavanato  
jāyatīti attho; vanaṇ ca vanathaṇ cā ti ettha (yathā?)  
maḥantarukkhaṇ vanaṇ nāma khuddakā tasmim vane thitattā  
vanathā nāma pubbuppattikā rukkhaṇ vā vanaṇ nāma aparā-  
paruppattikā vanathā nāma evaṃ evaṃ maḥantamaḥantā vā-  
vakaddhanakā (?) kilesā vanaṇ nāma pavattiyam vipākādayakā  
vanathā nāma pubbuppattikā vā vanaṇ nāma aparāparuppattikā  
vanathā nāma, taṃ pana ubhayam pi catutthamaggañāṇena (catu-  
magga-?) chinditabbam, tenāha: chetvā vanaṇ ca vanathaṇ ca  
nibbānā hotha nikkilesā hothā ti; yāvaṃ hi vanatho ti yāva  
esa anumatto pi kilesavanatho narassa nārisu na chijjati tāva  
so khīrapako vaccho mātari viya paṭibaddhamano laggacitto  
va hotīti attho...

Vana cfr. vv. 339. 344; in Abhidh. p. 19, 19. 144, 18  
legitur vāna et vāna. Vanatha Abhidh. p. 19, 19. Nibbāna  
cfr. v. 134. Hotha præs. s. imper. Anumatta sanscr.  
aut adj. anumātra (cfr. not. ad v. 143) aut part. rad. mad  
præs. anu. Nārisu pro nārisu, vocali metri causa correpta.  
De metro hujus et seq. versus app. vide.

**v. 285.** Locus: Jetavanam. Persona: Sāriputtatthe-  
rassa saddhivihārikabhikkhu.

Tattha ucchindā ti arahattamaggena chinda; sārādikān  
ti saradakāle nibbattaṇ; santimaggaṇ ti nibbānagāmim  
aṭṭhaṅgikāṇ maggaṇ; brūhayā ti vaddhaya, nibbānaṇ hi  
sugatena desitaṇ, tasmā tassa maggaṇ bhāvehīti attho...

Santimagga cfr. vv. 338. 339. Nibbānaṇ rectius for-  
tasse appositio habetur.

**v. 286.** Locus: Jetavanam. Persona: mahādhanā-  
vāṇijo.

Tattha idha vassan ti imasmim thāne idaṇ c' idaṇ ca karonto catumāsam vassam vasissāmi, hemantagimhisú ti hemantagimhesu pi cattāro cattāro māse idaṇ c' idaṇ ca karonto idh' eva vasissāmīti, evaṃ diṭṭhadhammikasamparāyikam atthaṃ ajānanto bálo cinteti; antarāyan ti asukasmim náma kále vá dose vá vaye vá marissāmīti attano jívitantarāyam na bujjhatīti...

**v. 287.** Locus: Jetavanam. Persona: Kiságotamí.

Tattha tam puttapaśusammattan ti tathárúpaṃ (c. tamrúpaṃ) baládisampanne putte ca pasú (c. pasu) ca labhitvá mama puttá (c. -o) abhírúpá balasampanná paṇḍitá sabbakicca-samatthá mama goṇo abhirúpo arogo mama bhárasaḥo mama gáví bahukhírá ti evaṃ puttehi (c. vu-) ca pasúhi ca sammattam (c. sampattam) naram; byásattamanasan ti hiraṇi-ṇasuvannádisu vá pattacívarádisu vá kiñcid eva labhitvá tato uttaritam patthentáya sattamánasaṃ vá cakkhuviññeyyádisu árammaṇesu (c. -nesu) vuttappakáresu (c. -re) vá parikkháresu yaṃ yaṃ (c. ya) laddham hoti tattha tattha laggantáya satta-mánasaṃ (c. -ṇa-) vá...

In Mahábh. 12, 9944. hic versus exstat tali specie:

Tam puttrapaśusampannaṃ vyásaktamanasaṃ naraṃ  
suptaṃ vyághraṃ mahāugho vá mṛtyur ádāya gacchati,  
et 12, 6540 ita legitur:

Tam puttrapaśusampannaṃ vyásaktamanasaṃ naraṃ  
suptaṃ vyághro mṛgaṃ iva mṛtyur ádāya gacchati.  
Minus aptum videtur verbum sampanna quam sammatta, cui  
major vis inest, quum eum studio liberorum affectum significet.  
Vá eodem sensu quo iva raro tantum obvium ex palica  
lingua in carmina epica fortasse irrepsit. Cfr. v. 47.

**v. 288-89.** Locus: Jetavanam. Persona: Patācārā.

... Etam atthavaṣaṇaṃ ti evaṃ tesam aññamamñassa tāṇaṃ bhavitum asaṃmatthabhabhāvasaṃkhātaṃ kāraṇaṃ jānitvā paṇḍito catuparisuddhisīlena saṃvuto rakkhitagopito hutvā nibbānagamaṇaṃ (c. -ṇaṃ) atthaṅgikaṃ maggaṃ sīghasīghaṃ sodheyyā ti attho...

Atthavaṣaṇaṃ rei rationem, quomodo res se habeat.

**v. 290.** Locus: Veḷuvanaṃ. Materia: Gaṅgārōhaṇaṃ.

Tattha mattāsukha pariccāgā ti mattāsukhaṃ ti pa-māṇaṃ (c. -ṇaṃ) sukhaṃ parittasukhaṃ vuccati, tassa pariccāgena; vipulaṃ sukhaṃ ti udārasukhaṃ nibbānasukhaṃ vuccati, tadve (tañ ce?) passeyyā ti attho; idaṃ vuttaṃ hoti: ekaṃ hi bhojanapātiṃ sajjāpetvā bhuñjantassa mattāsukhaṃ nāma uppajjati, taṃ pana pariccajitvā uposathaṃ vā karon-tassa dānaṃ vā dadantassa vipulaṃ ulāraṃ nibbānasukhaṃ nāma nibbattati, tasmā sace evaṃ tassa mattāsukhassa pariccāgā vipulaṃ (c. -ā) sukhaṃ passati ath' etam vipulaṃ sukhaṃ sammā passanto paṇḍito taṃ mattāsukhaṃ caḍeyyā ti attho...

**v. 291.** Locus: Jetavanam. Persona: kukkuṭaṇḍa-khādikā.

Tattha paraḍukkhūpadhānenā ti parasmim dukkhūpadhānena paraḍukkhūpadhānenā ti attho; verasaṃsagga-saṃsaṭṭho ti so puggalo akkosanapaccakkosanapaharaṇa-paṭiḥaraṇādīnaṃ vasena aññamamñāṃ katena verasaṃsaggena saṃsaṭṭho verā so na (c. pana) parimuccati niccakālaṃ vera-vasena dukkhaṃ eva pāpuṇāti ti attho...

**v. 292-93.** Locus: Bhaddiyam nissāya Jāṭiyāya vanam. Personæ: Bhaddiyabhikkhū.

Tattha yaṃ hi kiccaṃ ti bhikkhuno hi pabbajitakālate paṭṭhāya aparimāṇasīlakkhandhagopanam (c. -ānam) aramṇāvaśo dhūtaṅgapariharaṇam (c. dhu-) bhāvanārāmatā ti evaṃ ādikiccaṃ nāma, imehi pana yaṃ attano kiccaṃ taṃ apaviddham chaddhitam (c. -itānam), akiccaṃ ti bhikkhuno pana chattamaṇḍanaupāhanapādukasattathālakadhammakarakāyabandhanaasamvaddhanamaṇḍanam akiccaṃ nāma, yehi (c. yohi) taṃ kayirati tesam mānanālam (c. māna-) ukkhipitvā caraṇena unnaḷanam sativossāggena pamattānam cattāro pi āsavā vaddhantīti attho; susamāradḍhā ti supariggahitā; kāyagatā satīti kāyānupassanā bhāvanā; akiccaṃ ti te evaṃ chattamaṇḍanādikaṃ akiccaṃ na sevanti na karontīti attho; kicce ti pabbajitakālate paṭṭhāya kattabbe aparimāṇasīlakkhandhagopanādike (c. -pā-) karanīye; sātaccakārino (c. -no) ti sattakārino (satatakārino ?) aṭṭhitakārino (?); tesam satiyā avippavāsena satānam sātthakasampajamṇam gocarasampajamṇam (c. -a) asammoḥasampajamṇan ti catūhi (?) sampajamṇehi sampajānānam cattāro pi āsavā attham gacchanti parikkhayaṃ abbhāvaṃ gacchantīti attho...

Apaviddha a rad. vidh s. vyadh? Unnaḷa qui baculum erigit (s. un-nāda)? Kāyagatā sati cfr. vv. 296-99. Sātacca s. sātatyā a satata? cfr. v. 23 sātatika. Sata s. smṛta.

**v. 294-95.** Mātaraṃ ti imaṃ dhammadeśanam Satthā Jetavane viharanto Lakuṇṭakabhaddiyattheraṃ ārabba kathesi. Ekadivāsam hi sambahulā āgantukā bhikkhū Satthāraṃ (c. -rā) divāṭṭhāne nisinnam upasamkamitvā vanditvā ekamantaṃ nisīdimsu, tasmim khane Lakuṇṭakabhaddiyathero Bhagavato avidūre atikkamati, Satthā tesam bhikkhūnam cittācāraṃ

ñatvá oloketvá passatha bhikkhave ayam-bhikkhu (c. -ñ) má-  
 tápitaro hanitvá niddukkho hutvá yátiti vatvá tehi (c. te)  
 bhikkhúhi kin nu kho Satthá vadatthi amñamaññam mukhāni  
 oloketvá samsayapakḥhanena (-pekḥhanena?) hi bhante kiṃ nām'  
 etaṃ vadathá ti vutte tesam dhammam desento imam gátham  
 áha: Mátaram etc. Tattha sánucaraṇaṇti áyasádhakena áyutta-  
 kena sahitam, ettha hi tanhá jáneti purisaṇti pacanato (vac-?) tisu  
 bhavesu sattānaṃ jananaṇto (c. janato) tanhá mātá nāma, aham  
 asukassa nāma rañño vá rájamahāmattassa vá putto ti pitaraṃ  
 nissāya asanī mānassa uppajjanaṇto asmiṃ māno pitá nāma, loko  
 viya rájānaṃ yasmá sabbaditthigatá ni ve sassatucchedaditthiyo  
 bhañjanti tasmá sassatucchedaditthiyo dve khattiyarájāno nāma,  
 dvádasāyatanāni pīttatattihena ratthasadisatá ratthá nāma, áyasá-  
 dhako áyuttakapuriso viya tam nissito nandirāgo anucāro nāma;  
 aníggho ti niddukkho; bráhmanaṇto ti khínāsavo; etesaṃ  
 tanhádnāṃ arahattamaggañāñāsinaṇ hatattá khínāsavo niddukkho  
 hutvá yátiti, ayam ettha attho;... tattha rájāno dve ca  
 sotthiye ti dve ca bráhmaṇe; imissá hi gáthāya Satthá attano  
 dhammissaratāya desanāvīdhikusālatāya ca sassatucchedaditthiyo  
 dve bráhmaṇe rájāno katvá kathesi; veyyagghapañcaman  
 ti ettha yagghānucarino sappatibhayaṇto (c. -avo) duppatipaṇṇo maggo  
 veyyaggho nāma vicikicchá nívaraṇānaṃ pi tena sadisatāya  
 veyyaggham nāma tam pañcamam assatī nívaraṇapañcakam  
 veyyagghapañcamam nāma (-?) idaṃ ca veyyagghapañcamam  
 arahattañāñāsinaṇ nissesaṃ hantvá aníggho yāti bráhmanaṇto ti,  
 ayam ettha attho; sesam purimasadisam (c. purisamasam) evá  
 ti... Lakunṭakabbaddiyattherassa vatthum.

Miror, hos versus hic inveniri, buddhisticæ enim doctrinæ,  
 in specie Dhammapadi (v. 403 al.), repugnare videntur, optime  
 vero systemati brahmanico convenire (Manu 11). Hac de causa  
 commentatori necesse est metaphoricè interpretari. Aníggha  
 adj. a nígha (Abhidh. p. 10, 7; s. nyagha i. q. agha?)

formatum? Soththiya i. q. sottiya Abhidh. p. 53, 1; s. crotiya. Veyyaggha denominativum existimavi a sanacr. vyagra, fallor fortasse.

**v. 296-301.** Locus: Veluvanam. Persona: dāru-sāṭikassa putto.

Ratto antiquior forma locativi, s. rátrau. Buddhagatá sati cfr. Asiat. Researches vol. xx p. 470.

**v. 302.** Duppabbajjan (c. -ajan) ti imam dhammadesanari Satthá Vesáliṃ (c. -iyam) nissāya Mahāvane viharanto amñataram Vajjiputtakabhikkhum árabba kathesi, yam sandháya vuttaṃ: Amñataro Vajjiputtako bhikkhu Vesáliyam viharati aññatara-smiṃ vanasande, tena kho pana samayena Vesáliyam sabbarattiváro hoti, atha kho so bhikkhu (c. -ú) Vesáliyam tūriya-tālitaváditanigghosasadham sutvá paridevamāno tāyam velāyam imam gātham áha:

Ekaká mayam aramñe viharāma  
apaviddham va vanasmim dārukam<sup>a</sup>  
etādisi kāya rattiya  
tesu dāni amhehi pápiyo ti (-?).

So kira Vajjiratthe rájaputto varena sampattam rajjam pahāya pabbajito Vesáliyam cátummahárájikehi saddhim ekábadham (?) katvá sakalaṇaṅgare dhajapaṭákádhi patimaṇḍite komudiyá punnamāya sabbarattivāre (c. -cāre) vattamāne bheriyádinaṃ tūriyānaṃ tālitānaṃ nigghosaṃ vatādinaṃ ca vāditaṇaṃ saddam sutvá yāni Vesáliyam satta rájasahassāni satta ca rájasatāni satta ca rájāno tattaká eva ca (c. ma) nesam yuvarájasenapatiádayo tesu alamkatapaṭiyattesu nakkhattakīlanatthāya víthim otinnesu satthi-hatthe mahácāmkame camkamamáno nabhamajjhe thitam candam disvá camkamanakotiyaṃ phalakam nissāya thito

<sup>a</sup> cod. vatasmim dārakam.

veṭhanālamkāraviraḥitattā vane chaḍḍhitadārukam viya attabhāvaṃ oloketvā atthi nu kho ariṇo amhehi lāmakatāro ti cintento pakatīyā aramñakādiguṇayutto pi tasmim̐ khane anabhiratīyā pīlito evaṃ āha. So tasmim̐ vanasaṇḍe adhivattḥāya devatāya imam̐ bhikkhum̐ (c. -ú) saṃvejessām̐ti adhippāyena:

Ekako tvaṃ aramñe viharasi

apaviddham<sup>a</sup> va vanasmim̐ dārukam

tassa te bahukā pihayanti<sup>b</sup>

nerayikā viya saggagāminan<sup>c</sup> ti

vuttam̐ (-o, ?) imam̐ gātham̐ sutvā puna divase Satthāraṃ upasamkamitvā vanditvā nisīdi, Satthā tam̐ pavattim̐ ñatvā gharāvāsassa dukkhataṃ pakāsetukāmo pañca dukkhāni samodhānetvā imam̐ gātham̐ āha: Duppabbajjam̐ etc. Tattha duppabbajjan (c. -ajan) ti appam̐ vā mahantam̐ vā bhogakkhandhañ c'eva ñātiparivaddhañ c'eva paḥāya imasmim̐ sāsane uram̐ datvā pabbajjam̐ nāma dukkham̐; durabhiraman̐ti evam̐ pabbajitenāpi bhikkhācariyāya jīvitavuttim̐ ghaṭantena aparimāṇasīlakkhandhagopanadhammānudhammapaṭipattipūraṇavasena (c. -gopana- -pūraṇa-) abhiramitum̐ dukkham̐; durāvāsā ti yasmā pana gharaṃ āvasantena (c. āvā-) rājūnam̐ rājakeccam̐ issarānam̐ issarakiccam̐ vaḥitabbaṃ parijanā (c. -añ) c'eva dhammikā ca samanabrāhmaṇā saṃgahetabbā evam̐ sante pi gharāvāso pi chiddaghaṭo viya mahāsamuddo viya ca suduppūro (c. tuduppūro) tasmā gharā nām'ete durāvāsā dukkhā āvasitam̐ (c. āsi-) ten'eva (c. neva) ca kāraṇena dukkhā (c. -o) ti attho; dukkho samānassaṃvāso ti gihino vā hi ye jātigottakulabhāgehi pabbajitā vā sīlācārabaḥusaccādīhi samānāpi (c. -nāpi) hutvā ko hi tvaṃ ke si (ko hi?) ahaṇ ti ādīni vatvā adhikarāṇapasutā honti te asamānā (c. -nā) nāma, tehi saddhim̐ saṃvāso nāma dukkho ti attho; dukkhānupatit' addhagú (c. -u) ti ye vaddhasamkhātā addhānam̐ paṭipannattā addhagú te dukkhe anupatitā va (c. ca);

<sup>a</sup> cod. apavittham̐   <sup>b</sup> cod. piṇḥanti   <sup>c</sup> saggahāminau.



tasmá na c' addhagú (c. caṇḍagú) si yá (c. tiyá) ti yasmá dukkhánupatitabbávo pi dukkho addhagúbbávo (c. -gu-) pi tasmá vaddhasamkhátaaddhánam gamanattá (c. -ṇattáya) addhagú náma (adde: na) bhaveyya, vuttappakárena (c. -ṇa) dukkhena anupatitō pi na bhaveyyá ti attho... Vajjiputtakabhikkhussa vatthum.

In versu vertendo comment. sequutus sum, num jure videant decti. Dukkhanupatit' addhagú pluralem judicat commentator, melius fortasse singularis habetur, cfr. v. 399 y' assa, v. 152 appassut' áyam, v. 56 y' áyam.

**v. 303.** Saddho ti imam dhammadesanam Satthá Jetavane viharanto Cittagahapatim árabbha katesi. Vatthum Bálavagge\* asatam bhávanam iccheyyá ti gáthávananáyā vittháritam, gáthāpi tatth' evāgatá, vuttam h' etam tattha: kim pana bhante etassa tumhākam santikam āgacchantass' eva ayaṁ sakkāro uppajji udāhu amñattha gacchantassāpi uppajjethá ti; Ánanda mama santikam āgacchantassa pi amñattha gacchantassa p' etassa uppajjat' eva, ayaṁ hi upāsako saddho pasanno sampannasīlo, evarūpo yaṁ yaṁ disaṁ bhajati tattha tatth' ev' assa lābhasakkāro nibbattatīti vatvá imam gātham āha: Saddho etc... Cittagahapatikassa vatthum.

**v. 304.** Locus: Jetavanam. Persona: Cūlasubhaddā.

**v. 305.** Locus: Jetavanam. Persona: ekavihārikatthero.

Tattha ekāsanaṁ ekaseyyan ti bhikkhusaḥassamajjhe pi hi mūlakammaṭṭhānam vijahitvá ten' eva manasikārena nisinnassa āsanam náma, lohapāsādasadise pi ca pásāde bhikkhusaḥassamajjhe pamñatte vicittapaccattharaṇūpadhāne (c. -pac-catar-) mahārahe sayane satim upaṭṭhapetvá dakkhiṇena passena mūlakammaṭṭhānamanasikārena nipannassa bhikkhussa seyyā

\* V. 73. Cfr. p. 267.

ekaseyyá náma, evarúpañ ekásanam ekaseyyañ ca bhajethá ti attho; atandito ti jamghábalam nissáya jívítakappena akusíto hutvá sabbiriyápathesu ekako vicaranto ti attho; eko damayan ti rattitthánádisu kammatthánam anuyujjivá maggaphaládhigamavasena eko va hutvá attánam damento ti attho; vanante ramito siyá ti evam attánam damento itthipurisasaddádhi pavivitto vanante yeva abhirato bhaveyya, na hi sakká ákinnaviháriná evam attánam dametun ti attho...

**v. 306.** Locus: Jetavanam. Persona: Sundariparibbájiká.

Tattha abhúta vádíti parassa dosam adisvá va musá-vádam katvá tucchena param abbhácikkhanto (c. -á); katvá ti yo vá pana pápakammam katvá náham etam karomíti áha...

Yo vâpi B C; yo câpi A. Karomíti câha A C; -míti váha B; ti glossa est, quæ scribarum inscitia in textum irrepsit, fortasse principio scriptum erat karomicáha, sive pro karomiccáha, sive cum ea (va) pleonast, sive cum e euphoniæ causa inserto.

**v. 307.** Locus: Veluvanam. Persona: duccaritaphalánubhavasattá.

Tattha kásávakantthá ti kásáyena palivehitakantthá; pápadhammá ti lámakadhammá; asamñatá ti káyádisam-yamarahitá, tathárúpá pápapuggalá attaná katehi akusalammehi niraye uppajjanti, te tattha pacitvá tato cutá pakkávasese tesu (?) pi evam paccantíti attho...

Kásáva cfr. v. 9, Abhidhánapp. p. 38, 12, Burnouf: Introd. p. 130. Te upapajjare, eke upapajjanti (v. 126) et so upapajjati (v. 140) fortasse legenda sunt: te 'pap-, eke 'pap- et so 'pap-, itidemque rasmiggáho itaro (v. 222),

et yo. imam (v. 414): -ho 'taro, yo 'mam (cfr. yo 'dha vv. 367. 409. 415).

**v. 308.** Seyyo ayogulo ti imam dhammadesanam Satthá Vesálim (c. -iyam) nissáya Mahávine viharanto Vaggu-mudáttíriye bhikkhú árabba kathesi. Vatthum Uttarimanussa-dhammaparájike ágatam eva. Tadá Satthá te bhikkhú kiní pana tuñhe bhikkhave udarassa attháya gihínam amñamamñassa uttarimanussadhammassa vaññam bhásitthá ti vatvá tehi áma bhante ti vutte te hi bhikkhú anekapariyáyena viga-rahítvá imam gátham áha: Seyyo etc. Tattha yañ ce bhuñ-jeyyá ti yañ dussilo nissilapuggalo káyádhi ásamýato rattha-vásíhi (c. -ihí) saddháya dinnam ratthapiñdam samano 'mhíti patijá-nanto gahetvá bhuñjeyya tatto áditto aggivañño ayogulo bhutto seyyo sundarataro (c. -darato) ti, kimkárañá: tappaccayá hi eko attabhávo jháyeyya (?), dussilo pana saddhádeyyam bhuñjitvá anekáni játisatáni niraye paccayá ti attho ...

**v. 309-10.** Cattári thánáñti imam dhammadesanam Satthá Jetavane viharanto Anáthapiñdikassa bháginneyyam Khemam náma setthiputtam árabba kathesi; so kira abhirūpo ahosi, yebhuyyena itthiyo (c. -iso) tam disvá rágábhíbhúta sakabhávena sañthátum násakkhimsu, so pi parádarakammá-bhirato va ahosi, atha nam rattim rájapurisá gahetvá ramño dassesum, rájá mahásetthissa lajjámíti tam kiñci avatvá vissajjá-pesi, so pana n' eva virami, atha nam dutiyam pi tatiyam pi rájapurisá gahetvá ramño dassesum, rájá vissajjápesi yeva, mahásetthi (c. -i) tam pavattim sutvá tam ádáya Satthu santikam gantvá tam pavattim árocápetvá bhante imassa dhammam desethá ti áha, Satthá tassa samvegakatham kathetvá parádá-rasevanáyañ dosam dassento imá gáthá abhási: Cattári etc. Tattha thánáñti dukkhakárañani; pamatto ti sativossaggena

samannágato; ápaññatíti pápuñáti; paradárápasevítí pa-  
 rassa dárañ upasevanto uppathacáří; apumñalábhan ti  
 akusalalábham; nanikámaseyyan ti yathá icchati (c. -nti)  
 evañ seyyañ alabbitvá anicchitam parittakam eva kálam  
 seyyañ labhati; apumñalábho cá ti evañ tassa ayañ ca  
 apumñatenaeapumñatena (apumñalábho tena ca?) nirayasam-  
 khátá (c. -yama-) pápiká gatí hotíti; ratí ca thokiká ti tassa  
 bhítassa bhítáya itthiyá saddhim rati sápi thokiká parittá hoti;  
 garukan ti rájá ca hatthacchedanádivasena garukam dandam  
 pañeti; tasmá ti yasmá paradáram sevanto etáni apumñádáni  
 pápuñáti tasmá paradáram na seveyyá ti attho...

Apumñalábha et nanikámaseyya suam quodque  
 propriam sententiam, mihi adhuc ignotam, habere videntur.  
 Pañeti s. prañayati. De metro app. vide.

**v. 311-13.** Locus: Jetavanam. Persona: dubbaja-  
 bhikkhu.

Tattha kuso ti yañ kiñci tikhiñadháram tiñam (c. tinam)  
 antamaso talapañnam pi, yathá so kuso yena duggahíto tassa  
 hattham anukantati páleti evañ evañ samanadhammasam-  
 khátam sámaññam pi khañdasiláditáya dupparámattham (c. -a)  
 nirayáya upakaddhati niraye nibbattápetíti attho; sañhilan  
 ti polisetvá (?) kárañena sañhilagáham katvá katam yañ kammam;  
 samkiliññan ti vesádikena (c. -ke) agocaracaraanena (c. agocara-  
 ñena) samkiliññam (c. -a); samkassaran ti samkáhi saritabbam  
 uposathakiccádisu amñatarena kiccena sannipatitam pi samgham  
 disvá: addhá ime mama cariyam natvá mam ukkhipitukámá  
 va sannipataníti (c. -patiti) evañ attano ásamkáhi saritam  
 (c. sarítum) ussamkitam parisamkitam;... kayirañ ce ti  
 tasmá yañ kammam kareyyam tam kareyyam eva; dalhan  
 enam parakkame ti thirataram eva katvá avattasamá-  
 dāno (vanta?) hutvá etam (c. ekam) kayirá; paribbájo

(c. -bbaje) ti sathilabbhāvena tato khandādibbhāvappatto samānadhhammo; bhiyyo ti abbhantare vijjamānam rāgarajādīm evarūpo samānadhhammo apanetum (c. -tetum) na sakkoti, atha kho tassa upari aparam pi rāgarajādīm (c. -i) ākiratīti attho...

Dupparāmatīha a rad. mas (Clough: Pali Verbs p. 18, 38) s. mṛṣ. Upakaddhati a rad. kaddh (Clough: Pali Verbs p. 11, 36) s. kard (cfr. chaddh, Pali Verbs p. 13, 13, s. chard)? Sathila i. q. satha s. catha? Samkassara compositum ex samka (s. caṅka) et sara (s. smara)? Kaytrath pro kayirāth sic omnes codd. Miror, vocalem esse correptam, quum sit in pede secundo Epitritus primus usitatissimus, Ionicus a minori vero rarus (cfr. not. ad v. 68) et quidem grammaticis auctoribus non permissus.

**v. 314.** Locus: Jetavanam. Persona: issāpakatiitthi.

Sententia: prodest homini, ut malum facinus non committat, nam postea poenitet eum facti, quod vero facit bonum facinus id fecisse eum non poenitebit.

**v. 315.** Locus: Jetavanam. Personæ: sambahulā āgantukabhikkhū.

Tattha santarabāhīran ti bhikkhave yathā tehi manussehi tam paccantanaṅgaram dvārapākārādīni thirāni karontehi saantaradvāratīālaudakaparikhādīni (c. -raddhālauddā-) thirāni karontehi santarabāhīram (c. -rambā-) guttam kataṃ evaṃ tumhe pi satim upaṭṭhāpetvā ajjhattikāni cha dvārāni pidahitvā dvārarakkhikam satim avissajjetvā yathā gayhamānāni bāhīrāni ca (cha?) āyatanāni ajjhattikānam upaghātaya samvattati tathā agāhantā ti pi (-?) thirāni katvā tesam appavesāya dvārarakkhikam satim appahāya vicarantā attānam gopethā ti attho; khaṇo (c. -e) ve mā upaccagā ti yo hi evaṃ attānam gopeti tam puggalam ayaṃ buddhuppādakkhaṇo Majjhimadese uppattikkhaṇo sammāditīhiyā paṭiladdhakkaṇo (c. -e) channam āya-

tanānam avekallakkhaṇo ti sabbo ayaṃ khaṇo (adde: na) atikkamati, so khaṇo tumhe mā atikkamatu; khaṇāttā ti ye hi taṃ khaṇam atitā (c. -am) ye vā puggale so khaṇo atīto te nirayamhi samappitā huṭvā tattha nibbattitvā socantīti attho...

Gopetha aut 2 pers. plur. imper. aut 3 pers. sing. potentialis attanop. Ve s. vai, vel pro vo (comment. tumhe)?

**v. 316-17.** Alajjitā ye ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto nigaṇthe ārabba kathesi. Ekasmim divase bhikkhū nigaṇthe (c. ni-) disvā kathaṃ samuttāpesuṃ: āvuso sabbaso appaṭicchannehi acelakehi ime nigaṇṭhavaratarā sesakaṃ purimasamappitā va paṭicchādenti sahirikā mamhe ete ti (c. hi), taṃ sutvā nigaṇṭhā: na mayaṃ etena kāraṇena paṭicchādema paṃsurājādayo pi pana puggalā eva jīvitindriyapaṭibaddhā evaṃ ca te no bhikkhābhājanesu mā patimsu (-?) iminā kāraṇena paṭicchādemā ti vatvā tehi saddhim vādapaṭivādasena bahukathaṃ kathesuṃ, bhikkhū (c. -u). Satthāraṃ upasāṃkamitvā nisinnakāle naṃ pavattim ārocayimsu, Satthā bhikkhave alajjitabbe lajjitvā lajjitabbe na lajjamānā nāma duggatiparāyanā hontīti vatvā dhammaṃ desento imaṃ gāthā abhāsi: Alajjitā etc. Tattha alajjitā ye ti alajjitabbe bhikkhābhājanamhi alajjitabbaṃ nāma, te pana taṃ paṭicchādetvā vicarantā tena lajjanti nāma; lajjitā ye ti apaṭicchannena hīrīkopaṇṇāgena lajjitabbaṃ, na te pana taṃ apaṭicchādetvā vicarantā tena (c. lajjitāyena) lajjanti nāma, (c. addit: tena tesan taṃ alajjitan ti nāma) tena tesan taṃ alajjitabbena lajjitabbaṃ lajjitabbena ca alajjitabbaṃ, tucchagahaṇabhāvena ca amānābhāgaṇabhāvena ca (c. va) micchādītthi hoti, tasmā dayitvā vicarantā te micchādītthi samādanā sattā nirayādibhedam duggatim gacchantīti attho; aḥ ha ye ti bhikkhābhājanam nissāya rāgadosamohānam dītthikilesa duccaritamāyānam (c. -duccāta-) anuppajja-

nato (c. -anto) bhikkhábhájanam abhayam náma, yena tam pati-  
cchádento (-nti?) panaabhaye bhayadassino náma, hirikopīnaṅgam  
(c. -īnamtam) pana nissāya rāgādīnam uppajjanato tam bhayam  
náma, tassa apaticchādanena bhaye ca abhayadassino, tassa tam  
amīñathāgahaṇassa (c. ayathāvagahaṇassa) samādinattā (c. -ṇṇa-)  
micchādīttisamādanā sattā gacchanti duggatin ti attho...

Bhayadassino cfr. not. ad v. 94; A et B -dassino.

**v. 318-19.** Locus: Jetavanam. Personæ: tittīhiya-  
sāvaka.

Tattha avajje ti dasavatthukāya sammādīttīhiyā tassā  
upanissayabhūte dhamme ca; vajjamatino ti vajjam idan  
ti uppannamatino, dasavatthukamicchādīttīhiyasamkhāte (c. -ena)  
pana tassā upanissayadhammasamkhāte ca avajjadassino, etissā  
avajjam vajjam vajjañ ca avajjato ñatvā gahaṇasamkhātāya  
micchādīttīhiyā samādinattā (c. -ṇṇa-) micchādīttisamādanā  
sattā duggatim gacchanti ti attho...

**v. 320-22.** Locus: Kosambī. Persona: attā.

... Assatarā ti valavāya gadrabhena jātā; ājāniyyā ti  
yam assadammasārathikāraṇam kāreti tassa khippam jānana-  
samattho; sindhavā ti Sindhavaraṭṭhe jātā assā; mahānāṅgā  
ti kuñjarasamkhātā mahāhatthino (c. -no); attadanto ti ete  
assatarā sindhavā kuñjarā vā dantā varam na adantā, so pana  
catumaggasamkhātena attanā dantatāya attadanto nibbisevano,  
ayam tato pi varam sabbehi pi etehi uttaritaro ti attho...

Cápato pro cápatō, item pásásanato. Ativākya  
(Manu 6, 47) cfr. dussīya, et contra, vocali correpta, balya v. 63,  
pahatvána vv. 243. 415. Abhirúhati, palice plerumque rúh  
scribitur pro ruh, cfr. v. 338.

**v. 323.** Na hi etehi imam dhammadesanam Satthá Jeta-  
vane viharanto ekam hatthácariyapubbakam bhikkhum árabha  
kathesi; so kira ekadivasañ Aciravatínadítúre hatthidamakañ  
ekam hatthim damíti (?) attano icchitam káranam sikkhá-  
petum asakkontañ disvá samípe thite bhikkhú (c. -u) áman-  
tetvá áha: ávuso sace ayam hatthácariyo imam hatthim asu-  
kattháne náma vijjheyya khippam eva imam káranam sikkheyyá  
ti, so tassa katham sutvá tathá katvá tam hatthim sudantañ  
dapesi, te bhikkhú tam pavattim Satthu árocesum, Satthá  
tam bhikkhum pakkosápetvá saccam kira te etañ vuttan ti  
pucchitvá saccam bhante ti vutte vigarahitvá: kim te mogha-  
purisa hatthiyánena vá amñena vá dantena na hi sudantehi  
ete hi yánehi agatapubbañ thánañ gantum samattho náma  
atthi attaná pana sudantena sakká agatapubbatthánañ (c. ág-)  
gantum tasmá attánam (c. -nám) eva damehi kim te etesañ  
damená ti vatvá imam (c. -á) gátham áha: Na hi etc. Tass'  
attho: yáni etáni hatthiyánádñi yánáni na hi tehi yánehi koci  
puggalo supinantena pi agatapubbattá agatan ti samkháta-  
nibbánadisam (c. -nasadi-) tathá na gaccheyya yathá pubbabháge  
indriyadamena dantena aparabháge ariyamaggabhávanáya su-  
danto nibbisevano sappamño puggalo tam agatapubbañ disam  
gacchati dantabhúmiñ (c. -bhu-) pápuñáti, tasmá attadamanam  
eva tato (c. te) varan ti attho...

Valde corruptum hunc versum restituere non valeo; deest  
in cod. C, A habet: yath' attána sudantena dante dantena  
gacchati, B: yath' attánam sudantena dantena gacchati, fortasse  
legendum est: yath' attaná (cfr. v. 160) sudantena, danto dan-  
tena gacchati.

**v. 324.** Locus: Sávatthí. Personæ: amñatarabráhma-  
ṇassa puttá.

Tattha dhanapálako námá ti tadá Kápiramño hatthá-



cariyam pesetvá ramaníye náṅgabbhavane gáḥápitassa hatthino (c. -no) etam náman; kaṭukappabhedano ti tikhīnamado, hatthīnam hi madakāle kaṇṇacūlikā pabhiḥjanti, pakatiyāpi hatthino tasmim kāle amkusovā (?) tuttatomare (-rehi?) pacandanti caṇḍā bhavanti, so pana aticaṇḍo yeva, tena vuttam kaṭukappabhedano dunnivārayo (c. -e) ti...

Dunnivāraya s. durnivārayat? De metro app. vide.

**v. 325\*.** Middhi yadā ti imam dhammadesanam Satthā Jetavane viharanto rājānam Pasenadikosalam ārabha kathesi; ekasmim hi samaye rājā taṇḍuladoṇassa (c. -na-) odanam tadanurūpena (c. -aṇu-) sūpavyañjanena (c. -jane) bhuñjati, so ekadivasam bhuttapātarāso (c. -ttājāta-) bhattasammadam avinodetvá Satthu santikam gantvá kilantarūpo ito e' ito (adde: ca) samparivattati, niddāya abhibhūto samāno pi ujukam (c. ujū-) nisīditum asakkonto ekamantam nisīdi, atha nam Satthā āha: kim mahārājā avissamitvá āgato'sīti, āma bhante bhuttakālato paṭṭhāya me mahādukkham hotīti, atha nam Satthā mahārāja atibahubhuñjino (c. -bahum-) etam dukkham hotīti vatvá imam gātham āha: Middhī etc. Tattha middhīti thīnamiddhābhibhūto; mahagghaso eā ti mahābhojano āharabhatthaka alam sātaka tattha vaddhakakākamāsakabhuttavamitakānam (?) amñataro viya; nivāpapuṭṭho ti kuṇḍādinā sūkarabhattena puṭṭho, gharasūkaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehā bahi nikkhamitum alabhanto hetthāmañcādisu samparivattitvá assasanto passasanto sayam eva, idam vuttam hoti: (adde: yadā) puriso middhī ca hoti mahagghaso ca nivāpapuṭṭho (c. nipāpa-) mahāvarāho viya amñena iriyāpathena thapetum asakkonto niddāyanasīlo samparivattasāyī tadā so aniccam dukkham anattā ti tīni lakkhaṇāni (c. -nāni) manasikātum asakkoti, tesam amanasikārā maṇḍapaṃño punappuna gabbham upeti, gabbha-

\* Cfr. fabulam ad v. 204.

pāsato (c. -te) na parimuccatthi (c. -vu-). Desanāvasāne Sathā  
rañño upakāvasena:

Manujassa sadā satīmato<sup>a</sup>.

mattam jānato laddhabhojane

tanū tassa bhavanti vedanā,

sanikam jīrati āyu pālayan ti

imam gātham vatvā Uttaramānavam ugganḥāpetvā imam  
gātham rañño bhojanavelāyam vadeyyāsi iminā (c. -nā)  
ca upāyena bhojanam pariḥāyeyyāsi (-ḥāpeyy-?) upāyam  
ācikkhi, so tathā akāsi (c. ā-), rājā aparena samayena nālīko-  
danaparamatāya saṅghito susallahukasarīro sukhappatto Sathari  
uppannavissāso sattāham asadisadānam pavattesi; anumoda-  
nāya sampattamahājanassa (-jano?) mahantim (-tam?) visesam  
pāpunīti. Pasenadikosalassa vatthum.

Mahaggaḥsa cfr. vv. 127. 312. 356 et not. ad v. 142.

**v. 326.** Idam pure ti imam dhammadesanam Sathā Jeta-  
vane viharanto Sānūsāmaṇeram ārabba kathesi; so kira ekissā  
upāsikāya ekaputtako, atha nam sā daharakāle yeva pabbājesi,  
so pabbajitakālato paṭṭhāya sflavā aḥosi vattasampanno, ācari-  
yupaṭṭhāyāgantukānam vattam katam eva hoti, māsassa attha  
divase pāto va utthāya udakamālake udakam ṭhapetvā dhamma-  
savanaggaṃ sammajjitvā dīpam jāletvā madhurassarena (c. -nā)  
dhammasavanam ghoṣeti, bhikkhū tassa manñitvā (?) pada-  
bhānam (c. -hā-) bhaṇa sāmaṇerā ti ajjhesanti, so mayham  
hadayam vā rujati (c. rū-) kāyo vā khādati kiñci paccāharam  
akatvā dhammasanam abhirūḥitvā Ākāsagaṅgam otārento viya  
padabhānam vatvā otaranto mayham mātāpitunnam imasmin  
hamne pattim dammīti vadati, tassa manussā mātāpitaro (c. -pitun-  
nam?) pattiyā dinnabhāvam na jānanti, anantarattabhāve pana  
mātā yakkhiṇi hutvā nibbatti, sā devatāhi saddhim āgantvā  
dhammam sutvā: sāmaṇerena dinnapattim anumodāmi tātā ti

<sup>a</sup> cod. satimato.

vadati, sīlasampanno va náma bhikkhu (c. -ú) sadevakassa lokassa  
 piyo hotíti tasmim sámaṇere devatá salajjá (c. yal-) sagáravá  
 Mahábrahmánaṃ viya aggikkhandhaṃ viya ca taṃ (c. ná) maṃ-  
 ñanti, sámaṇere (c. -ena) gáravena taṃ pi yakkhiṇim (c. -ní)  
 garuṃ katvá passanti, dhammasavanayakkhasamágamádisu Sānu-  
 mátáya (c. -tá) yakkhiṇiyá aggásanaṃ aggodakaṃ aggapiṇḍaṃ  
 denti, maḥesakkhāpi yakkhá taṃ disvá maggá okkamanti ásaná  
 vuṭṭhahanti, atha so sámaṇero vuddhim anváya (c. atváya) pari-  
 pakkhindriyo anabhiratiyá pīlito (c. pi-) anabhiratim vinodetum  
 asakkonto parúḷhakesanakho (c. -kesamna-) kilīṭṭhanivásanapáru-  
 pano (c. nili-) kassaci anárocetvá pattacívaram ádāya ekako  
 (c. -to) va mátu gharaṃ agamási, upásiká puttāṃ disvá vanditvá  
 áha: táta tvaṃ pubbe ácariyupajjhāyehi vá daharasámaṇerehi  
 (adde: vá) saddhim idhāgacchasi, kasmá ekako vāsi ajja  
 ágato ti, so ukkaṇṭhitabhāvaṃ árocesi, saddhá upásiká ná-  
 nappakārena (c. -ṇa) gharávāse ádīnavaṃ dassetvá puttāṃ ovada-  
 mánāpi samñāpetum asakkonti (c. -i) app-eva náma attano dham-  
 matáya pi, sallakkheyyá ti anuyuñjetvāpi: tittā taṃ yáva te  
 yágubhattaṃ sampáдеми yágum pivitvá katabhattakiccassa te  
 manápani (c. maṇ-) vatthāni nīharitvá dassámīti vatvá ásanāni  
 paṇṇāpetvá adási, nisīdi sámaṇero, upásiká muṭṭen' eva  
 yágukhajjakam sampádesi, atha bhattaṃ sampádessámīti avidúre  
 nisinná taṇḍule dhovati, tasmim samaye sá yakkhiṇi kahaṇ  
 nu kho sámaṇero kacci bhikkhāhāraṃ labhati no ti ávajja-  
 máná tassa vibbhamitukámatáya (c. -yaṃ) nisinnabhāvaṃ ñatvá:  
 má heva kho me devatánaṃ antare lajjá (c. -am) uppajjeyya  
 gacchāmi'ssa vibbhamane antarāyaṃ karomīti ágantvá sarīre  
 adhimuccitvá gívaṃ parivattetvá khelena paggharantena bhú-  
 miyaṃ vipphandí, upásiká puttassa naṃ vippakāraṃ disvá  
 vegāna gantvá puttāṃ áliṅgitvá úrusu (c. -usu) nipajjápesi, sakala-  
 gāma vásino ágantvá balikammāni (c. khali-) karimsu, upásiká  
 pana paridevamáná imá gáthá abbhási:

Cátuddasí pañcadasí yavapakkhassa aññhamí  
pátiháriyapakkhañ ca aññhañgasusamágato (?).

Upasatham upavassanti brahmacariyañ caranti ye  
na tehi yakkhá kílanti iti me arahatam sutam,  
sá dáni ajja passámi yakkhá kílanti Sānuna ti,  
upāsikāya vacanam sutvá:

Cátuddasí pañcadasí yāvapakkhassa aññhamí  
na tehi yakkhá kílanti sáhu (?) te arahatam sutan ti  
vatvá áha:

Sānu má Buddhāñ vajjāsa<sup>a</sup>, yakkhānam vacanam idam,  
má kási pápakam kammam ávim vá yadi vá<sup>b</sup> raño.  
Sace va pápakam kammam karissasi karosi<sup>c</sup> vá  
na te dukkhá pañokkhanti uppaccāpi palāyato ti,  
evam pápakam kammam katvá sakunassa viya uppatitvá pa-  
lāyato te mokkho n' atthīti vatvá sá yakkhiñi (c. -ñi) sāmā-  
neram, muñci, so akkhīni ummīletvá mātaram keyevakiriya (?)  
assasantim passasantim rodamanam sakalagāmaśāsino ca (c. va)  
sannipatitē (c. santip-) diśvá attano yakkhena gaḥitabhāvañ  
ajānanto: ahañ pubbe piṭhe nisīno mātā me avidūre nisīditvá  
taṇḍule dhovī idāni pañ' amhi bhūmiyañ nīpanno kin nu kho  
etan ti nisīnako va mātaram áha:

Matam<sup>d</sup> vá amma rodanti yo vá<sup>e</sup> jívam na dissati,  
jívantam amma passantí<sup>f</sup> kasmá mañ amma rodasīti,  
ath' assa mātá vatthukāmakā<sup>g</sup>akāme pahāya pabbajitassa puna  
vibbhamanattam āgamane ādīnavam dassentī (c. -i) áha:

Matam<sup>d</sup> vá puttam rodanti yo vá jívam<sup>g</sup> na dissati,  
yo<sup>h</sup> kāme cājitvána punar āvattate idha

tañ vāpi putta rodanti, puna jívam mato hi so ti,  
evañ ca pana vatvá gharāvāsam kukkuḷasādisañ c' eva nara-  
kasādisañ ca katvá gharāvāse ādīnavam dassentī (c. -ti) pana:

<sup>a</sup> vajjesi? <sup>b</sup> cod. pá. <sup>c</sup> cod. karoti. <sup>d</sup> cod. māt- <sup>e</sup> cod. pá.  
<sup>f</sup> cod. -ti. <sup>g</sup> cod. dīnam. <sup>h</sup> yo vá?

Kukkulá ubbhato tātā kukkule patitum icchasi,  
 narakā ubbhato tātā narakam patitum icchasi,  
 atha nam: putta bhaddam tava hetu mayam pana ayam no  
 puttako dayhamāno gehabbandam viya niharitvā. Buddhāśāsane  
 pabbajito gharāvāse puna dahitum (c. punaṇcahitum) icchati  
 abhidhā cana parittā yathā no (-?) ti imam attham kassa (c. tassa)  
 ujjhāpayāma kam nijjhāpayāma ti dīpetum mam gātham āha:

Abhiya (?) vata bhaddan te kassa ujjhāpayāmase

ādittā nīhatam bhandam puna dayhitum icchatīti,

so mātari kathentiya sallakkhetvā: n' atthi mayham gihbhā-  
 vena attho ti, ath' assa mātā sādhu tātā ti tūṭhā paṇṭabho-  
 janam bhojetvā kativasso tātā ti pucchitvā paripunnavassa-  
 bhāvam (c. -punna-) ṇatvā tieṭvaram patiyādesi, so paripunna-  
 pattaṭṭhāro upasampajji, ath' assa acirūpasampannassa (c. aci-)  
 Satthā cittaniggahe ussāham janento: cittam nām' etam tam  
 nānārammaṇesu dīgharattam carikam carantam aniggaṇhantassa  
 sotthibhāvo nāma n' atthi tasmā amkusena mattahatthino viya  
 cittassa niggaṇhane yogo karaṇīyo ti vatvā imam gātham āha:  
 Idam pure etc. Tass' attho: idam cittam nāma ito puretarān  
 pāpādisu ārammaṇaṃ rāgādīnam yenākārena icchati yath' ev'  
 assa kāmo uppajjati tassa vasena yathakāmaṃ yathā vica-  
 rantassa sukham hoti tath' eva carantam (c. -ā) yathāsukham  
 dīgharattam carikam carati, aṭṭha aham pabbinnam mattam  
 hatthim hatthācāriyasamkhāto oheko amkusaggāho amkusena  
 viya yonisomanasikārena niggaṇhissāmi, n' assa (c. nassa) vītikka-  
 mitum dassāmi. Desanāvasāne so cāyasmā Tepitakam Bud-  
 dhavacanam uggaṇhitvā mahādhammakathiko hatvā vīsam  
 vassasatam hatvā sakalajambudīpam khobhetvā parinibbāyīti  
 (c. -yīti). Sānusaṃnerassa vatthum.

..Cārikā subst. abstr. ex rad. car terminatione kā formatum?

cfr. jīvika, kathika. Yoniso (Clough: Pali Gr. p. 16) adv.  
 ex yoni (Hemac. ed. Boehl. p. 281, 48) terminatione so s.

cas formatum; Foucaux (Rgya tch' er rol pa Part. II p. 49) vertit: depuis l' origine. De metro app. vide.

**v. 327.** Locus: Jetavanam. Materies: Buddherakamāmahatthī.

... Duggā ti yathā so pamke kuñjaro hatthehi ca pādehi ca vāyāmaṃ katvā paṃkaduggato attānaṃ uddharitvā thale patiṭṭhito evaṃ tumhe pi kilesaduggato attānaṃ uddharatha nibbāmathale patiṭṭhapethā ti attho...

**v. 328-30.** Locus: Pārileyyakam nissāya rakkhita-vanasando. Personæ: sambhulā bhikkhū.

... Parissayānīti tādīsaṃ mettāvīharīm saḥāyaṃ labhanto sībhavyagghādayo pākāṭaparissaye rāgabhayadosabhayādayo paṭicchannaparissaye (c. -yo) cā (c. dā) ti sabbe va parissaye abhibhavitvā; ... rājā va ratṭhan ti ratṭhaṃ hitvā rajjaṃ rāsīm viya, idaṃ vuttaṃ hoti: yathā vijitabhūmippadeso rājā: idaṃ rajjaṃ nāma mahantaṃ pamādaṭṭhānaṃ kim me rajjena kāritenā ti vijitaratṭhaṃ paḥāya ekako va mahāraṃṇaṃ pavisitvā tāpasapabbajjaṃ pabbajjitvā catusu iriyāpathesaṃ ekako va carati evaṃ ekako va careyyā ti; mātāṅgamaṇṇo va māṅgo ti yathā ca: ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi (c. hatthīhi) hatthikalabhehi hatthicchāpakehi chinnaggāni c' eva tiṇāni khādāmi obhaggāsaggaṇ ca sākābhāṅgaṃ khādāmi avilāni ca pāniyāni pivāmi ogāhan-tassa me tiṇassa hatthinīyo (c. -īniyo) kāyaṃ upanighamaṇṇa-tiyo (c. upanī-) gacchanti yaṃ nūnāhaṃ ekako gaṇamaṇṇā vūpakatṭho vihareyyaṃ ti\* evaṃ paṭicikkhitvā ayametena (?) gamanato mātāṅgo ti laddhanāmo imasmīm aṃāṇe ayaṃ hatthināṅgo yūthaṃ paḥāya sabbiriyāpathesu eko sukhaṃ carati evaṃ pi eko careyyā (c. ca) ti attho; ekassa ti pabbajitassa hi pabba-

\* Cfr. pag 103.

ġatakālato patthāya ekabhāvābhīratassa ekekass'eva caritam seyyo; n'atthi bāle saḥāyatā (c. sabhā-) ti cullasīlām majjhimasīlām mahāsīlām dasa kathāvatthūni terasa dhūtaguṇā (c. dhutaṅguṇā) vipassanāñānam cattāro maggā cattāri phalāni tisso vijjā cha abhiññā amatamahānibbānaṃ ti ayam hi saḥāyatā (c. -yakkā) nāma, sā (c. ya) bālaṃ nissāya adhigantum na sakkā ti n'atthi bāle (c. -o) saḥāyatā; ek o ti iminā kāraṇena sabbi-riyāpathesu ekako va careyya, appamattakāni pi na ca pāpāni kareyya, yathā eso apposukko nirālayo imasmim aramṇe mātāṅganāṅgo icchiticchitaṭṭhāne sukhāṃ carati evaṃ eko hutvā careyya, appamattakāni pi na ca pāpāni kareyyā ti attho; tasmā tumhehi (c. -epi) patirūpaṃ saḥāyaṃ (c. sabhā-) alabhantehi ekacārīhi yeva bhavitabban ti...

Parissaya sanscr. parismaya? Eko--nāgo hæc versus pars plane corrupta est, libri Suttanipāto inscripti capite Khaggavisāṇasutto ita legitur: Eko care khaggavisāṇakappo, qua lectione recepta metrum restitueretur. Commentator verba corrupta ante oculos habuisse videtur. V. sso totus corruptus in libro Jātakassa Atthavaṇṇanā inscripto fol. bhau eadem forma reperitur. N'atthi bāle saḥāyatā cfr. v. 61, Mahābh. 11, 6. Mātāṅga Rāmāyaṇa ed. Gorresio 3; 68, 27.

**v. 331-33.** Locus: Himavantapasse aramṇakūṭi. Persona: Máro.

Tattha attham hi jāta mḥīti pabbajitassāpi hi cīvara-kāraṇādike (c. -nā-) vā adhikaraṇavūpasamādike vā gihino (c. -īno) pi kasikkamādike vā balavapakkhasannissite (c. -tehi) abhibhavanādike vā kicce uppanne ye taṃ kiccaṃ nipphādetum vā vūpasametum vā sakkonti evarūpā sukhā saḥāyā (c. sabhāyā) ti attho; tuṭṭhī sukhā ti yasmā pana gihino (c. -īno) pi sakena asantuṭṭhā sandhicchedādīni ārabhanti pabbajitāpi nā-nappakāraṃ anesanaṃ (c. ān-) iti te sukhāṃ na vindanti

ye<sup>va</sup> tasmá yá itarítarena (c. -*ṇa*) parittena vá vipulena vá attano santakena santuṭṭhí ayam eva sukhá ti attho; ... sabbassá ti sakalassápi pana vaddhadukkhassa pahānasaṃkhátam (c. -*naṃsa*-) arahattam eva imasmim loke sukham náma; matteyyatá ti mātari sammápaṭipatti; petteyyatá ti pitari sammápaṭipatti, ubhayena pi mātápitunnam upaṭṭhānam eva kathitam, mātápitaro hi puttānam anupaṭṭhahānabhāvam űatvá attano santakam bhūmiyam vá nidahanti paresam vá vissajjenti, (adde: ye) mātápitaro na upaṭṭhahanti ca nesam ninnāpi (?) ca vaddhati káyassa bheda Gúthaniraye pi nibbattanti, ye pana (c. *na*) mātápitaro sakkaccam upaṭṭhahanti te tesam santakam dhanam pi pápuṇanti (c. -*ṇanti*) pasamsam pi labhanti káyassa pi bheda sagge nibbattanti, tasmá ubhayam p' etam sukhan ti vuttam; sámaññatá ti pabbajitesu sammápaṭipatti; brahmamñatá ti báhitapápesu buddhapaccakabuddhasávakesu sammápaṭipatti ye<sup>va</sup>, ubhayena pi tesam catúhi paccayehi paṭijagganabhāvo kathito, idam pi loke sukham náma kathitam; síla<sup>n</sup> ti maṇikuṇḍalarattavattahádayo hi alaṃkára<sup>n</sup> tasmim ye<sup>va</sup> (?) ṭhitānam ye<sup>va</sup> sobhanti, idha na daharānam alaṃkára<sup>n</sup> mahallakakāle mahallakānam vá alaṃkára<sup>n</sup> daharakāle sobhanti, ummattako esa maññe ti garahuppādanena pana domanassam (c. *sedāsam*) eva janeti, pañcasīladasasīlādibhedam pana sílam (c. -*a*) daharassápi mahallakassápi sabbavayesu sobhati ye<sup>va</sup>, aho vatāyam sílavá ti pasamsuppādanena somanassam evāvaṭṭati, tena vuttam: sukham yávará (c. ye<sup>va</sup>-) síla<sup>n</sup> ti; paṭiṭṭhitápi lokiya lokuttara<sup>n</sup> duvidhāpi saddhá niccalá hutvá paṭiṭṭhitá...

Itarítarena com. aliter quam nos intelligere videtur. Matteyyatá etc. com. interpretatus est: observantia in matrem etc. Sámaññatá sanscr. esset grāmaṇyatá. Yávará adv.? Pápānam ak- legendum est pápān' ak-.



**v. 334-37.** Locus: Jetavanam. Persons: Kapilo.

... N' eva jhānam na vipassanāmaggaḥaḥalāni vaddhanti, yathā pana rukkhāṃ saṃsibbantī (c. -i) pariyaṇandhantī (c. pariyaṇānaṃ-) tassa vināsaṃ (-sāya?) māluvā latā vaddhati evaṃ assa cha dvārāni nissāya punappuna uppajjanato tanhā vaddhatī attho; so plavati hurāhurāṇaṃ ti so tanhāgatiko pug-galo bhavē bhavē uppavati (c. -lapati) dhāvati; ... yaṃ pug-galaṃ eṣā lāmakabhāvena jammī visāhāratāya (c. -yaṃ) visapupphatāya visaphalatāya visaparibhogatāya rūpādīsu visattatāya (c. visakkatāyatāyaṃ) āsattavisattatāya ca visattikā ti saṃkham gatā chadvārikā tanhā abhibhavati...; taṃ vo vadāmi tena kāraṇena ahaṃ tumhe vadāmi; ... mūlaṃ ti imissā chadvārikāya tanhāya arahattamaggaṇāṇena mūlaṃ khaṇatha, kiṃ viyā ti: usīrattho (c. -tto) va bīraṇaṃ, yathā usīrena atthiko puriso mahāntena kuddālena bīraṇaṃ khaṇati evaṃ assa mūlaṃ khaṇathā ti attho; mā vo nalaṃ va soto va māro bhraṇji punappunaṇaṃ ti mā tumhe nadīsote jātaṃ nalaṃ mahāvegena āgato nadīsoto viya kilesamāro maraṇamāro devaputtamāro ca punappuna bhaṇjīti (c. bhajātīti-) attho...

Hurāhurāṇaṃ cfr. hurāṇaṃ (sansk. svarā v. svarāṃ?) v. 20, Clough: Pali Gram. p. 74. Vanasmim, metrum requirit vanasmi. Jamma s. jāma, Abhidh. p. 98, 29. Pokkhara cfr. not. ad v. 97. Vovadāmi s. vyavavadāmi, cfr. vohāra s. vyavahāra etc. Khaṇ s. xau, cfr. v. 247. Usīra, s. uṣīra. Sensus v. 337 mihi non liquet; fortasse vertendus est ita: hoc vobis dico (vo vadāmi), (quod) faustum vobis (sit), cupiditatis radicem effodite (sansk. khaṇatha), sicut qui usūrum (bīraṇaṃ radicem) cupit bīraṇum (plantam effodit).

**v. 338-43.** Locus: Veluvanaṃ. Materies: ekā sūkara-potikā.

... Evaṃ evaṃ chadvārikāya tanhāya anusaye (c. -o)

arahattamaggañāṇena anūhate (c. anugate) asamacchinne tasmim  
 bhave jātiā dibhedam idam dukkham punappunam nibbattati yevā  
 ti attho; yassā ti yassa puggalassa iti ajjhattikass' upādāya  
 atthārassa tanhāvicarītāni bāhirass' upādāya (c. -rasvapādāya)  
 atthārassa tanhāvicarītānīti imesaṃ tanhāvicarītānaṃ (c. hānamvi-)  
 vasena chattiṃsatiyā sotehi sāmānāgatā manāpesu rūpādisu  
 assavatī pavattatī manāpassa (c. paṇāp-) vanā (c. canā) tanhā bhūṣā  
 balavatī hoti tam puggalaṃ vipannamñānatāya duddittṃham  
 punappuna uppajjanato mahantabhāvena vāhā hutvā jhānaṃ  
 vā vipassanaṃ vā anissāya (c. anissasa) rāganissitā samkappā  
 vahanīti attho; savanti (c. -ī) sabbadhī sotā ti ime  
 tanhāsotā cakkhudvārādīnaṃ vasena sabbesu rūpādisu āramma-  
 ñesu savanato saddhim rūpatanhā pe dhammatanhā ti sabba-  
 navehi (?) vā savanato sabbadhī savanti nāma; latā ti pali-  
 vethanaṭṭhena samsibbanatṭhena (c. -esu) ca latā viyā ti latā;  
 ubbhijja tittṭhatīti chahi dvārehi uppajjitvā rūpādisu  
 ārammañesu tittṭhati; taṃ ca disvā ti tam pana tanhālatam  
 ... maggapamñāya mūle chindathā ti attho; saritānīti anu-  
 svāni (?) payātāni; sinehitānīti cīvarādisu pavattasineha-  
 vasena sinehitāni ca tanhāsinehamakkhitānīti attho; soma-  
 nassānīti tanhāvasikassa jantuno evarūpāni somanassāni  
 bhavanti; te sātasiṭā ti te tanhāvasikā puggalā sātaniṣṭā  
 (c. satān-) sukhaniṣṭā ca hutvā sukhesino sukhapariyesino  
 bhavanti; te ve ti ye evarūpā narā te jātijarāvādhimaraṇāni  
 upagacchanti yevā ti jātijarūpagā honti; pajā ti ime sattā  
 tāsaṃ (tena?) kāraṇena tisiṇā ti saṃkham gatāya tanhāya  
 purakkhatā parivārā hutvā; bādhito ti luddena aramhū (c. -o)  
 baddho saso viya samsappanti bhāyanti; saṃyojanasaṅga-  
 sattā ti dasavidhena saṃyojanena saṅgena c' eva sattavidhena  
 rāgasāṅgādīnā ca sattā baddhā tasmim vā laggā hutvā; eirāyā  
 ti ciraṃ dīgham addhānaṃ punappunam jātiādikam dukkham  
 upagacchantīti attho; tasmā ti yasmā tasmāye purakkhatā

(c. pokkharatá) palivehitá sattá tasmá attano virágam nibbānam patthento ákamkhamāno bhikkhu (c. -ú) arahattanaggena tam tasiṇam (c. -nam) vinodaye nuditvá nīharitvá chaddeyyá ti attho...

Punar antiqua forma conservata est. Anusaya s. anuṣaya. Nibbattati legendum est nibbattatī metri causa. Manāpa s. manaāpa. Vaná (cfr. vv. 283. 344) aut pro vanāni aut f. g. Sarita perf. part. radices sar s. sr? Sātasita sanscr. esset cātaṣṭita. Tasiṇá (Abhidh. p. 19, 18) altera forma palica sanscr. tṛṣṇá respondens, haud multo aliter kasina ex sanscr. kṛtsna; ceterum cfr. not. ad v. 3. Saññojanasañ-gasattá i. e. variis cupiditatibus capti, cfr. vv. 221. 171. Ákamkha part. praes. pro ákamkham. De metre app. vide.

**v. 344.** Locus: Veluvanā. Persona: eko vibbhantako.

Tass' attho: yo ~~puggalo~~ gihībhāve ālayasamkhātā vānathā chaddetvá pabbajitatāya nibbānato vihārasamkhāte tapovane adhimutto gharāvāsabandhanavanasamkhātá (c. -sābandhanamvāna-) tanhāvaná mutto hutvá puna tam gharāvāsabandhanatanhāvanam (c. -nam) eva dhāvati evam tam puggalam passatha, esa so gharāvāsabandhanato mutto gharāvāsabandhanam (c. -sā-) eva dhāvattī...

Nibbanato pro nibbānato, cfr. not. ad v. 108; terminatio adverbialis to eodem sensu occurrit in locutione: bhāsato bhāsītum in linguam vertere, cfr. Spiegel: Anecd. p. 8. Adhimutto cfr. adhimutti Abhidh. p. 104, 10; Burnouf: Introd. p. 268. De metre app. vide.

**v. 345-46.** Locus: Jetavanā. Materies: bandhanāgāram.

Tattha dhīrá ti buddhādayo paṇḍitapurisā yaṁ (c. ya) sanikhalikasamkhātā ayasā nibbattā āyasam andubandhana-

samkhātaṃ (c. anub-) dārajaṃ yaṃ (c. ya) ca tiṇehi (c. reotino<sup>hi</sup>)  
 vā saṇhāvākād<sup>hi</sup>hi vā rajjūṃ katvā katarajjubandhanaṃ taṃ asi-  
 d<sup>hi</sup>ni (-d<sup>hi</sup>?) chinditūṃ asakkuṇeyyabhāvena thiraṇ-<sup>ti</sup> na vadant<sup>ti</sup>  
 attho; sārattarattā ti sārattā hutvā bahalatarattā (bahula-  
 tarattā?) ti attho; maṇikuṇḍalesū ti maṇisu ca maṇicittesu  
 ca kuṇḍalesu; etaṃ da<sup>hi</sup>han ti ye maṇikuṇḍalesu sārattarattā  
 (c. -a) tesam yo ca rāgo yā ca puttadāresu apekhā tanhā  
 etaṃ kilesamayam bandhanaṃ paṇḍitā purisā da<sup>hi</sup>han ti vadanti;  
 o<sup>hi</sup>ārinan ti ākaddhitvā catusu apāyesu patanato (c. pā-)  
 avaharati he<sup>hi</sup>thā harat<sup>ti</sup>ti o<sup>hi</sup>ārinam; sithilan ti bandhanat<sup>ti</sup>thāne  
 chavicammamaṃsāni na chindati lo<sup>hi</sup>itarṃ na nī<sup>hi</sup>harati ban-  
 dhabhāvam pi ajānāpetvā thalapathajalapathādisu kammāni  
 kātūṃ na det<sup>ti</sup>ti (c. deti) sithilaṃ; duppamu<sup>hi</sup>ñcan ti lobha-  
 vasena <sup>hi</sup> ekavāram pi uppannaṃ kilesabandhanaṃ dat<sup>ti</sup>thatt<sup>hi</sup>thā-  
 nato kacchapo viya dummocayaṃ he<sup>hi</sup>tti duppamu<sup>hi</sup>ñcam; etaṃ  
 pi chetvānā ti etaṃ evaṃ ~~da<sup>hi</sup>han~~ pi kilesabandhanaṃ  
 nānamaggena chinditvā anapekhino hutvā kāmasukhaṃ pa<sup>hi</sup>āya  
 paribbajanti pakkamanti pabbajanti vā ti attho...

Sārattaratta s. samrakta-rakta? Cfr. not. ad v. 124.  
 Pabbaja in vertendo prave intellexi, valet sine dubio: ex  
 pabbo (planta, Abhidh. p. 81, s) factum, cannabinum fere.  
 De metro app. vide.

**v. 347.** Locus: Veluvanaṃ. Persona: Khemā.

Tattha makkaṭako va jālan<sup>ti</sup>ti yathā nāma makkaṭako  
 sutta<sup>hi</sup>ṇaṃ katvā majjhat<sup>ti</sup>thāne nā<sup>hi</sup>himandale nipanno pariyante  
 patitaṃ pataṅgaṃ (c. pavaṅgaṃ) vā makkhikaṃ vā vegena  
 gantvā vijjh<sup>ti</sup>hitvā tassa rasaṃ piv<sup>ti</sup>vā puna gantvā tasmim yeva  
 thāne nipajjati evaṃ eva ye sattā rāgarattā do<sup>hi</sup>du<sup>hi</sup>tt<sup>hi</sup>thā mo<sup>hi</sup>ha-  
 mū<sup>hi</sup>l<sup>hi</sup>hā sayamkataṃ tanhāsotaṃ anupatanti te taṃ samatikka-  
 mitūṃ na sakkonti, evaṃ duratikkamaṃ...

**v. 348.** Locus: Veluvanaṃ. Persona: Uggasenaseṭṭhi-putto.

Tattha muñca pure ti atṭhesu khandhesu álayaṃ nikantiṃ ajjhesanaṃ (c. ajjho-) parivuṭṭhānaṃ gāhaṃ parámāsaṃ taṇhaṃ; muñca pacchato ti anāgatesu pi khandhesu álayádñi; muñca majjhesu ti paccuppannesu pi táni muñca; bhavassa páragú ti evaṃ sante tividhassāpi bhavassa abhiññāpariññāpahānabhāvanāsacchikiriyápáragúvasena páragato hutvá khandhadhátuáyatanaabhede sabbasaṃkhate vimuttamānaso viharanto puna játijarāmarañāni na upagacchasīti (c. -esīti) attho...

Pure cfr. v. 421. Punañ ita A; B C puna. Upehi cfr. vv. 226. 228. De metro app. vide.

**v. 349-50.** Locus: Jetavanaṃ. Persona: Dhanugga-hapaṇḍito.

... Vitakkúpasāse ti micchāvitakkānaṃ vūpasama-saṃkhāte dasasu asubhesu paṭhamajjhāne sadāsato, so ettha abhirato hutvá niccaṃ upaṭṭhitasatitāya (c. -tā- -yā) sato taṃ asubhamajjhānaṃ bhāveti; vyantikāhīti esa bhikkhu (c. -ū) tīsu bhavesu uppajjanakataṇhaṃ (c. -ā) vigataṃ (c. dvi-) karissati...

Vyantikāhīti fut. rad. kar præff. vi et anti (cfr. Benfey: Gloss. in Sāmav.s. v. anti). A habet vyantikāhīti, B cantikāhīti, C bbyantikāhīti, cfr. vyattikaroti Spiegel: Anecd. p. 87.

**v. 351-52.** Locus: Jetavanaṃ. Persona: Máro.

Tattha niṭṭhaṇ gato ti imasmiṃ sāsane pabbajitānaṃ araḥattānaṃ niṭṭhā (c. -aṃ) náma, taṃ gato patto ti attho; ... acchidda bhavasallānīti sabbāni pi bhavagāmīni (c. -ini) sallāni acchechchi; samussayo ti ayaṃ etassa antimadeho (c. atta-); anādāno ti khandhādisu niggahaṇo (c. -no); niruttipadakovidō ti niruttiyaṇ ca sesu (?) padesu cāpi catusu

pi paṭisambhidāsu cheko ti attho; akkharānaṃ saññi-  
 pātaṃ jaṃñā pubbāparāni cāti akkharānaṃ sannipātaṃ  
 akkharapiṇḍaṃ ca jānāti, pubbakkharena (c. -ṇa) aparakkharaṃ  
 (c. -ayaṃ) aparakkharena (c. -ṇa) pubbakkharaṃ ca jānāti (c.  
 addit: pubbakkharena aparakkharaṃ jāññācāti) nāma, ādimhi  
 paṃñāyamāne majjhapariyosānesu apaṃñāyamānesu pi imesaṃ  
 ādiakkharānaṃ idaṃ majjhaṃ (c. -eṃ) idaṃ pariyosānaṃ (c. pari-  
 sesisānaṃ) ti jānāti, aparakkharena pubbakkharaṃ jānāti nāma,  
 ante (c. -o) paṃñāyamāne ādimajjhesu apaṃñāyamānesu imesaṃ  
 antakkharānaṃ idaṃ majjhaṃ ayaṃ āditi (c. ādi) jānāti,  
 majjhe paṃñāyamāne (c. -esu) pi imesaṃ ādiakkharānaṃ  
 (majjhakkh-?) ayaṃ ādi ayaṃ anto ti jānāti, evaṃ mahāpaṃñā  
 ti sace esa koṭiyaṃ tṭitasarīro mahāntānaṃ attadhammanirutti-  
 paṭisambhidānaṃ sṭlakkhandhādīnaṃ ca pariggāhikāya paṃñāya  
 samannāgatattā mahāpaṃñā, vimutticittaṃ khaṭṭha (?) Sāriputta  
 mahāpuriso ti vadāmiti vacanato vimutticittāya (-tṭatāya?) ca  
 mahāpuriso ti vuccatīti attho...

Acchidda aor. rad. chid pro acchida metri causa?  
 Salla s. cāya cfr. v. 275, Mahābh. 11, 29. Samussaya  
 cfr. not. ad v. 147. Nirutti Abhidh. p. 13, 6; Hemac. ed.  
 Boehtl. p. 40, 28. Mahāpuriso omnes codd. habent; glossa  
 est. Sa ve A et C; B habet: sace.

**v. 353.** Sabbābhibhū ti imaṃ dhammadesanaṃ Satthā  
 antarāmagge upāsakaṃ ārabba kathesi. Ekasmim hi samaye  
 Satthā (c. satta) pattasabbamūtamāno bodhimande sattasattāhaṃ  
 vītināmetvā (c. -ñā-) attano pattacvaram ādāya dhamma-  
 cakṇappavattanattāhaṃ Bārāṇasīyaṃ sandhāyaṃ (?) aṭṭhārasa-  
 janamaggā paṭipanno antarāmagge upāsakaṃ ājīvikaṃ addasa,  
 so pi Satthāraṃ disvā: vippasannāni kho te āvuso indriyāni,  
 parisuddha chavivaṇṇa, pariyodāto (c. -ojāto) 'si, tvaṃ kaṃ  
 uddissa pabbajito, ko vā te satthā kassa vā tvaṃ dhammaṃ

rocesīti (c. -siti) pucchi, ath'assa Satthā mayham upajjhāyo vā ācariyo vā n' atthīti vatvā imam gātham āha: Sabbābbhikkhū etc. ... Sabbesu dhammesū ti sabbesu pi tebhūmakadhammesu tanhādittihī anupalitto; ... tanhakkhaye (c. -o) vimutto ti tanhakkhayante uppādite tanhakkhayasamkhāte arahatteasekhā ya vimuttiyā vimutto; sayam abhimñāyā ti abhimñeyyādibhede dhamme sayam eva jānitvā; kam uddiseyyan ti ayam upajjhāyo vā ācariyo vā ti kam nāma uddiseyyan ti ... Upāsakājīvikassa vatthum.

Sabbavidū (Abhidh. p. 28. 3) et anupalitto cum u metri causa producto, cfr. vv. 404. 416. 321 (rūh not. ad v. 321). A et C habent anup-, A et B tanhakkhayo.

**v. 354.** Locus: Jetavanam. Persona: Sakkadevarājā.

**v. 355.** Locus: Jetavanam. Persona: aputtakaseṭṭhī.

Tattha no ce páragavesino ti ye (c. yena) páragavesino puggalā na te bhogā hananti; amñe va attānan ti bhoge nissāya uppanāya tanhāya duppañño puggalo pare viya attānam eva hantīti attho ...

No ce sic omnes codd., cfr. v. 329. Attanam cum a correpto, cfr. nibbanato v. 344.

**v. 356-59.** Locus: Paṇḍukambalasilā. Persona: Amkuro.

**v. 360-61.** Locus: Jetavanam. Personæ: pañca bhikkhū.

Cfr. Manu 12, 3. 6. 7.

**v. 362.** Hatthasamñato ti imam dhammadesanam Satthā Jetavane viharanto ekam hamsaghātakam bhikkhum

árabha kathesi. Sávattivásino kira dve saḥáyaká bhikkhú  
 pabbajitvá laddhúpasampadá yebhuyyena ekato vicaranti, te  
 ekadivasam Aciravatim (c. -f) gantvá naháyitvá átápanam,  
 (c. átápanam) tappamáná sáráníyakatham kathentá atthamsu,  
 tasmim khane dve ḥamsá ákásena gacchanti, atha kho dahara-  
 bhikkhu sakkharam gaḥetvá ekassa ḥamsapotakassa akkhí paha-  
 rámti (c. pahá-) áha, itaro na sakkhissassti áha, titthatu imasmim  
 passe akkhim parapasse akkhim pahaṛissámti, idam pi na sak-  
 khissasi yevá ti, tena hi upadhárehiti (c. -etiti) tam (c. yam)  
 sakkharam gaḥetvá pacchábháge khipi, ḥamsa sakkharasaddam  
 (c. -ramsad-) sutvá nivattitvá olokesi, atha nam itaram vaddhasak-  
 kharam gaḥetvá parapasse akkhim pi pahaṛitvá orimakkhiná  
 (c. -im ?) nikkhámesi, ḥamsa viravanto parivattitvá tesam pádamúle  
 yeva pati, tattha thitá bhikkhú disvá ávuso Buddhasásane  
 pabbajitvá ananucchavikam vo katam pánátipátam (c. páná-)  
 karositi (c. karoḥiti) vatvá te ádāya gantvá Tathágatassa  
 dassesum, Satthá saccam kira tayá bhikkhu pánátipáto (c. -á)  
 kato (c. karo) ti pucchitvá saccam bhante ti vutte: bhikkhu  
 kasmá evarúpe niyyánikasásane (c. -o) pabbajitvá cavam  
 akási poráṇakapaṇḍitá anuppanne Buddhē agáramajjhe vasa-  
 máná appamattakesu pi thánesu kukkucam karimsu tvam  
 pana evarúpe sásane pabbajitvá kukkucamattam pi na akási  
 vatvá tehi yácito atítam áhari: Atíte Kururatthe Indapattanañ-  
 gare Dhanañjaye rajjam kárente Bodhisatto tassa aggamaḥesiyá  
 kucchismim paṭisandhim gaḥetvá anupubbena vimñúpatto (vaya-  
 ppatto ?) Takkasilāya sippáni uggaḥetvá pitará oparajje patitthá-  
 pito aparabháge pitu accayena rajjam patvá dasarájadhamme  
 akopento Kurudhamme vatti, tattha Kurudhammo, náma  
 pañcasfláni, táni Bodhisatto parisuddháni katvá rakkbati, yathá  
 ca Bodhisatto evam assa mātá aggamaḥesí (c. -im) kanittha-  
 bhátá uparájá poroḥito (c. -e) bráhmaṇo rajjugáḥako amacco  
 sárathi setthi donamápako mahása (?) dovárico naṅgarasobha-



nadási, evam etesu ekádasasu janesu Kurudhammañ rakkhan-  
tesu Kálīngaratthe Dantapuranaṅgare Kálīṅge rajjam kárente  
(c. -to) tassa ratthe devo na vassi, mahásattassa pana Añ-  
janavasabho náma maṅgala<sup>a</sup>hatthí (c. -i) mahápumbho hoti,  
ratthavásino tasmim ánte devo vassatíti samñáya rañño áro-  
cayimsu, rájá tassa hatthissa ánayanattháya bráhmaṇe pahini  
(c. -ni), te gantvá mahásattañ hatthim yácayimsu (c. yáciy-),  
Satthá imañ tesañ yácane káranañ dassetum:

Tava saddhañ ca sílañ ca veditvána janádhipa  
vannañ añjanavanna Kálīngasmim nimimhase<sup>a</sup> ti  
tikanipáte játakam kathesi, hatthimhi pana ánte pi deve (c. -o)  
avassante so rájá Kurudhammañ rakkhati ten' assa ratthe devo  
vassatíti samñáya yañ (c. ya) so Kurudhammañ rakkhati tañ  
suvañnapatthe likhitvá ánethá ti puna Kálīṅgo bráhmaṇe ca  
amacce ca (c. va) pesesi, tesu gantvá yácantesu rájánam ádim  
katvá sabbe pi te attano sílesu kiñci kukkuccamattañ katvá  
aparissuddham no sílan ti paṭikkhipitvápi na ettávata sílabhedo  
hottí tehi punappuna yácitá (c. -o) attano síláni kathayimsu  
(c. -im), Kálīṅgo suvañnapatthe likhápeta (c. -pitvá) ábhatañ  
Kurudhammañ disvá samádáya sádhu<sup>a</sup>kam púresi, tassa ratthe  
devo vassi, rattham khemañ subhikkham aho<sup>i</sup>si, Satthá imañ  
attañ áharitvá:

Ganiká Uppalavanná Punño dováriko tadá<sup>b</sup>  
rajjugáho ca Kaccáno donamátá ca Koliko  
Sáriputto tadá setthi Anuruddho ca sárathi  
bráhmaṇo Kassapo thero uparájá Nandapañdito  
Mahesi Ráhulamátá Máya<sup>c</sup> deví janentiká  
Kururájá bodhisatto, evam dháretha játakan ti  
jítakam samodháneta<sup>a</sup>: bhikkhu evam pubbe patitthá (?) appa-  
mattake pi (c. ri) kukkucce uppanne attano sílabhedam ásamkimsu  
tvam pana mádisassa buddhassa sásane pabbajitvá pánátipátam

<sup>a</sup> cod. vinim-. <sup>b</sup> cod. yathátadá. <sup>c</sup> cod. máta.

karonto bhariyam kammam akási bhikkhuná náma hatthehi pádehi vácáya ca samñatena bhavítabban ti vatvá imam gátham áha: Hatthasamñato etc. Samñatuttamo ti samya-tattabhávo káyacalanasukkkhipanabhampkavikárádínam ákárato (?) ti attho; ajjhattarato ti gocarajjhattasamkhátáya kammaññánabhávanáya rato; samáhito ti sutthutthapito; eko santusito ti ekavihári hutvá sutthu tusito vipassanácárató pattháya adhigamanena tutthamánaso; puthujjanakalyánakam hi ádim katvá sabbe pi sekhá attano adhigamanena santussantíti santusitá, arahá pana ekantasantusito va, tam sandháy' etam vuttam... Hamsaghátakabhikkhussa vatthum.

Samñatuttama ad corporis continentiam arbitrarie restringit comment. Ajjhattarata cfr. Manu 6, 49. De metro app. vide.

**v. 363.** Yo mukhasamñato ti imam dhammadesanam Satthá Jetavane viharanto Kokálikam árab**b**ha kathesi. Vatthum atha kho Kokáliko bhikkhu yena Bhagavá ten' upasamkamíti sutte ágatam (c. áhatam) eva, attho pi 'ssa atthakatháya vuttanayen' eva veditabbo. Kokálike pana Padumanirayam upapanne (c. upp-) dhammasabháyam katham samutthápesum: aho Kokáliko bhikkhu attano mukham nissáya vinásam patto, dve aggasávake (c. -o) akkosantass' eva hi pathavi vivaram adásíti (c. ád-), Satthá ágantvá káya na 'ttha bhikkhave etarahi katháya sannisinná ti pucchitvá imáya námá ti vutte: na bhikkhave idán' eva pubbe pi Kokáliko bhikkhu attano mukham eva nissáya nattho ti vatvá tam attham sotukámehi bhikkhúhi yácito tassa pakásanattham atítam áhari: Atíte Himavantapadese (c. -o) ekasmim sare kacchapo vasati, dve hamsapotaká gocaráya carantá tena saddhim vissásam katvá dalhavisásiká hutvá ekadivasam kacchapam (c. -a) pucchimsu: samma amhákam Himavante Cittakúta- pabbate Nalekañeanaguháya (c. -namgu-) vasanatthanam rama-

ñīyo padeso, gacchissasi amhehi saddhin ti; aham katham gamissāmiti; mayam tam nessāma sace mukham rakkhitum sakkhissasīti; rakkhissāmi (c. -f) sammā gahetvā maṃ gacchathā ti; te sādhu ti vatvā ekaṃ daṇḍakaṃ kacchapena ḍasāpetvā sayam tassa (c. addit: pakāsanatthā) ubho koṭīyo ḍasitvā (c. dah-) ākāsaṃ pakkhandimsu, tam tathā haṃsehi niyyamānaṃ gāma-dārakā disvā dve haṃsā kacchapam (c. -a) daṇḍena vahanānti āhamsu, kacchapo yadi maṃ saḥāyakaṃ nenti (c. saḥāya sādhu ti vatvā ekaṃ pakānte ti) tumhākaṃ ettha (adde: kim) duṭṭha-cetakaṃ ti vattukāmo haṃsānaṃ sīghavegatāya Bārānasinaṅgare rājanivesanassa uparibhāgaṃ sampattakāle daṭṭhaṭṭhānato daṇḍakaṃ vissajjetvā ākāsaṅgaṇe (c. -neṇe) patitvā dvedhā (c. dvedā) bhijji. Satthā imaṃ attham āharitvā:

Avadhī vata<sup>a</sup> attānaṃ kacchapo byāharam<sup>b</sup> giram<sup>c</sup>

suggahītasmiṃ kaṭṭhasmiṃ<sup>d</sup> vācāya sakiyā vadhī.

Etam pi disvā naraviriyaseṭṭha

vācam pamuñce kusalaṃ nātivelam

passasi bahubhāṇena kacchapam byāsanam<sup>e</sup> gatan ti

imaṃ Dukanipāte Bahubhāṇijātakam (c. -nipijā-) vitthāretvā bhikkhave bhikkhunā nāma mukhasamānātena (c. -ñā-) sama-cārinā anuddhatena nibbutacittena (c. -ona) bhavitabban ti vatvā imaṃ gātham āha: Yo mukha- etc. . . Manta bhāṇīti (c. -ñīti), manto (c. -ā) vuccati paṃñā, tāya pana bhaṇanasīlo; anuddhato ti nibbutacitto; attham dhammaṃ ca dīpetīti bhāsitattham eva desanādhammaṃ ca katheti; madhuran ti evarūpassa bhikkhuno bhāsitaṃ madhuraṃ nāma, yo (c. so) pana attham eva sampādeti na pālīṃ, pālīṃ yeva sampādeti na attham, ubhayaṃ vā na (c. pana) sampādeti, tassa bhāsitaṃ madhuraṃ nāma na (c. nā) hotīti . . . Kokālikassa vatthum.

Manta Abhidh. p. 127, 2. Attham dhammaṃ ca fortasse melius verterimus: verum et justum.

<sup>a</sup> cod. varā. <sup>b</sup> cod. pabyārim. <sup>c</sup> cod. omittit. <sup>d</sup> cod. nabyās-.

**v. 364.** Locus: Jetavanam. Persona: Dhammáramatthero.

**v. 365-66.** Locus: Veluvanam. Persona: vipakkha-sevakabhikkhu.

Tattha salábhān ti attano uppajjanakalábhān, sapadānacārī (-rañ?) hi vajjetvá ásanāya jívitañ kappento salábhān atimaññati (c. -eti) pīleti digucchati náma, tasmá evañ akarānena salábhān nātimaññeyya; aññesañ piḥayan ti aññesañ lābhān patthento na careyyá ti attho; ... salábhān nātimaññati (c. nādhimaññe-) appalābho pi samāno (c. -e) uccanīcakule paṭipāṭiyá sapadānañ caranto bhikkhu (c. -ū) salábhān nātimaññati (c. -ñūti) náma; tañ ve (c. tañ ce) ti evarūpañ bhikkhuñ sārājívítāya suddhájívīñ jaṃghābalañ nissāya jívītakappanena akusītatāya atanditañ devatá pasamsanti thomentīti attho ...

Respiciens verba v. 366 „appalābho pi ce bhikkhu“ cum comment. atimaññati sensu spernendi accipere debui. Devá pasamsanti cfr. v. 230.

**v. 367.** Locus: Jetavanam. Persona: pañcaggadāyakabrahmaño.

Tattha sabbaso ti sabbasmim pi vedanāññāñ catunnañ rūpakkhandhassa vá ti pañcannañ khandhānañ vasena pavatte nāmarūpe; mamáyitan ti yassa ahañ ti vá mamañ ti vá gāho n' atthi; asatá ca na socatīti tasmiñ ca nāmarūpe khayāñvasampatte (khayavayasam-?) mama rūpañ khīñañ pe mama vimāññañ khīñañ ti na socati na haññati, khayavayadhammañ me khīñañ ti passati; sa ve (c. ce) ti so evarūpo vijjamāne pi nāmarūpe mamáyitarahito, asatāpi tena asocanto (c. asov-) bhikkhú ti vuccatīti attho ...

Asat aut: quod ei nunc non est, quod amisit, aut: quod re vera non est, quod vanum est.

**v. 368-76.** Locus: Jetavanam. Personæ: sambahulá bhikkhú.

... Padañ santan ti nibbānass' etañ nāmañ, evarūpo pi bhikkhu santakoṭṭhāsañ sabbasaṃkhārānañ upasantatāya saṃkhārūpasamañ paramasukhatāya sukhā ti laddhanāmañ nibbānañ adhigacchati vindati yevā ti attho; siñca bhikkhu imañ nāvañ ti imañ attabhāvasaṃkhātāñ nāvañ micchāvitakkudakañ siñcivā chaddhento siñca; ... sittā sallaḥukā saṃsāravaddhe anosīditvā siḥhañ nibbānañ gamissati; chetvā ti rāgadosabandhanāni chinditvā arahattañ patto tato aparabhāge anupādīsesaṇibbānañ ehiṣīti attho; pañca chinde ti apāyasampāpakāni pañcoddhambhāgiyaṣaṃyojanāni (c. pañcodarabhāhiyā-) pāde (c. -o) bandhanarajjuma puriso satthena viya heṭṭhāmaggaṭṭayena chindeyya (c. -eya); pañca jaḥeti uparidevalokasampāpakāni pañcuddhambhāgiyaṣaṃyojanāni (c. pañcuddhamabhāgisamy-) puriso gīvāya bandharajjukam (c. -a) viya arahattamaggena jaḥeyya pajaḥeyya chindeth' evā ti attho; pañca vuttari bhāvaye ti uddhambhāgiyaṣaṃyojanānañ paḥānatthāya saddhādāni pañcendriyāni uttarim bhāveyya; pañcasamgātigo ti evaṃ sante pañcannañ rāgadosamohaṇānadiṭṭhisamgānañ (c. -a) atikkamanena pañcasamgātigo hutvā bhikkhu oghatiṇṇo ti vuccati, cattāro oghe tiṇṇo evā ti vuccatīti attho; jhāya bhikkhū ti bhikkhu (c. -ū) citta-jhānañ vasena jhāya c'eva kāyakammādisu ca appamattavīhāritāya mā pamajji; mā bhavassū (c. bham-) ti pañcavidhe (c. -ena) ca te kāmagaṇe cittañ mā bhavatu (c. hamatu); mā lohagulañ ti satiossaggalakkaṇena (c. -ṇenana) hi pamādena pamattā niraye tattañ lohagulañ gilanti, tena tañ vadāmi: mā pamatto hutvā lohagulañ glī samāno (c. yamānā)

niraye ḍayhamāno dukkham idan ti kandhīti attho; ... yam hi jhānañ ca paṁṇā cā ti yam hi puggale idam ubhayam pi atthi so nibbānassa santike ṭhito yevā ti attho; suṁṇāgāraṁ (c. -a) pavitṭhassā ti kismici eva vivittokāse (c. -āye) kammaṭṭhānaṁ vijahitvā kammaṭṭhānamanasikārena (c. -ṇa) nisinnassa; ... vipassanāsamkhātā amānusi pi aṭṭhasamāpattisamkhātā dībhāpi rati hoti uppajjattīti attho; yato yato sammasattīti aṭṭhatimsāya ārammaṇesu kammaṁ karonto yena tenākārena purebhaddādisu vā kālesu yasmiṁ yasmiṁ attano (c. -ā) abhirucitakāle abhirucite kammaṭṭhāne kammaṁ karonto sammasati; udayavyayan ti pañcannaṁ khandhānaṁ pañcavīsatiyā lakkhaṇehi udayaṁ pañcavīsatiyā eva lakkhaṇehi (c. -ṇo) vayaṁ (c. cayaṁ); pītipāmojjan ti evaṁ khandhānaṁ udayavyayaṁ sammasanto dhammapītiṁ (c. -i) dhammapāmojjañ ca labhati; amatan ti taṁ sappaccaye nāmarūpe pākāte hutvā upatṭhaḥante uppannaṁ pītipāmojjaṁ amatamahānibbānaṁ sampāpakattā vijānataṁ paṇḍitānaṁ amatam evā ti attho; tatrāyam ādīti tatra ayaṁ ādi, idam pubbaṭṭhānaṁ hoti; idha paṁṇassā ti imasmiṁ sāsane paṇḍitabhikkhuno (c. -ūṇo) idāni taṁ ādīti vuttaṁ pubbaṭṭhānaṁ dassento indriyaguttīti ādim āha catupārisuddhisīlaṁ, catupārisuddhisīlaṁ hi pubbaṭṭhānaṁ nāma tatra, ettha indriyaguttīti indriyasamvaro; santuṭṭhīti catuppaccayasantoso (c. catusacca-), tena ājīvapārisuddhi (c. -iñ) c' eva paccayasanniissitañ ca sīlaṁ kathitaṁ; pātīmokkhe (c. -kkhan) ti pātīmokkhasamkhāte jetṭhakasīle paripūrakārikā kathitā; ... paṭisanthāravutt'assā ti āmisapaṭisanthāre ca dhammapaṭisanthāre ca sampannavuttitayā paṭisanthāravuttī assa paṭisanthārassa kārako bhavēyyā ti attho; ācāra kusalo ti sīlaṁ pi ācāravattapaṭivattam pi ācāro, tattha kusalo siyā cheko bhavēyyā ti attho; tato pāmojjabahuḷo ti tato paṭisanthāravuttito ca ācāra kosallato ca uppannena dhammapāmojjena pāmojja-

bahulo hutvá tam sakalassāpi vaddhadukkhassa antam kariessa-  
sīti attho...

Mettā Abhidh. p. 19, 17, s. maitram. Padam santam  
cfr. vv. 381. 114. Lahum essati cfr. Clough: Pali Gram.  
p. 11, 26. Vuttari bhāvaye? Ogha cfr. v. 25. Bhavassu  
2. pers. est imper. attanop., si formam respicimus; comm.  
vero 3 pers. intelligit, quod quidem sensus requirere videtur.  
Gīlī adjectivum et kandī 2 pers. habuisse videtur com., haud  
scio an recte; equidem utrumque 3 pers. aor. intellexi. Guḷa  
cfr. v. 308. Paññān ca ita omnes codd. Fortasse legendum est  
paññā ca, cfr. not. ad v. 81. Suññāgāra Mahābh. 12, 9979.  
Sammasati, ni fallor, sanscr. esset sammṛati. Pātimokkha  
cfr. v. 185; Burnouf: Introd. p. 300. Paṭisanthāra vutt'  
assa pro -vuttī assa, paṭisanthāra sanscr. esset pratisanstāra,  
Clough in Singal. Dict. vertit: love, affection, kindness.

**v. 377.** Locus: Jetavanam. Personæ: pañcasata-  
bhikkhū.

Tattha vassikā ti sumanā (c. -nā); maddavānīti milā-  
tāni idāni, idam vuttam hoti: yathā vassikā hiyyo pupphita-  
pupphitāni puna divase purānabhūtāni muccanti (muñcantī?)  
vantato vissajjesi evam tumhe pi rāgādayo dose hi vippa-  
muñcathā (c. -atā) ti...

Vassikā cfr. vassikī v. 55, Abhidh. p. 77, 26. Vippa-  
muñcetha 3 pers. potent. attanop. Vertendum mihi esset:  
dimittat (homo). Cfr. v. 389 et not. ad v. 27.

**v. 378.** Locus: Jetavanam. Persona: Santakāyathero.

Tattha santo ti pānātipātādīnam abhāvena santakāyo,  
musāvādādīnam (c. -dīn) abhāvena (c. ābh-) santavāco, abhijhā-  
dīnam abhāvena santamano; kāyādīnam tiṇnam pi sutthi-  
samāhitatā susamāhito; catūhi maggehi lokāmisassa vantatāya

vantalokámiso bhikkhu abbhantāre rāgādīnaṃ upasantatāya upasanto ti vuccatīti attho...

Santavā s. cāntavān comment. ad mentis sedationem restringit, quod quidem necessarium non videtur.

**v. 379-80.** Locus: Jetavanam. Persona: Naṅgala-kulaththero.

Tattha coday'attānan ti attanā va attānaṃ codaya sāraya; paṭimāse ti attanā va parivīmaṃse...

Coday' sive imper. est pro codaya sive part. pro codayaṃ (cfr. v. 388). Paṭimāse, ni fallor, s pers. potent. rad. mas (s. mṛç) præf. paṭi, supponenda est forma sanscr. pratimarçet. Viḥāḥisi cfr. not. ad v. 154.

**v. 381.** Locus: Veluvanam. Persona: Vakkaliththero.

**v. 382.** Locus: Pubbārāmo. Persona: Sumanasāmaṇero.

Have cfr. vv. 104. 151. 177; Abhidh. p. 151, 4.

**v. 383.** Locus: Jetavanam. Persona: pasādabāhula-brāhmaṇo.

Tattha parakkammā ti tanhāsotaṃ nāma appamattakena vāyāmena chinditum (adde: na) sakkā; tasmā nānasampayuttēna mahantēna parakkamēna parakkamitvā taṃ sotaṃ chinda (c. -ditu); ubho pi kāme panuda nīhara; brāhmaṇā ti khīṇāsavānaṃ ālapanam etaṃ; saṃkhārānaṃ ti pañcannaṃ khaṇḍhānaṃ vayaṃ (c. ma-) jānitvā akataññū si (c. hi), evaṃ sante tvaṃ svaṇṇādisu kenaci akatassa nibbānassa jānanato akataññū (c. -taññū) nāma hoṣīti (c. hotīti)...



**v. 384.** Locus: Jetavanam. Personæ: sambahulá bhikkhú.

Tattha yadá ti yasmim kále dvidháthitesu samathavipassanádhammesu abhimñáparagádivasena ayañ khínásavo páragú (c. -u) heti ath' assa vaddhasmim yojanasamatthá sabbe kámádayo (c. kámayodayo) saingá evañ jánantassa attham parikkhayañ gacchantíti attho...

Samyoga cfr. samyojana v. 121, et saṅga v. 171.

**v. 385.** Locus: Jetavanam. Persona: Máro.

Tattha páran ti ajjhattikáni cha áyatanáni; apáran ti báhiráni cha áyatanáni; párapáran ti tad ubhayañ; na vijjatíti yassa sabbam p'etam ahan ti vá maman ti vá gahānabhávena (c. -hana-) n'atthi, samkilesadarathánam viga-mena (c. ví-) vítaddaram, sabbakilesehi visamyuttam aham bráhmaṇam vadámíti attho...

Vítaddara cum d duplicato, latente r, cfr. not. ad v. 129.

**v. 386.** Locus: Jetavanam. Persona: amñatara-bráhmaṇo.

... Catúhi maggehi soḷasannam kiccánam katattá (c. -ttam) katakiccam;... uttamattham arahattam...

**v. 387.** Locus: Migáramátu pásádo. Persona: Ánandatthero.

... Tejasá ti sammásambuddho pana caraṇatejena dussilyam guṇatejena niggūṇatejam paññāya tejena duppaññatejam puññatejena ápuññatejam dhammatejena adhammatejam paridāyivá iminā pañcavidhena tejena niccakālam eva virocattíti attho...

**v. 388.** Locus: Jetavanam. Persona: aññatarapabbajito.

Tattha samacariyá ti sabbákusaláni sametvá caraṇá

(c. -o); tasmá ti yasmá báhitapápatáya bráhmaṇo akusaláni sametvá caraṇena samaṇo ti vuccati tasmá yo attano rágádimalam pabbájento vinodento carati so pi tena pabbájanena pabbajito ti vuccatīti attho ...

Báhita cfr. not. ad v. 267. De metro app. vide. In hunc versum exit cod. C, finis deest.

**v. 359-90.** Locus: Jetavanam. Persona: Sáriputta-  
tthero.

Tattha paḥareyyá ti khínásavabráhmaṇo 'ham asmīti jánento khínásavassa vá aññatarassa vá bráhmaṇassa na paḥareyya; n'assa muñcethá ti so pi paḥaṭo khínásavo bráhmaṇo assa paḥaritvá ṭhitassa veram na muñcetha, tasmim kopam na kareyyá ti attho; dhí bráhmaṇassá ti khínásavabráhmaṇassa hantáram garahámi; tato dhíti (c. dhitti) yo pana tam paḥarantam paṭiharanto tassa upari veram muñcati tato pi garahámi yeva; etad akiñci seyyo ti khínásavassa akkosantam vá apaccakkosaṁ paḥarantam vá appaṭipaharaṇam etaṁ tassa khínásavabráhmaṇassa na akiñci seyyo ti appamattakam seyyo na hoti adhimattam eva seyyo ti attho; yadá nisedho manaso piyehíti kodhamanassa (c. kodhan-) hi kodhuppádo va manaso piyo náma, te hi manasá (c. maṇesá) mātápitusu pi buddhádisu pi aparajjhanti (c. -āti), tasmá yo so assa tehi manaso (c. maṇ-) nisedho kodhavasena uppajjamánassa cittassa niggaho etaṁ na akiñci seyyo ti pi attho; hiṁsamano (c. -ṇe) ti kodhamano so tassa yato yato vatthuto (c. -no) anágámimaggena samugghátam (c. -nam) gacchanto nivattati tato tato ti tato vatthuto sakalam pi vaddhadukkham nivattati yevá ti attho ...

Paḥareyya A, scribendum mihi esset paḥareyya, quod B habet et in versu et in commentario. Dhí v. dhi, Abhidh.

p. 154, 22, s. dhik, cfr. not. ad v. 124. Himsamano sic uterque codex, legendum est himsamano. De metro app. vide.

**v. 391.** Locus: Jetavanam. Persona: Mahápa<sup>j</sup>ápa-  
tígota<sup>m</sup>í.

**v. 392.** Locus: Jetavanam. Persona: Sáriputta<sup>t</sup>thero.  
Sammásambuddha de solo Samana Gotama intelli-  
gendum est. Sakkacca<sup>m</sup> vide not. ad v. 52. Aggihutta  
cfr. not. ad v. 74.

**v. 393.** Locus: Jetavanam. Persona: jaṭila<sup>brá</sup>hma<sup>no</sup>.  
Jacca s. játya. Jaṭá Abhidh. p. 32, 2; 123, 10; cfr.  
jaṭila ibid. p. 57, 22.

**v. 394.** Locus: Kútágárasálá. Persona: Ku<sup>h</sup>akabrá<sup>h</sup>-  
ma<sup>no</sup>.

Parimajjasi a rad. majj (s. mrj), Clough: Pali Verbs  
p. 2, ss. 6, 12.

**v. 395.** Locus: Gijjhakútapabbato. Persona: Kisá-  
gota<sup>m</sup>í.

Tattha kisa<sup>n</sup> ti pa<sup>m</sup>sukúliká hi attano anurúpa<sup>m</sup> paṭi-  
pada<sup>m</sup> púrentá (c. -o) appama<sup>m</sup>salohitá-m-eva honti dhama-  
nisanthata<sup>g</sup>attá (c. -añ) ca, tasmá eva<sup>m</sup> á<sup>h</sup>a...

Pa<sup>m</sup>sukúla cfr. Burnouf: Introd. p. 205, Sp. Hardy:  
East. Monach. p. 118. Num recte acceperim dha<sup>m</sup>ani,  
judicent docti. Santhata s. samst<sup>r</sup>ta? cfr. dhamanisan<sup>t</sup>ata  
Mahábh. 13, 1918.

**v. 396.** Locus: Jetavanam. Persona: eko brá<sup>h</sup>ma<sup>no</sup>.  
Tattha yonija<sup>n</sup> (c. yojá<sup>n</sup>) ti yoniyá já<sup>t</sup>am; matti-

sambhavan ti bráhmaniyá mátuýá santike udarasmim (c. upar-) sambhútam; bhovádíti yo pana ámantanádisu bho (c. hoti) ti vatva vicaranto bhovádi náma so hoti, sa ve (c. ce) rágá-díhi kiñcanehi sakiñcano, aham pana rágádfhi akiñcanam catúhi (c. -uhi) upádánehi anádánam bráhmanam vadámíti attho ...

Matti unde derivandum nescio. Bhovádi Abhidh. p. 53, 1. Sa ve A, sa ce B.

**v. 397.** Locus: Veluvanam. Person: Uggaseno.

... Na paritassatíti tanháya na bháyati; tam ahan ti aham rágádnam atigatattá samgátigam, catunnam pi yogánam abhávena samyuttam, tam aham bráhmanam vadámíti attho ...

**v. 398.** Locus: Jetavanam. Personæ: dve bráhmaná.

Tattha nandhin ti nayhanabhávena pavattam kodham; varattañ cá ti (c. varattantará ti) bandhanabhávena pavattam tanham sandánam (c. nandána) sahanukkaman (c. -a) ti (adde: anusayánukkama-) sahita dvásaṭṭhidiṭṭhisandánam (c. vá-sandhánam), idam sabbam chinditvá ṭhitam avijjápalignassa (c. -phali-) ukkhittatáya ukkhittapalignam (c. -ampa-) catunnam saccánam buddhattá (c. -ttánam) buddham bráhmanam vadámíti attho ...

Nandhim scripsi respiciens comment. et locum respondentem libri Suttanipáto; A nandí, B nandim; Abhidh. p. 69, 24 legitur nandi. Sanscritice dicitur naddhrí; itaque palica lingua nasalem inserit, cfr. not. ad v. 5. Varattá s. varatrá. Sahanukkaman non satis intelligo, fortasse adject. est significans: cum comitatu, h. l. igitur „et ceteris“ vertere possumus. Paligha Abhidh. p. 26, 20, s. parigha.

**v. 399.** Locus: Veluvanam. Persona: Akkosabhāradvājo.

**v. 400.** Locus: Veluvanam. Persona: Sāriputtatthero.  
Tattha vatavantān (c. mavan) ti dhūtavatena (c. dadhu-) sammanāgataṃ; catupārisuddhislena (c. -le) sīlavantaṃ, tanhāussāvābhāvena anussutaṃ, chayindriyadāmena (c. jay-) dantaṃ, koṭiyaṃ tītena attabhāvena antimasārīraṃ ...

Anussuta, ni fallor, forma contracta ex anavassuta, cfr. not. ad v. 39; ussāva, Abhidh. p. 7, 12, s. avaṇṇāya.

**v. 401.** Locus: Jetavanam. Persona: Uppalavanna-ttherī.

Tattha yo na lippatīti evaṃ evaṃ so abbhantare duvidhe (c. -ena) pi kāme na lippati, tasmim kāme na saṇṭhātī ...

Mallem me scripsisse āragge-r-~~va~~, litera r euphonice causa inserta. Sāsapa cfr. v. 407, Abhidh. p. 59, 7; s. sarsapa.

**v. 402.** Locus: Jetavanam. Persona: aññatarabrāhmaṇo.

Tattha yo dukkhassā ti kbandhadukkhassa; panna-bhāraṇaṃ ti oḥitakhandhabhāraṃ; catūhi yogehi sabbakilesehi vā viśamīyuttaṃ ...

**v. 403.** Locus: Gijjhakūṭo. Persona: Khemā bhikkhunī.

... Ayaṃ duggatiyā ayaṃ vidhānassa maggo ayaṃ amaggo ti evaṃ magge ca amagge ca chekatāya maggāmag-gassa kovidāṃ, arahattasaṃkhātāṃ uttamattamaṃ anuppattaṃ ...

**v. 404.** Locus: Jetavanam. Persona: Pabbhāravāsī-tissatthero.

Tattha asaṃsaṭṭhaṃ (c. -ā) ti dassanasavanasamullapanaparibhogatākāyasamsaggānaṃ (c. -ggaṃ) abbhāvena asaṃsaṭṭhaṃ; ubhayaṃ ti (c. tūhi) gihīhi ca anāgārehi cá ti ubhayehi pi asaṃsaṭṭhaṃ (c. -ā) anālayacaran ti attho; anokasārin ti anālayacāriṇaṃ (c. -rīnaṃ)...

**v. 405.** Locus: Jetavanam. Persona: aññatara-bhikkhu.

Tattha nidhāyā ti nikkhamitvā oropetvā; tasesu thāvaresu cá ti taṇhāvasena tasesu taṇhābhāvena thirathāvaresu, na so hantīti so evaṃ sabbasattesu (c. -aṃsa-) vigatapaṭighatāya nikkhattadaṇḍo n'eva kañci sayam hanti na aññena ghāteti.

**v. 406.** Locus: Jetavanam. Personæ: cattāro sāmaṇerā.

Tattha aviruddhanti āghātavasena viruddhesu pi lokiyamañājanesu āghātābhāvena (c. -ta-) aviruddhaṃ, hatthagate daṇḍe (c. -o) vā hatthe vā virujjhamāne pi paresaṃ pahāradānato aviratattā attadaṇḍesu janesu nibbutaṃ nikkhattadaṇḍaṃ (c. -ttaṃda-), pañcannaṃ khandhānaṃ ahaṃ mamaṃ ti gahitattā sādānesu tassa gaṇhassa abbhāvena anādānaṃ...

**v. 407.** Locus: Veluvanaṃ. Persona: Mahāpanthakatthero.

Tattha āraggā ti yassa te rāgādayo ayañ ca paraṇaṃ makkhaṇalakkaṇaṃ (c. -nalakkhaṇa) makkho āraggā sāsapo viya pātito, yathā sāsapo āragge na santiṭṭhati evaṃ citte na tiṭṭhanti...

Sāsapo-r-iva nunc scribere libet.

**v. 408.** Locus: Veluvanam. Persona: Pilindivacchatthero.

**v. 409.** Locus: Jetavanam. Persona: aññataro therō.

Tass' attho: sātakābhāraṇādisu dīgham vā rassam vā maṇimuttādisu (c. -di) aṇum (c. an-) vā thūlam (c. thu-) vā mahaggaagghavasena subham vā asubham vā yo (c. so) puggalo imasmim loke parapariggahītam nādiyati tam ...

Va sic uterque codex; vocalis corripitur metri causa h. l. non necesse est.

**v. 410.** Locus: Jetavanam. Persona: Sāriputtatthero.

Tattha āsā ti taṇhā; nirāsayan ti nittaṇham; visamyuttan ti sabbakilesehi visamyuttam ...

**v. 411.** Locus: Jetavanam. Persona: Mahāmoggallānatthero.

Tattha ālayā ti taṇhā; aññāya akathamkathīti attha vatthūni yathābhūtam jānitvā atthavattthukathāya vicikicchāya nibbikicchō; amatogadham anuppattan ti amatam nibbānam ogahetvā anuppattam ...

Ālaya Abhidh. p. 19, 19, cfr. alina v. 245. Akathamkathin cfr. v. 414, kathamkathā Abhidh. p. 20, 6. Amatogadha ex amata et ogadha, quod com. idem valere ac ogaha s. avagraha statuere videtur.

**v. 412.** Locus: Pubbārāmo. Persona: Revatatthero.

**v. 413.** Locus: Jetavanam. Persona: Candābhatthero.

... Nandībhavaparikkhīṇan ti tīsu bhavesu parikkhīṇataṇham ...

**v. 414.** Locus: Kuṇḍikeliyaṃ nissāya Kuṇḍadhāna-  
vanam. Persona: Sīvalitthero.

Tass' attho: yo bhikkhu idaṃ rāgādīpalipatham c'eva  
kilesaduggaṇ ca saṃsāravaddhaṇ ca catunnaṃ saṃeṇaṃ apati-  
vijjhanakamoḥaṇ (c. āpativijjhā-) ca atīto cattāro oghe tiṇṇo  
(c. nattiṇṇo) 'ham accagā (?) tiṇṇo hutvā pāraṃ anuppatto  
duvidhena jhānena jhāyī (c. -i) taṇhāya abhāvena anejo kathaṃ-  
kathāya (c. kathākath-) abhāvena akathaṃkathī upādānānaṃ  
abhāvena anupādiyitvā (c. -dayitvā) kilesanibbānena nibbuto ...

Palipatha i. q. sanscr. paripanthaka? cfr. not. ad  
v. 127; saṃsārakāntāra Mahābh. 12, 712c. Aneja cfr. v. 422,  
ejā Abhidh. p. 19, 18.

**v. 415.** Locus: Jetavanam. Persona: Sundarasamud-  
datthero.

Tass' attho: yo puggalo idhaloke ubho pi kāme hitvā  
anāgāro hutvā pabbajati (c. -jita) taṃ parikkhīṇakāmaṃ 'c'eva  
parikkhīṇabhavaṇ ca ...

Kāmaśbhava cum ā metri causa producto. Quomodo  
intelligendum sit bhava h. l. et v. 413. 416, non satis video,  
fortasse ortum valet. Comment. in interpretando non sibi con-  
stare videtur.

**v. 416.** Locus: Veluvanam. Persona: Jaṭilatthero.

Tass' attho: yo idhaloke chadvārikam taṇhaṃ jahitvā  
gharāvāsena (c. -sona) atthiko anāgāro hutvā paribbajati taṇhāya  
c'eva bhavassa ca parikkhīṇattā (c. -na-) taṃ ...

**v. 417.** Locus: Veluvanam. Persona: eko naṭapubbako  
brāhmaṇo.



**v. 418.** Locus: Veluvanaṃ. Persona: eko naṭapubbako brāhmaṇo.

Tattha ratin ti pañcakāmaguṇaratim (c. -i); aratin ti araṇṇavāse ukkaḍḍhitam; sītibhūtan ti nibbutam; nirupadhin ti nirupakkilesam (c. nirú-); víran ti tam evarúpaṃ sabbakhandhalokaṃ abhibhavitvā ṭhitam viriyavantam...

Ca aratiñ legendum est cāraṭiñ. Sītibhūta refrigeratus, extinctus, cfr. Spiegel: Anecd. p. 29 l. 2, cītibhāva apud Wilsonem. Nirúpadhim cum ú metri causa producto; vertamus fortasse oportet: sine materia existendi, vide Burnouf: Introd. p. 501. In notione vocis decernenda non periclitor. Legitur in com. ad Suttanipátam fol. jhu l. 2: sabbúpadhīnaṃ parikkhayá ti sabbesaṃ khandhakāmaguṇakilesābhisamkhārabhedānaṃ upadhīnaṃ parikkhīṇattá; cfr. supra p. 270.

**v. 419-20.** Locus: Jetavanaṃ. Persona: Vaṅgī-satthero.

Tattha yo vedīti yo sattānaṃ (c. att-) sabbákārena (c. -ṇa) cutipatisandhim (c.-i) pákaṭam katvā jánāti (c. -āmi) tam ahaṃ alaggaṭāya asaṭtaṃ patipattiyá suṭṭhugataṭṭá sugataṃ catunnaṃ saccānaṃ buddhaṭāya buddhaṃ brāhmaṇaṃ vadāmiti attho; yassá ti yass'eva tedeṇādayo gatiṃ na jánanti tam ahaṃ ásavānaṃ khīṇaṭāya khīṇāsavaṃ kilesaṃ árakattá arahantaṃ brāhmaṇaṃ vadāmiti attho...

Upapatti cfr. upapad vv. 126. 140. 207. Vediti cfr. v. 422, aor. verbi vid scire.

**v. 421.** Locus: Veluvanaṃ. Persona: Dhammadin-nattherí.

Tattha pure ti atītakkhandhesu; pacchá ti paccuppannesu khandhesu; kiñcanaṃ ti sassatesu ṭhānesu taṇhāgāhasamkhātaṃ kiñcanaṃ n' atthi, taṇhārágakiñcanádhi (c. -ham-)

akiñcanam, kassaci gaḥaṇassa abhāvena anādānam brāhmaṇam vadāmi ti attho ...

**v. 422.** Locus: Jetavanam. Persona: Añgulimālatthero.

... Maḥantānam sīlakkhandhādīnam esīkattā maḥesim (c. -ī), tiṇṇam mārānam vijitattā vijitāvinam, nahātakilesatāya (c. nahānakilesānāya) nahātakam (c. nāhakataṃ) ...

Usabha Abhidh. p. 129, 18, s. ṛabha. Maḥesi s. maharṣi, cfr. v. 281. Vijitāvin Clough: Pali Gram. p. 118.

**v. 423.** Pubbenivāsan ti imam dhammadesanam Satthā Jetavane viharanto Devaḥibrāhmaṇass' atthapaññaṃ ārabba kathesi. Ekasmim hi samaye Bhagavā tehi (?) ābādhiko hutvā Upavānattheram uṇḥodakathāya Devaḥibrāhmaṇassa (c. devaṅgikabr-) santikam paṇiṇi, so gantvā Satthu ābādhikabhāvaṃ ācikkhitvā uṇḥodakam yāci, tam sutvā brāhmaṇo tuṭṭhamānaso hutvā: lābhā vata me yaṃ mama santikam Sammāsambuddho uṇḥodakassa atthāya sarakam paṇiṇi uṇḥodakassakā (-dakam?) purisena gāḥāpetvā phāṇitassa (c. -ni-) ca puṭam Upavānattherassa pādāsi, therō tam gāḥāpetvā viḥāram gantvā Satthāram uṇḥodakena nahāpetvā uṇḥodakena phāṇitam (c. pá-) āloetvā Bhagavato pādāsi, tassa tamkhaṇe yeva so ābādhō paṭippaṇṇasambhi, brāhmaṇo cintesi: kassa nu kho deyyadhammo dinno maḥapphalo hoti, Satthāram pucchissāmi, so santikam gantvā tam attham pucchanto imam gātham āha:

Kattha dajjā deyyadhammam, kattha dinnam maḥapphalam, katham hi yajamānassa katham ijjhati dakkhiṇā ti, ath' assa Satthā evarūpassa brāhmaṇassa dinnam maḥapphalam hoti ti brāhmaṇam pakāsento imam gātham āha: Pubbenivāsam etc. Tass' attho: yo pubbenivāsam pākataṃ katvā jānāti chabbisatidevalokādibhedam saggaṃ catubbidham apāyaṃ ca dibbacakkhunā passati jātikkhayasamkhātāṃ arahattam patto

abhiññeyyadhammaṃ abhijānitvā pariññeyyaṃ parijānitvā pa-  
hātabbaṃ paḥāya (adde: sacchikātabbaṃ?) sacchikatvā vosito  
niṭṭhānaṃ patto vositavosaṇaṃ (c. vus-) vā patto āsavakkhaya-  
paññāya monabhāvaṃ pattattā muṇinaṃ (?) paḥāya sabbakile-  
saṇaṃ vosaṇaṃ arahattaññaṇaṃ brahmacariyaññaṇaṃ vā saṃ-  
vuttabhāvena sabbavositavosaṇaṃ brāhmaṇaṃ vadāmīti attho.  
Desanāvasāne baḥū (c. -u) sotāpattiphalādsini (c. -ni) pāpuṇimsū ti.  
Brāhmaṇo pi pasannamānaso saraṇesu patitṭhāya upāsakattamaṃ  
paṭivedeṣīti. Devahibrahmaṇassa vatthum.

Pubbenivāsa cfr. Sp. Hardy: *Eastern Monach.* p. 284,  
Hemac. edid. Boehtlingk p. 316, Burnouf: *Intr.* p. 295, *Manu*  
4, 148. Vosita s. vyavasita?

---

Versus, quos addit cod. A (Yamakam- - nibbutim) concluso  
ultimo libri capite, in cod. B non reperiuntur et seriori manu  
adjudicandi sunt; numerum versuum, qui Dhammapado conti-  
nentur, diverse referunt, ex altera relatione libro 418 versus  
insunt, ex altera 428. Enumeratio Uphami (*The Mahāvansi*  
etc. vol. III p. 212) cum prima relatione pæne convenit, 417  
scilicet versus indicat et legisse videtur: malavagge ca vīsati.  
Cum secunda relatione conveniunt et numerus versuum, qui  
codicibus continentur quosque interpretatus est commentator,  
et ea quæ dicuntur versibus comment. concludentibus (gāthāsa-  
tāni cattāri tevīsā ca punāpare). Versuum, qui secundum  
primam relationem singulis capitibus distribuuntur, numerum  
cum numero versuum, qui textui insunt, conferentes anno-  
tamus, textum cap. XIV habere 2 versibus, c. XX 1, c. XXIV  
4 et c. XXVI 1 i. e. 3 plus quam illa relatio, sed c. V 1 et  
c. XII 2 i. e. 3 minus.

## APPENDIX DE METRIS\*.

Ex ea, quæ palicæ linguæ est, ancipiti natura, qua et in antiquiorem et in recentiorem sermonem multis partibus inclinet, fit, ut verba aliquot et dissolutam et contractam formam admittentia in versibus duplici modo efferri possint: v. 164 yo sāsanaṁ arahataṁ ariyānaṁ dhammajīvaṇaṁ, patikkosati etc., v. 420 khīṇāsavaṁ arahantaṁ tam ahaṁ brūmi brāhmaṇaṁ, v. 193 pūjārahe pūjayato buddhe yadi va sāvake, at contra v. 9 apeto damasaccena na so kāsāvaṁ arahati (lege: arhati), itidem vv. 10. 230, v. 98 yattha arahanto viharanti (l. yatth' arhanto viharanti) taṁ bhūmiṁ rāmaṇeyyakam;

— — — — —  
v. 93 rahado va apetakaddamo, at v. 83 yathāpi rahado

— — — — —  
(l. hrado) gambhīro vip̐pasanno anāvilo; v. 15 disvā kamma-

— — — — —  
kiliṭṭham attano, itidem vv. 241. 312, v. 158 ath' aññaṁ anusāseyya na kilisseyya paṇḍito, itidem v. 163, at v. 88 pariyoḍapeyya attānaṁ cittaklesehi paṇḍito; v. 334

— — — — —  
taṇhā vaddhati māluva viya, at v. 162 yassa accantadussīlyani

\* Cum iis quæ sequuntur omnino conferenda sunt quæ de versuum forma in Upanisadibus, Manu, Mahābhārato et Purānis annotaverunt Gildemeister: Zur Theorie des Çloka in Zeitschr. f. d. Kunde des Morgenl. B. V, et Burnouf: Bhāgavata-Purāna T. I préface.

má|uvá (l. má|v́á) sá|lam iv' otatam; v. 3 ye tam upa-  
 yihanti veram tesam na sammati, at v. 4 ye tam na upa-

na y|hanti veram tesúpasammati; v. 236 (et 270?) dibbam a|riya-

—|— — — —  
 bhú|mim ehisi, at v. 190 cattári ariyasaccáni (l. a|ryasaccáni)  
 sammappaññaya passati, v. 206 sádhu dassanam ariyána|  
 (l. a|ryána|), itidem vv. 22. 79. 164; v. 7 bhojanam|hi c'  
 amattaññu| kusí|tam hín|aví|riyam, itidem vv. 8. 112A. 144,  
 at v. 112B viriyam (l. ví|ryam) árabhato dal|ham; v. 319  
 kayira|ñ (cod. C scribit: kaira|ñ) ce kayirath' ena|ñ, at v. 25  
 dípam kayirá|tha (l. kayrá|tha) medháví, itidem vv. 42. 48.

61. 105. 117. 118. 159. 211. 292; v. 208 dhoray|haslam vata-

—|— — — —  
 vantam á|riyam, v. 176 vitin|naparalokassa n' atthi pá|pam  
 aká|riyam, v. 368 mettá|vihá|riyo bhikkhu pasanno buddhasá-  
 sane, contra v. 267 yo dha puñña|ñ ca pá|pañ ca bá|hetvá  
 brahmacariyavá (l. -caryavá), itidem vv. 61. 141. 155. 156.

— — — —|— — — —  
 312. (388); v. 94 devá|pi tassa pi|hayanti tá|dino, v. 365  
 aññesa|ñ pi|hayam bhikkhu, at v. 181 devá|pi tesam pi|ha-  
 yanti (l. pi|henti) sambuddhá|nam satí|matam; v. 264 icchá|lo-  
 bhasamá|panno sama|ño kim bhavissati, itidem v. 200, at  
 v. 228 na cá|hu na ca bhavissati (l. h|essati); v. 266 na tena  
 bhikkhu |hoti (l. bhavati) yá|vatá bhikkhate pare, vissam  
 dhamma|ñ samá|dāya bhikkhu |hoti na tá|vatá<sup>a</sup>, itidem vv.  
 249 (et 260?), at v. 77 al. sata|ñ |hi so piyo |hoti asata|ñ  
 |hoti appiyo; v. 261 sa ve vanta|malō dhíro thero (l. thavíro)  
 ti pavuccati, at v. 260 (?) na tena thero |hoti yen' assa pha-

— — — —|— — — —  
 litam siro; v. 125 tam eva bá|lam pacceti (l. pa|tieti) pá|pam,  
 at v. 165 suddhí asuddhí paccatta|ñ nāñño añña|ñ visodhaye;

Cfr. Gildemeister l. c. p. 274.

v. 89 yesaṃ sambodhiaṅgesu sammā cittaṃ subhāvitaṃ,

at v. 362 ajjhattarato samāhito; vv. 19. 20. na bhāgavā sāmā-

ñassa (l. sāmāṇi yāssa?) hoti, at v. 311 sāmāññaṃ dupparā-

matthaṃ; v. 40 yojettha māraṃ paññāvudhena (l. pajināvudhena,  
ad instar rājino i. q. rañño s. rājñah), at v. 28 al. paññā-

pāsādam āruya, v. 342. 343 tasiṇā, item v. 349 bhiyyo taṇhā (l.

tasiṇā) pavaddhati, at v. 154 al. taṇhānaṃ khayam ajjhagā.

Semper fere scribitur quidem forma dissoluta, etiamsi contracta efferenda est, ut jam vidimus et præterea nobis videre licet: v. 9 yo vatthaṃ paridaheṣṣati (l. paridheṣṣati, cfr. dhītu ex sanscr. duhitṛ, s. bhūyas ex bahu) v. 30 appamādaṃ pasamsanti pamādo garaḥito sadā, v. 73 āvāsesu ca issariyaṃ pūjā parakulesu ca, v. 387 sannaddho khattiyo (l. khatyo) tapati jhāyī tapati brāhmaṇo, v. 223 jine kadariyaṃ

dānena, v. 177 na ve kadariyā deva-lokaṃ vajanti, v. 161 abhimatthati dummedhaṃ vajiraṃ v' amhamayaṃ maṇiṃ, v.

123 sukhumo rajo paṭivātaṃ va khitto, v. 422 anejaṃ naḥā-takam buddhaṃ, v. 88 pariyodapeyya attānaṃ, v. 183 sacittapariyodapanam, vv. 64. 65 paṇḍitaṃ payirupāsati; fortasse adnumerandus est v. 248 evaṃ bho purisa (l. pursa v. posa) jánāhi.

Semel et iterum invenimus formam contractam, ut v. 88 klesa, v. 188 cetya, v. 178 pathavyā, v. 4 upanayhanti, etiam in locis, ubi formam dissolutam requirit metrum, ut

v. 350 esa kho vyantikāhiti (l. viyantikāhiti), vv. 249. 266 hoti, v. 261 therō, v. 125 pacceti, v. 40 paññā, v. 349 taṇhā.

Quæ valent leges in concursu vocalium metro cogente, sæpiissime in scribendo non sunt observatæ ex. gr. v. 7 bho-  
janamhi ca amattaññum, v. 21 appamádo amatapadam, v. 74  
mam' eva ativasá assu, v. 84 na iccheyya adhammena samid-  
dhim attano l. n' iccheyy' adhammena, v. 99 ramaníyáni arañ-  
ñáni, v. 126 gabbham eke upapajjanti, v. 172 so imam lokam  
pabháseti, v. 175 hamsá ádiccapathe yanti v. 246 loke adinnam  
ádiyati etc. Semel conjuncta sunt verba, quæ metrum con-  
jungere prohibet, scil. v. 13 yathágáram ducchannam l. yathá  
agáram ducchannam, similiter fortasse legendum est v. 251  
ákáse padam na atthi pro n' atthi.

Quod ad Anusváram attinet et Vocales correptas pro-  
ductasque vide Notas.

Metra in Dhammapado usitata hæc sunt:

### 1. ANUṢṬUBH

occurrit 354ter (34 vv. sunt sex pádarum). Habet circiter

Pes I.	Pes II.	Pes III.
--- 122	--- 288	--- 129
- - - 107	- - - 278	- - - 123
--- 85	--- 32	- - - 82
- - - 68	- - - 28	--- 82
- - - 61	- - - 15	- - - 68
- - - 50	--- 13	- - - 57
--- 45	- - - 5	--- 55
- - - 42	- - - 5	- - - 37
- - - 36	- - - 3	- - - 24
- - - 34	- - - 2	- - - 22
- - - 25	- - - 6 (v. not. ad	- - - 7 (v. not. ad,
- - - 23	v. 132)	v. 214)

— — — 11 (vide not. — — —	4 (v. not. ad — — —	3 (v. not. ad
ad v. 68)	v. 116)	v. 124)
— — — — 3 (v. not. ad — — —	3 (v. not. ad	
	v. 2)	v. 1)
— — — — 3 (v. not. ad — — —	3 (v. not. ad	
	v. 2)	v. 99)
— — — — 1 (v. 408)	— — — — 2 (v. not. ad	
		v. 2.)

Adaugetur sequenti modo<sup>a</sup>

- Pes I: — — — — gaḥakarakam | gavesanto v. 153.  
 mitabhāṇinam | pi nindanti v. 227.  
 atha vā samā- | dhilābbhena v. 271.  
 amatogadham | anuppattam v. 411.  
 asubhānupas- | sīviḥarantam v. 8.  
 — — — — anupavādo | anupaghāto v. 185.
- Pes II: — — — — tam ve nappa- | saḥati māro v. 8.  
 pupphāni he- | va pacinantam vv. 47. 48.  
 kiccho manus- | sapaṭilābho v. 182.  
 anupavādo | anupaghāto v. 185.  
 chetvā vanaṇ | ca vanathaṇ ca v. 288.  
 yam hi kiccaṁ | tad apaviddham v. 292.  
 na brāhmaṇas- | sa pahareyya v. 389.  
 sukho paññā- | ya paṭilābho v. 333.  
 — — — — duppabbajjam | durabhiramam v. 302.  
 — — — — mā pamādam | anuyunḥetha v. 27.  
 asatam bhā- | vanam iccheyya v. 73.  
 evam bho pu- | risa jānāhi v. 248.  
 — — — — subhānupas- | sīviḥarantam vv. 7. 8.  
 etam hi tum- | he paṭipannā v. 215.  
 — — — — kāme ca appa- | ṭibaddhacitto v. 218.

ncaute, vereor, supra p. 112 contractionem fieri statui.



paṭimāse at- | tam attanā v. 379.

rágo na sam- | ativijjhati v. 14.

**satis liquet.**

## 2. VAITÁLÍYA

occurrit 30es. Forma hæc est:

$\left. \begin{array}{ccc} \bar{\cup}\bar{\cup} & | & -\cup-\cup- \\ \cup\cup- & | & -\cup-\cup- \end{array} \right\} \text{bis}$

**Pes III.**

Pád. I. III.    Pád. II. IV.

1 (179)

Sed emendanda sunt hæc: v. 324 (lege: kaṭukapabhedano), v. 179 (l. jitaṃ), vv. 44. 45 (l. iva-ppacessati). V. 349 legendum est tasiṇá pro taṇhá, v. 350 viyantikáhiti pro vyantikáhiti (vide supra), v. 338 pabbájayam pro pabbájay.

Huc trahendus est v. 184, ultimo pede syllaba adaucto:

—|—○○—|○○—|| —|—○○—|○○—  
○○|—○○—|○○—|| ○○—|—○○—|○○—

Fortasse etiam v. 371:

—|○○—|○○—|| —|—○○—|○○—  
—|—○○—|○○—|| —|—○○—|○○—

### 3. TRIṢṬUBH

(cfr. metrum sequens)

occurrit in versibus 29 et dimidio (v. 143; v. 20 sex pádarum).

Forma hæc est: —○○—|—○○—|○○— quater.

Pes I.	Pes II.	Pes III.
—○○— 68	—○○— 96	○○— 70
○○— 41	—○○— 8	○○— 46
○○○○— 6 (20. 108.	○○○○— 8	○○○○— 3 (125. 280.
125. 328. 346. 347)	○○— 6	390)
—○○— 1 (354)	—○○— 4 (143. 177.	○○— 2 (40. 94)
— 1 (142)	221. 353.)	—○○— 1 (306)
—○○— 1 (40)	— 4 (19. 20.	
—○○— 1 (329)	40. 125)	

P. II —○○— ex v. 221 remove possumus legendo námarú-  
pasmí, ——— ex vv. 19. 20. 40. 125 legendo sámāṇiyassa,  
pajiná-, paṭieti (vide supra). Siyá v. 40 legi potest syá. De  
v. 306 vide notas. V. 177 leg. -loka yanti? cfr. kata v. 74.

## 4. JAGATĪ

occurrit 4ter. Habet

Pes I.	Pes II.	Pes III.
— — — 9	— — — 11	— — — 12
— — — 4	— — — 3	— — — 3
— — — 2 (281. 338)	— — — 1 (281)	— — — 1 (281)
— — — 1 (144)	— — — 1 (144)	
	— — — 1 (281)	

V. 338 legi potest nibbattatī, restat v. 281; ibid. sine dubio legendum est maggā isipp-, v. 144 vīriyena.

## 5. TRISTUBH et JAGATĪ

vario modo juncta.

V. 84: — — — | — — — | — — — || — — — | — — — | — — —  
 — — — | — — — | — — — || — — — | — — — | — — —

Lege: n' iccheyy' adhammena samiddhim attano.

V. 208: — — — | — — — | — — — || — — — | — — — | — — —  
 — — — | — — — | — — — || — — — | — — — | — — —

V. 310: — — — | — — — | — — — || — — — | — — — | — — —  
 — — — | — — — | — — — || — — — | — — — | — — —

## 6. ANUṢṬUBH ET TRISTUBH (?)

mixta.

V. 330: — — — | — — — || — — — | — — —  
 — — — | — — — | — — —  
 — — — | — — — | — — —

## INDEX I.

**Akathamkathin** pagina 431.

**akiñcana** 278.

**akkocchi** 100.

**akkhāta** 277. 382.

**akkhātāro** 382.

**agāra** 138.

**aggihutta** 268. 427.

**aggh** 261.

**añg** 295.

**acchidda** 414.

**acchiddavutti** 368.

**acchera** 371.

**ajañña** 346.

**ajini** 100.

**ajjatanām** 311. 368.

**ajjhatarata** 418.

**atthakathā** 311.

**atthena** 311.

**addha** 209.

**anumthūla** 196. 379.

**atiman** 420.

**atimāpeti** 374.

**ativākya** 399.

**atula** 367.

**attadattha** 334.

**attanañ** 286. 333. 415.

**attha** 311. 378. 419.

**atthavasa** 388.

**atthi** 259.

**adinna** 374.

**addhagú** 393.

**adhimutta** 365. 411.

**adhimutti** 411.

**anañgaṇa** 295.

**anatta** 383.

**anavassuta** 201.

**anágāra** 202.

**anāsava** 279.

**anikkasāva** 116.

**anivesana** 202.

**anissita** 282.

**aníggha** 390.

**anutthunañ** 322.

**anudhammacārin** 152.

**anupassin** 112.

**anupádāya** 279.

**anupádiyāna** 152.

**anubrúhaye** 270.

**anumatta** 386.

**anuyunñjetha** 182.

**anuvicca** 368.

**anusaya** 411.

**anussuta** 429.

**anúpalitta** 415.

anoja 432.  
 anoka 202.  
 antalikkha 295.  
 andhabbhúta 337.  
 apattha 313.  
 aparajju 268.  
 apaviddha 389.  
 apuññalābha 396.  
 appaṭibaddhacitta 362.  
 appamatta 254.  
 appamāda 180.  
 appasattha 294.  
 appassuta 358.  
 abbuta 379.  
 abbhakkhāna 302.  
 abhabba 196.  
 abhittharetha 292.  
 abhimatthati 380.  
 abhirūhati 399.  
 abhivādanā 288.  
 amata 431.  
 amatapada 180. 290.  
 amatogadha 431.  
 amattaññū 111.  
 amhamaya 101. 330.  
 ayoga 359.  
 arati 433.  
 araḥa 101.  
 arahati 116.  
 ariya 180. 273.  
 ariyasacca 347.  
 aru 312.  
 alāpu 313.  
 alika 365.  
 alīna 373. 431.  
 avassuta 201.

aviddasu 380.  
 as 313.  
 asat, asata 268. 421.  
 asabbha 272.  
 asāra 187.  
 asubha 112.  
 assa 269. 379; assu 269.  
 ahāsi 101.  
 ahimsaka 365.  
 ahirika 373.  
 ākamkha 411.  
 ākāsa 282.  
 ājāniya, ājāneyya 348.  
 ātappa 382.  
 ātura 312.  
 ādāna 279.  
 ādiyati 374.  
 āp 101.  
 ābādha 302.  
 ābhassara 353.  
 āragga 420.  
 ārá 376.  
 āráma 347.  
 ālaya 431.  
 āvudha 279.  
 āvuso 279.  
 ās 101.  
 āsaya 279.  
 āsava 279. 322. 376.  
 āsavakkhaya 322.  
 I 295. 369. 413. 423.  
 iñj 273; iñjita 377.  
 itarītarena 408.  
 indakhīla 283. 298.  
 iriyā 101.  
 isi 383. 431.

issariya 268.  
 Ukkutika 306.  
 uggañhitvá 101.  
 uju 197; ujju 288.  
 ujjhána 376.  
 utthána 182.  
 uñha 101.  
 uttitthe 386.  
 udayavyaya 289.  
 uddhamsota 362.  
 unnala 389.  
 upakaddhati 397.  
 upadhi 433.  
 upanayihanti 101.  
 upanisá 270.  
 upapajjanti 295; -pajjare 365.  
     394.  
 upapatti 433.  
 upamañ 296.  
 upalitta 415.  
 upasamessa 357.  
 upassagga 302.  
 upekha 279.  
 upehisi 413.  
 uppáda 344.  
 ubbhata 197.  
 ubho 380.  
 uyyoga 369.  
 usabha 434.  
 usára 409.  
 usukára 197.  
 ussáva 268. 429.  
 ussuka 352; ussukka 268.  
 ussuta 429.  
 Ejá 432.  
 etta 350.

eva 313.  
 essati 423; ehisi 369.  
 Okamokata 197.  
 ogadha 431.  
 ogha 423.  
 ottha 264.  
 otata 331.  
 onaddha 312.  
 opunáti 376.  
 Kamsa 298.  
 kaṭukapphala 260.  
 kaddh 298. 397.  
 kata 268.  
 kathamkathá 431.  
 kathiká 405.  
 kandí 423.  
 kayirati 101; kayiratha, -rátha  
     288. 397. 101.  
 kar 101. 261. 268. 322. 362.  
     413. 427.  
 karoto 292; karomi 394.  
 kali 354. 376.  
 kaliṅgara 202.  
 kalyāṇamitta 272.  
 kasám 311.  
 kasáva 116. 279.  
 kasina 411.  
 kaḥápaṇa 346.  
 kákasúra 373.  
 kámābhava 439.  
 káyagatá sati 389.  
 káraṇa 208.  
 kásáva 394.  
 káhasi 322.  
 kiñcana 353.  
 kitavá 376.

kira 296.  
 kiliṭṭha 278; kiliṣeyya 226.  
 kilesa 101. 278.  
 kismici 269.  
 kucchi 100.  
 kujjhimsu 101.  
 kudh 101.  
 kubbāna 362.  
 kus 100. 311.  
 kusṭa 289.  
 kuhiñci 343.  
 koñca 323.  
 kosajja 371.  
 klesa 278.  
 khaṇ 374. 409.  
 khanti 345.  
 khandha 92. 354.  
 khaya 322.  
 khā 277. 382.  
 khīṇāsava 279.  
 khīra 261.  
 Gaṇhāti, -imsu, -itum 101.  
 gataddhin 280.  
 gantha 359; ganthappahīna  
 280.  
 gaḥ 101. 272.  
 gaḥakāraka, gaḥakūṭa 322.  
 gimḥa 101.  
 gilāna 101.  
 gilī 423.  
 gula 423.  
 geḥa 322.  
 gopetha 398.  
 goppaka 284.  
 ghacca 375.  
 ghañña 332.

ghara 371.  
 Ca 394.  
 candimas 358.  
 cāpāṭikhīṇa 323; cāpāto 399.  
 cārikā 405; cārin 152.  
 ci 378.  
 cintayimsu 101.  
 cūlā 261.  
 ce 398. 415.  
 cetiya 101; cetya 347.  
 coday 272. 424.  
 chaḥ 261.  
 chid 211. 414.  
 chuddha 202. 297.  
 chetvāna 211.  
 Jacca 427.  
 jaññā 326.  
 jaṭā 306. 426; jaṭila 427.  
 jantum 287.  
 jambonada 368.  
 jamma 292. 409.  
 jal 312.  
 jāni 302.  
 jānemu 268.  
 ji 100. 101. 286. 287. 434.  
 jigacchā, jighacchā 355.  
 jitaṃ 287; jinitabba 101.  
 jimḥa 101.  
 jivhā 101.  
 jīvikā 405.  
 jutimat 181.  
 jeyyam 286.  
 jhāyanti 323.  
 Natta 262; ñā 152. 326.  
 Thā 116. 386.  
 Das 261.

dah 261.  
 Takkara 152.  
 tagaracandini 254.  
 tacchaka 100.  
 tanha 222.  
 tattha 297.  
 tathágata 277.  
 tan 231.  
 tasiná 411.  
 távatimsa 279.  
 tikicchá 255.  
 titikkhá 245.  
 tunhīm 211. 368.  
 tussimsu 101.  
 tveva 279.  
 thaṇḍila 206.  
 thar 292. 427.  
 thun 222.  
 thúla 196.  
 Daṇḍa 296.  
 dandha 292.  
 dametha, dammetha 227.  
 dara 425.  
 dalha 289.  
 dassana 262.  
 dassin 127. 299; dassivas 116.  
 dá 152. 374.  
 digacchá, digucchu 255.  
 diṭṭhi 222.  
 disa 221.  
 dukkha 292; dukhá 255. 263.  
 duggati, duggatin 293.  
 dubbata 277.  
 duddasa 198.  
 dunniváraya 201.  
 dupparámaṭṭha 297.

dussílya 292.  
 deva 220; devadhamma 261;  
 devaloka 222.  
 dosa 152. 251.  
 dhamsin 272.  
 dham 269.  
 dhamani 427.  
 dhamma 92. 152. 261. 224.  
 271. 278. 282. 419.  
 dhammacárin, dhammajjvin  
 226.  
 dhammatṭha 226.  
 dhammadhara 226.  
 dhammapada 209.  
 dhammavicaya 278.  
 dhammika 226.  
 dhá 116. 210.  
 dhi, dhí 426.  
 dheyya 197. 277.  
 dhona 270.  
 dhorayha 258.  
 Na 112. 261. 296.  
 nakkhatta 258.  
 naṅgara 102; naṅgarúpama  
 202.  
 n'atthi 277.  
 nanikámaseyya 296.  
 nandhí 428.  
 nah 101. 212.  
 naháru 101.  
 nánga 102.  
 námarúpa 262.  
 násaka 206.  
 nikáma 296.  
 niggayhavádin 272.  
 niccheyya 278.



niddha 318.  
 niddara 357.  
 niddhanta 309.  
 nidháya 310.  
 nindá 273.  
 ninná 284.  
 nibbanato 411. 415; nibbána  
     257. 345. 355. 386.  
 nibbindati 323.  
 nibbuta 279. 350.  
 nirásaya 279.  
 nirutti 414.  
 nirúpadhim 433.  
 niveseyya 385.  
 nisammakárin 272.  
 nisedha 311.  
 nissáya 332.  
 ní 343. 396.  
 nígha 390.  
 nekkha 368.  
 nekkhamma 343. 381.  
 netave 343.  
 neresi 298.  
 no 284, no ce 415.  
 noyáti 343.  
 Paṃsukúla 427.  
 pakopa 368.  
 pakkhandin 373.  
 pagabbha 373.  
 paṃka 306.  
 pacceṭi 295.  
 pajána 152.  
 pajjalite 312.  
 pañña 432; paññavat 276.  
 pañha 101.  
 pati 209; -kkosati, -daṇḍa,

-nissagga 311; -māse 424;  
 -lābha 344; -vijjhitvá 101;  
 -vissaka 268; -santhára  
 311; -santháravutti 423;  
 -saraṇa 311; -sunitvá 101.  
 311; -sotam 311.  
 paṭhama 209.  
 pathavi 209. 311.  
 paṇeti 396.  
 pati-gaṇhanti, -tṭhita, -maṇ-  
     ḍita, -rúpa, -ssata, -se-  
     vissam 311.  
 pathavi 311.  
 pada 180. 209. 290. 342. 377.  
     423.  
 paduma 101.  
 papañca 350.  
 pabbaja 412.  
 pabhamguṇa 302.  
 pamáda 334.  
 payirupásati 101.  
 paradára 374; paraloka 336.  
 pari-dahessati 116; -nibbanti  
     295; -nibbuta 279; -bhuñji  
     101; -majjasi 427; -yoda-  
     pana 345; -yodapeyya 278;  
     -lāha 280; -ssaya 407.  
 pali-gha 296. 423; -patha 432;  
     -bodha 296.  
 pallamka 296.  
 pavattáram 271.  
 paviveka 357.  
 pasāmsati 420; pasāmsá 272.  
 pasaddhi 278.  
 pasahati 112.  
 pasásanāto 309.

pasibbaka 268.  
 pasuta 197. 334.  
 pa-hatvána 399; -hareyya  
 426; -hátave 197; -hinissati  
 101; -hīnamána 283.  
 pátikamkhá 311; -hera 371;  
 pátimokkha 311. 423.  
 pápadhamma 261.  
 pápunāti, pápunissati 101.  
 pára 277.  
 pithíyati 377.  
 piya 359.  
 piḥayanti 283. 343.  
 pīti 278.  
 puñña 350. 396; -pápapa-  
 hīna 201.  
 puṭṭha 276. 362; pūtha 362.  
 puthujjana 257.  
 punaṃ 413.  
 punappunaṃ 287; punar 411.  
 pubbenivása 435.  
 pure 413.  
 pú 376.  
 pūtisandeha 313.  
 pokkhara 284. 409.  
 porisa 234.  
 pharusa 297.  
 phal 339; phalita 379; phal-  
 lati 332.  
 phásuka 298.  
 phuṭṭha 276.  
 phuseyya 268.  
 pheṇu 211.  
 Baddhati, bandh 330.  
 balya 259. 399.  
 bahusamkappa 312.

bahussuta 359.  
 bála 407.  
 báhita 379. 426.  
 báhira 377.  
 báhusacca 381.  
 báhetvá 379.  
 buddhagatá sati 391.  
 bubbulaka 336.  
 brahmuná 287.  
 \* brúh 270.  
 bhaya 399.  
 bhar 197.  
 bhava 432.  
 bhavassu 423; bhavátha 311;  
 bhávaye 423.  
 bhásato 411.  
 bhuj 101.  
 bhusa 376.  
 bhú 196. 311. 423.  
 bhúmi 284.  
 bhúri 385.  
 bhovádi 428.  
 Magga 347. 386.  
 maṃku 375.  
 maccudheyya 277; maccu-  
 rájan 211. 336.  
 macchera 371.  
 majj 427.  
 matti 428; matteyyatá 408.  
 math, manth 330.  
 mad 336.  
 madhuvá 260.  
 man 420.  
 manápa 411.  
 manta 419.  
 mayham 101.

mas 287. 397. 423. 424.  
 mahagghassa 403.  
 mahāpurisa 414.  
 mahesi 434.  
 mātāṅga 407.  
 māra 112. 210. 338; -dheyya  
 197; -bandhana 300.  
 māluvā 331.  
 mi 374.  
 micchāditt̐hi 333.  
 mitte kalyāṇe 279.  
 mihita 101.  
 muc 200. 423; muccitum,  
 muccitvā, muñcitum, muñ-  
 citvā 101.  
 mun, munāti, muni 380.  
 muyh̐ati 101.  
 musāvāda 374.  
 muh̐ 101.  
 mūla 374.  
 mettā 423.  
 meraya 374.  
 moha 152.  
 Yaṇ ce 287; yaṇ tam̐ 204.  
 yam 200. 279. 418; yamā-  
 mase 110.  
 yama 369, -loka 338.  
 yāvajará 403.  
 yit̐tha 288.  
 yuj 182.  
 yoga 359.  
 yoni, yoniso 403.  
 Rakkheyyā 311. 326.  
 rajoyajalla 306.  
 rata 418.  
 ratta 412.

ratto 391.  
 rahada 101.  
 rāga 152. 354.  
 rājaratha 337; rājunaṁ 101.  
 rukkhacetya 347.  
 rūh̐ 399. 415.  
 Lajjare 365.  
 lahu 423.  
 lābha 270.  
 li 431.  
 lip 415.  
 loka 338.  
 lomahamsana 297.  
 Va 229. 283. 392. 394. 421.  
 vac 293.  
 vajira 101.  
 vajja 271.  
 vaddhati 209.  
 vatavat 358.  
 vad 409.  
 vaddha 299.  
 vana, vanatha 396. 411.  
 vanta 116.  
 var 209. 279. 350.  
 vara 342.  
 varattā 423.  
 vassikā, -kī 423.  
 vā 393.  
 vāṇa, vāṇa 396.  
 vāyama 369.  
 vic 381.  
 vijitāvin 434; vijinissati 101.  
 viññū 260.  
 vid 333. 433.  
 vidh 101. 133. 389.  
 vipallāsa 296.

vipassati 33a.  
 vippamuñcetha 422; vimue-  
 cimsu 101.  
 viriya 101. 278.  
 vivaḥa 209.  
 vivicca 281.  
 viveka 270. 272. 257.  
 vis 285.  
 visamkhāra, visamkhita 222.  
 visattika 242.  
 vissa 279.  
 viḥāḥisi 424.  
 vītaddara 225.  
 vīmaṃsati 227.  
 vutṭhi 128.  
 vuttari 422.  
 vutti 268.  
 vuddha 289.  
 ve 292.  
 vedi 422.  
 veyyaggha 291.  
 verivat 204.  
 voca 298.  
 vovadāmi 409.  
 vosita 425.  
 vohāra 409.  
 vyantikāḥiti 412.  
 vyaya 289.  
 Saṃyoga 425.  
 saṃsāra 257.  
 sak 101.  
 sakubbato 220.  
 sakkaccam 427.  
 sakkāra 270.  
 sukkuṇāti 101.  
 saṃka, saṃkassara 297.

saṃkiliṭṭha 272.  
 saṃkhatadhamma 261.  
 saṃkhāta 261.  
 saṃkhāra 255.  
 sagga 228.  
 sāṅga 227. 411. 425.  
 sāṅgāmajuttama 266.  
 sace 298.  
 sacca 247. 262.  
 \*sajju 261. 262.  
 sajjhāya 271.  
 sañj 262.  
 saññata 418; saññamessanti  
 200.  
 saññā, saññin 276.  
 saññojana 262. 411. 425.  
 sāṭha 276. 297; sāṭhila 297.  
 satamsamaṃ 297.  
 sata 289; sati 278. 219. 289.  
 291; satimat 181.  
 sattha 292.  
 sadattha 224.  
 sanantana 102.  
 santa 422; santavat 424.  
 santi 254; santimagga 226.  
 santhata 427.  
 santhana 282.  
 sandeḥa 212.  
 sandhāvissam 221.  
 sannayihitvā 101.  
 sabbavidu 415.  
 sabbhi 217.  
 samādhi 278.  
 samussaya 212. 414; samus-  
 sita 212.  
 samūhata 275.

sambodhiaṅga 278.

sammadakkhāta 277; sam-  
maddaññā 256; sammappa-  
jāna 152.

sammasati 428.

sammā 152; -diṭṭhi 332; -sam-  
buddha 427.

sar 101.

sara 397.

sarita 411.

salla 382. 414.

sah 112.

sahanukkama 428.

sahāyatā 258. 407.

sahita 152.

sāta 411.

sātacca, sātatika 389.

sādbu 365.

sāmaggi 348.

sāmaññatā 408.

sāratta 412.

sārambha 298.

sāvaka 257.

sāsapa 429. 430.

si 332; sīta 411.

sineha 101.

siyā 269.

silesuma 101.

siloka 101.

sītibhūta 433.

sīla, sīlavat, sīlin 362.

sukkaṃsa 262.

sukhuma 101.

sugati, sugatin 295; suggati  
150.

suññata 282; suññāgāra 423.

subbata 283.

subhāsītā vācā 230.

sumarati 101.

surā 374.

suve 368.

susu 197.

suhajja 363.

setṭhatā 195.

seyyā 396.

so 197. 334.

socare 365.

sotāpattiphala 342.

sottiya, sotthiya 391.

sotthim 363.

solasa 261.

svatthi 363.

sve 368.

Hata 209.

hammiya 101.

har 101. 112. 209. 424. 426.

have 424.

hā 197. 399.

hi 101.

himsamaṇo 427.

hiri 101. 181; hirīnisedha 311.

hilādati 101.

hīna 334.

huraṃ, hurāhuraṃ 409.

heva 225.

hoti 375; hotha 371. 386.

## INDEX II.

Aggasāvaka pag. 116. 218;  
 -iká 218.  
 Aggālavacetiya 337. 363.  
 Aggidattabrāhmaṇa 317;  
 AggidattaKosalarāja-  
 porohita 346.  
 Amkura 415.  
 Aṅgaratṭha 230.  
 Aṅgulimālatthera 337. 434.  
 Aciravatīnadī 210. 224. 400.  
 416.  
 acelaká 398.  
 ajapālanigrodha 163.  
 Ajātasatturājan 143. 279. 299.  
 331. 353.  
 ajjunarukkha 131.  
 Añjanavana 365.  
 Amñākaṇḍaṇṇa 119.  
 Atṭhissarapaccekabuddha  
 148.  
 Atulaupāsaka 366.  
 Attadatthatthera 333.  
 Adinnapubbakabrāhmaṇa 93.  
 Anāthapiṇḍika gaḥapati,  
 Mahā- 78. 107 sq. 165.  
 203. 212. 249. 293. 328. 340.  
 342. 395.  
 Anitthigandhakumāra 361.  
 Anupiya-nigama, -amba-  
 vana 139.  
 Anuruddhatthera 139 sq. 282.  
 Anomaaggasāvaka 131.  
 Anomadassibuddha 117. 131.

Anomānadī 118.  
 Andhavana 338.  
 aputtakasetṭhin 415.  
 Abhayarājakumāra 336.  
 Amaranaṅgara 116.  
 Ambātakavana 262.  
 āraṇṇakūṭī, -iká 288. 407.  
 arahat vv. 98. 164. 420; ariya  
 pag. 180. 273.  
 Allakappa-ratṭha, -rājan 153.  
 Avīci 148. 340.  
 Assajitthera 122.  
 Ānanda-tthera 107. 135. 139  
 sq. 205. 212. 247. 253. 266.  
 280. 307. 319. 324. 331. 344.  
 347. 366. 393; -setṭhin 258.  
 Ābhassarā 353.  
 Ālavī 354.  
 Ālāra 118.  
 Itthi aññatarā 284; issāpa-  
 kati- 397.  
 Inda 185. 194.  
 Indapattanaṅgara 416.  
 Isigili 254. 346.  
 Isipatanamigadāya 119. 322.  
 362.  
 Uggasenasetṭhiputta 413.  
 Ujjeni 157.  
 Ujjhānasamñitthera 376.  
 Uttarakuru 274.  
 Uttaramānava 402; Uttarāu-  
 pásiká 365; Uttarittherī  
 312.

Uttarimanussadhammapárá-  
jika 343.

Uddáyyitthera 259. 355.

Udena-rájan 155; -cetiya 346.

Uddaka 118.

Upatissa, -gáma 120.

Upanandasakyaputta 326.

Upavattanasálavana 376.

Upavánatthera 484.

Upálikappaka 141; Upáli-  
tthera 398.

upásaka amñātara 354; pañ-  
casatá- 373; pañca- 375;  
ájívika- 414; dhammika-  
138.

Uppalavannattherí 218. 260.

Uragajátaka 360.

Uruvela 119; -Kassapa 119.  
127.

Ulumpa 222.

Ekasájakabráhmana 291.

Ekuddánakhínásavatthera  
378.

Erakapattanágarájan 344.

Erávanadevaputta 190.

Kakusandhabuddha 117. 129.  
344.

Kakkajátaka 144.

Katthanāgara 85; Kattha-  
váhanarájan 218. 324;

Katthahárikajátaka 218.

Kanḥádiná 245.

Kanthaka 118.

Kapila 408; Kapilapura 217.  
324; Kapilavatthu 222. 351.

Kappantevásika 214.

Kappásikavanasaṇḍa 119.

Kaláburájan 149.

Kallaválagámaka 125.

kassaka 260.

Kassapa-tthera 328; -buddha

117. 129. 178. 237 sq. 252.

268. 328. 344. 349.

Kákadása 160; Kákaváliya  
281.

Kānamātu 273.

Káráyanasenápati 222.

Kála 146; Kála Anáthapiṇḍi-  
kaputta 342; Kálatthera  
332; Kálanágarájan 118.

Kálasilá 254. 298.

Káliyakkhiní 102.

Kásikosalaratṭha 110; Kási-  
gámaka 353; Kásipura 119;  
Kásirájan 400.

Kikirájan 238. 252.

Kimbilatthera 189 sq.

Kiságotamítherí 118. 289. 389.

kukkutaṇḍakhádiká388; Kuk-  
kuṭamitta 294; Kukkuṭa-  
seṭṭhin 164; -árāma 167.

kuṭṭhi suppubuddha 260.

Kuṇḍadhána-tthera 297;

-vana 432.

Kuṇḍalakesittherí 285.

kuṭumbika amñātara 359.

Kumáarakassapatthera 327.

kumára anitthigandha 361;  
kumará sambahulá 297.

Kumbhaghosaka 161.

Kuruṅga 147; -játaka 331.

Kururaṭṭha 162. 416.

kuladáraka amñātara 354;  
 kulaputta amñātara 371.  
 Kusináránaṅgara 211. 222.  
 376.  
 Kúṭágárasálá 360.  
 Kelása 158.  
 Kesavatápasa 214.  
 Kokanadapásáda 323.  
 Kokasunakhaluddaka 294.  
 Kokálika 145.  
 Koṇágamanabuddha 117. 129.  
 344.  
 Koṇḍaññabuddha 117.  
 Kolita, Kolitagáma 120.  
 Koliyá, Koliyanaṅgara 351.  
 Kosambakabhikkhú 103; Ko-  
 sambí 103. 142. 153. 154.  
 399.  
 Kosala-janapada 202; -raṭ-  
 tha 277; -rájan 231. 235.  
 340. 353. 222. Cfr. Tiko-  
 sala et Mahákosala.  
 Khantivádajátaka 149.  
 Khandhaka 279.  
 Khánukonḍañña 239.  
 Khujjuttará dāsí 168. 177. 213.  
 Khemasetthiputta 395; Khe-  
 má 213. 412.  
 Gaṅgárohaṇa 388.  
 gaṇṭhibhedakacorá 259.  
 Gandhabbá vv. 105. 420;  
 pag. 96.  
 Gayásísa 119. 145.  
 Garahadinna 256.  
 Gaḥakáraka v. 153.  
 Gijjhakúṭapabbata 279. 365.

goghátakaputta 368.  
 Gotamabuddha 117. 130. 135;  
 Gotamakacetiya 346.  
 Godhikatthera 254.  
 Gosīṅga 346.  
 Ghaṭṭikárasuttanta 349.  
 Ghositasetthin 164; Ghosi-  
 tárāma 103. 153. 167.  
 Cakkhupálatthera 77.  
 Caṇḍapajjotarājan 157.  
 Candakumára 303.  
 Candavatínaṅgara 131.  
 Cālinápabbata 196.  
 Cīncamāṇaviká 338.  
 Cittagahapati 213. 262. 393.  
 Cittalatāvana 191.  
 Cittaḥatthatthera 201.  
 Cittá 188.  
 Cundasúkariká 138.  
 Cullapála 78.  
 Cúlaanáthapiṇḍika 212. 328;  
 Cúlakála 111. 126. 332;  
 Cúlādharmapálatátaka  
 149; Cúlāpanthakatthera  
 181; Cúlāmagandika 164;  
 Cúlāsubhaddá 393; Cúla-  
 hamsajátaka 144; Cúle-  
 kasátakabrahmaṇa 290.  
 Celakanṭhi assa 160.  
 Chattapániupásaka 230.  
 Chaddantajátaka 115.  
 Channatthera 272.  
 Jaṭila 231.  
 Janapadakalyāṇí 313.  
 Jambukájivaka 261.  
 Játivyavana 375. 389.



Jáli 245.

Jívaka 279; -ambavana 279.

346.

Jetavana 78. 112. 137. 138.

139. 150. 182. 183. 184. 195.

196. 218. 249. 256. 257. 259.

260. 262. 269. 270. 272. 278.

274. 276. 277. 281. 283. 284.

285. 286. 289. 290. 293. 294.

295. 296. 297. 302. 307. 310.

311. 312. 313. 317. 326. 327.

330. 332. 333. 334. 336. 337.

338. 342. 344. 346. 347. 348.

353. 354. 355. 358. 360. 361.

362. 364. 365. 366. 368. 369.

370. 371. 373. 374. 375. 376.

377. 378. 379. 380. 381. 382.

383. 385. 386. 387. 388. 389.

393. 394. 395. 396. 397. 398.

399. 400. 401. 402. 406. 409.

411. 413. 415. 433. 434.

Jotiya 231.

Takkasilá 204. 311. 416.

Tambadáthika 285.

Tikosala 104. 110.

titthiyá 379; titthiyasávaká  
399; Titthiyáráma 339.

Tidasá 97.

Tissatthera 100. 357. 370;

Kosambivási- 283; Niga-

ma- 196; Padhánika- 327;

Padhánakammika- 333;

Pútigatta- 202; Maṇiká-

rakulúpaka- 295; Vana-

vási- 269.

Tissadaḥara 374.

Tissabuddha 117. 127.

Tusitapura 117.

Tepiṭaka 80. 134. 150. 152.

168. 179. 383. 403. ,

Tebhátikajaṭilavatthu 130.

Todeyyagáma 349.

thera anágámin 362; ekavi-  
hárika- 393.

Dakkhiṇápatha 347.

daraká pañcasatá 361.

Dáruccitthera 285.

dárusáṭikaputta 391.

Díghakáráyanasenápati 222.

Díghatikosala 104. 110.

Díghanakhaparibbájaka 125.

Díghalambaka 288.

Dígháyu- vel Díghávu-ku-  
mára 104. 288.

Dípamkarabuddha 116. [394.

duccaritaphalánubhavasattá

devá vv. 30. 56. 94. 105. 181.

200. 224. 230.

Devakosambakajátaka 110.

Devadatta 112. 139. 279. 327.

330. 331. 359.

Devalhibráhmaṇa 434.

Dhanañjaya-rájan 416; -seṭ-  
ṭhin 230.

Dhanuggaḥapaṇḍita 413.

Dhammakathikabhikkhu 103.

Dhammadassibuddha 117.

Dhammadinnattherí 433.

Dhammikatthera 276.

Nanda 137; -gopálaka 202.

Nandamúlakapabbhára 173.

Nandá 188. 191. 316.

Nandiya 362.  
 Namuci 256.  
 nágarájan 341. 344.  
 Nárada 215.  
 Nálagiri<sub>h</sub>atthin 144. 160.  
 nigaṇṭhā 398.  
 Nigrodha-játaka 329; -árāma  
 296. 334. 368.  
 Nisabha 181.  
 Nerañjarānadi 116.  
 Pancasálā 352.  
 Paṭácára 289. 386.  
 Paṇḍavapabbata 116.  
 Paṇḍukambalasilā 415.  
 Patipújika 225.  
 Padumá 281.  
 Padumuttarabuddha 197. 251.  
 267. 328.  
 Parantaparájan 154.  
 Paribbájakárāma 122.  
 Pasenadikosala 211. 281. 257.  
 291. 307. 324. 355. 401.  
 Pácínavaṃsamigadāya 105.  
 Pátikájjvika 229.  
 Páruleyyakadevaputta 109;  
 Páruleyyavanasaṇḍa 105.  
 406.  
 Pála 78. 87.  
 Pálita 85.  
 Pávárikárāma 167; Pávári-  
 yasetthin 164.  
 Piṅgalajátaka 150.  
 Piṭṭhila<sub>h</sub>thera 383.  
 Pipp<sub>h</sub>aligu<sub>h</sub>á 183.  
 Pilotika<sub>h</sub>thera 310.  
 Puṇṇaka 281.

Puṇṇadāsa 281.  
 Puṇṇavaddhanakumára 282.  
 Puṇṇá 365.  
 Pubbárāma 76. 280. 249. 282.  
 298.  
 Purindada 185. .  
 peta, ahi- 261; ajagara- 298;  
 satthikúta- 262; súkara-  
 383.  
 pesakáradhítu 337.  
 poráṇakapaṇḍitá 214.  
 Phussabuddha 117. 127.  
 bandhanágára 411.  
 Bandhumatínagara 308.  
 Bandhula Mallarájaputta 211.  
 216. 246.  
 bahudevamanussá 343.  
 Bahuputtakattheri 290.  
 Bárāṇasí 104. 114. 177. 198. 214.  
 218. 303. 317. 344. 349. 414.  
 Bálakalonakárāma 105.  
 Bálanak<sub>h</sub>hattag<sub>h</sub>utta 182.  
 Bálisika 380.  
 Bimbisárarájan 119. 130. 143.  
 231. 336.  
 Bilálapá<sub>h</sub>adaka<sub>h</sub>setthin 294.  
 Buddha vv. 75. 182. 188. 184.  
 190. 194. 195. 255. 296. 368.  
 381. 387. 396. 419. 422.  
 Buddheraka<sub>h</sub>atthin 406.  
 Bela<sub>h</sub>ṭṭhisísat<sub>h</sub>thera 281.  
 Belavagámaka 357.  
 Bodhimāṇḍa 342.  
 Bodhirájakumára 322.  
 Bra<sub>h</sub>madatta 104. 114. 177.  
 214. 303.

Brahman vv. 105. 230; pag.  
119.

Brahmaloka 188. 329.

bráhmana anattapucchaka  
286. 369. 379; Sáriputta-  
ttheramátula- 287; Sári-  
puttattherasaháya- 287;  
amñatara 361; amñatara-  
bráhmanaputtá 400; naṭa-  
pubbaka- 433.

Bhagutthera 105. 139.

Bhaddavaggiyakumára 119.  
127.

Bhaddavatíkāneru 160.

Bhaddiya-naṅgara 139. 230.  
249. 375. 389; -bhikkhu 389;  
-seṭṭhiputta 249.

Bhāgineyyasamgharakkhita  
198.

bhikkhu amñatara 196. 198.  
363; saháyaka- 150. 184;  
amñatara ukkañhita- 198.  
pañcasatá vipassaká 201.  
336; pañcasatá 274. 381.  
382; paṭhavikathápasuta-  
pañcasata- 209; amñatara  
marīcikammaṭṭhānika-  
210; tiṃsa páṭheyyaká 260;  
assajipunabbasuká 272;  
pañcasatá ágantuka- 277;  
sambahulá ágantuka- 397;  
asamñataparikkhára- 294;  
tayo 295. 338; chabbaggiyá  
296. 368. 378; bahubhaṇ-  
ḍaka- 302; sambahulá  
adhimániká 313; samba-

hulá 348. 379. 380. 406;  
amñataradahāra- 334; tim-  
samattá 338; anabhirata-  
346; mahallaka- 385; dub-  
baja- 396; haṭthácáriya-  
pubbaka 400; pañca 415;  
hamsaghátaka- 415.

Bhesakálávana 323.

Magadharatṭha 186.

Maghamánava 185.

Maghavan v. 6. p. 185.

Maṅgalapokkharaní 117.

Maṅgalabuddha 117.

Macalagáma 186.

Maccharikosiyasetṭhin 228.

Macchikásanda 262.

Majjhimadesa 348.

Majjhimanikáya 349. 397.

Maddí 245.

Maddhakunḍalin 93.

Manavadevadatta 329.

Mallá 139. 211. 376.

Malliká 218. 248. 317.

Mahá- ekasátakabráhmana  
290; -kaccáyanatthera 204.  
282; -kappinatthera 272;  
-kassapatthera 183. 254. 257.  
281; -kála 111. 126; -ká-  
laupásaka 330; -kosala-  
rájan 211; -dhanavánija  
294. 386; -dhanasetṭhiputta  
322; -anáthapiṇḍika, vide  
Anáthapiṇḍika; -náma-  
sakka 139. 216. 224; -ná-  
matthera 262; -patápa-  
rájan 149; -padumaku-

mára, -padumajátaka 341;  
 -parinibbānasutta 349;  
 pála 18; -purisavitakka-  
 sutta 142; -máya 125;  
 -moggallānatthera 105. 212.  
 24. 274. 298. 365.  
 Mahāli Licchavikumára 184.  
 211. 219.  
 Mahā-vana 346. 391. 395;  
 -vanasaṇḍa 118; -svaṇṇa  
 77; -hamsajátaka 144.  
 Mahimsāsakakumára 303.  
 Mahīndarājan 128.  
 Māgandikabrāhmaṇa 153. 162.  
 Māgandiyá 162.  
 Mátali saṃgāhaka 194.  
 Mára 210. 388. 118. 160. 164.  
 197. 254. 319. 352. 407. 413;  
 -dhītaro 342.  
 Málābhāridevaputta 225.  
 Migáramātu 245. 246; Migá-  
 rasetthin 232.  
 Muñjakesi assa 160.  
 Meghiyatthera 196.  
 Meṇḍaka-gaḥapati 280; -set-  
 thin 275.  
 Moggallá 120; Moggallāna  
 120. 135.  
 yakkha 304.  
 Yama 369.  
 Yasakulaputta 119. 127.  
 Yasavasanta 181.  
 Yasodhará 131.  
 Rakkhitavanasaṇḍa 105. 406.  
 Rammanaṅgara 117.

Rájagaha 112. 119. 183. 254.  
 327. 331. 363.  
 Rádhatthera 270.  
 Rāhulakumára 117. 185. 147.  
 313.  
 Rúpanandattherí 313.  
 Rúpasarí 120.  
 Revatatthera 366; Khádi-  
 ravaniya- 284; Revata-  
 buddha 117.  
 Rohiṇí nadí 351; khattiya-  
 kamṇá 363.  
 Lakunṭakabhaddiyatthera  
 273. 378. 389.  
 Laṭṭukikajátaka 104.  
 Laṭṭhivanuyyána 119.  
 Lájadevadhítu 293.  
 Láludáyitthera 317. 355. 379.  
 Licchaví 184. 211. 219. 360.  
 Vaggumudátriyá bhikkhú  
 395.  
 Vaṅgisatthera 433.  
 Vajjiputtá 145; Vajjiputta-  
 bhikkhu 391.  
 Vaddhakajátaka 104.  
 Vapirákumarí 356.  
 Varuṇa 181.  
 Válodakajátaka 275.  
 Vāsabhakkhattiyá 216.  
 Vāsava 185.  
 Vāsuladattá deví 157.  
 Viḍúḍabha 211.  
 Vinayadharabhikkhu 103.  
 vinicchayamaḥamattá 377.

Vipassibuddha 117. 126. 290.  
308. 344.

vibbhantaka 411.

Vimānavatthu 349.

Visákhá 78. 107. 208. 212.  
230. 246. 248. 298. 312. 328.  
340. 360.

Vissakammadevaputta 117.  
190.

Víraka 146.

Vejayanta-pásáda 190;  
-ratha 194.

Veṭṭhadīpakarājan 153.

Vedanāpariggahāsuttanta  
125.

Vepacitti 197.

Vepulla 346.

Vebhāra 346.

Veran̄já 274.

Velukandakinandamātu 213.

Veluvana 116. 138. 181. 254.  
260. 261. 262. 281. 282. 285.  
287. 294. 296. 312. 330. 331.  
336. 361. 365. 368. 371. 383.  
388. 391. 394. 409. 411. 412.  
413. 433.

Vesálí 184. 211. 219. 357. 360.  
391. 395.

Vessantara 117; -jātaka 333.

Vessabhūbuddha 117. 344.

Vessavaṇa 304.

Sakka-devarajan 87. 96. 120.  
184. 190. 194. 357. 415;  
-pañhasuttanta 184.

Sakká 139. 216. 217. 351.

Samkassanaṅgara 347.

Samkiccasaṃaṇera 289.

Samghadāsī 238. 252.

Samghabheda 331.

Samgharakkhita 198.

San̄jaya 116.

San̄jikáputta 323.

Sattasírísaka 344.

saddhivihārika, Sáríputta-  
371. 386.

Santatimahāmatta 307. 336.

Sappadāyatthera 289.

sammun̄janitthera 337.

Saradamāṇava 130.

Savitt̄haka 146.

Sahampatibrah̄man 119.

Sahassakkha 185.

Sákiyá 216. 217. 222. 331;  
Tina- 224; Nala- 224.

Sáketa 232. 365.

Sāṇusāmaṇera 402.

sāmaṇera paṇḍita 273.

Sāmavattī 153.

Sárf 120; Sáríputtatthera 113.  
120. 135. 213. 283. 287. 366.  
371.

Sávatt̄hí 77. 78. 79. 98. 198.  
201. 202. 204. 209. 210. 211.  
216. 225. 228. 229. 230. 253.  
257. 258. 262. 274. 276. 302.  
338. 349. 366. 400.

Sikhibuddha 117. 344.

Siddhatthabuddha 117.

Sineru 132.

Simbalivana 194.

Sirimá 312.

Sirivaddhakutumbika 130.

Sugata 97.  
 Sujampati 183.  
 Sujá 194; Sujátá 118. 183.  
 188. 189. 251.  
 Sudassana-kumbha 191;  
 -mánava 358; -vihāsa 117.  
 Suddhodanarājan 135. 334.  
 Sudhammatthera 262; Su-  
 dhammá 188. 191.  
 Sunandarājan 251.  
 Suneru 190.  
 Sundará 131.  
 Sundariparibbājiká 394.  
 Suppabuddhasakka 296.  
 Suppavásá 212.  
 Suppiyá 247.  
 Subhaddaparibbājaka 376.  
 Sumana-buddha 117; -má-  
 lākāra 167. 260.  
 Sumaná 131. 150. 230.

Sumedhabuddha 117.  
 Suriyakumára 303.  
 Suvannacetiya, Kassapa-  
 349.  
 sūkarapotiká 409.  
 Súkarabateleña 125.  
 setṭhin, aputtaka- 415.  
 Setavyanaṅgara 111.  
 Seyyakatthera 293.  
 Selabrāhmaṇa 230.  
 Sobhitabuddha 117.  
 Somadattakumára 317.  
 Soreyya-tthera 207; -naṅgara  
 204; -setṭhiputta 204.  
 Hamsavatīnaṅgara 127. 251.  
 Hatthaka Álavaka 213.  
 hatthassaka 379.  
 Hatthirājan 149.  
 Hatthiliṅgasakuna 154.

## VARLÆ LECTIONES

in Notis non allata:

V. 1 A pubbaṅgamá. 2 AB pubbaṅgamá. 3 C upanayhanti. 4 A na vupanayhanti. 5 C -tidha. 7 A bhojanamhi, B bhojanam pi. 8 A bhojanamhi, B áradhamviriyan, C -ddhaviriyam. 10 C so ve. 15 A pápkári, B pápakári, vihamñati. 17 B pápam, A bhíyyo. 18 A bhíyyo. 19 B sahitam bhásamāno, ganayam. 20 B sahitam, A -cári, B sámanñassa. 23 B sásatiká. 24 AB satimato, B samñatassa dhamma-. 25 B samñamena, A ya ogho, C yam. 26 C dummedhíno, B medhávi. 27 C appamádham anuy-. 31 B samyojanam. 35 C damato. 37 AB dúraṅgamam. 38 B anavaddhita-. 41 C kalimaram. 44 C vicesati, B puppam. 45 C vicesati. 46 AB abhisambuddháno. 48 BC kurúte. 49 C phaleti, evañ gáme. 55 C vassikhí. 58 et 59 B samkhára-, pamñáya. 61 A -gaccheyyam. 62 B dhanam m'atthi, vihamñati. 63 A maññati, B mamñati, BC -máni. 64 C -tam payirúpásati. 65 AC payirúpásati. 69 B mamñati. 70 ABC nāgghanti. 74 C katapuññantu (Analysis: kapaññantu), adhivasá, A mano. 75 B amñá, abhimñáya, AB -gámini. 76 A -vádí, B vádhim, paṇḍitam, tádisam. 77 B ovadeyyānu-. 83 B puṭṭho, C puṭṭhá, A vuccāvacaṁ. 84 B parimāvá. 85 C -gámiṇo. 88 B cittakkilesehi. 89 BC jutimanto. 90 AB gatthappa-, C gandhappa-. 92 B -bhojanam. 93 B sumñato, AC durannayá. 94 A sárathino. 95 ABC

-kflupamo. 96 B -amñá-. 98 C rámaneyy-. 99 B ram-  
 nýáni aramñáni, C ramati. 103 A saṁgāme, ekaṁ. 108 B  
 puṁñā-. 109 AC vanna-. 111 B paṁñá-. 112 C viriyam.  
 116 C kalyāṇe, daṁdham, ramati, B puṁñam. 117 et 118 C  
 kairá, kairátha, B enappunapp-, C enam, B puṁñāñ. 135  
 ABC gávo pácenti, A pániṇam, BC pániṇam. 137 B am-  
 ñataram. 139 B dārunam. 142 B samam. 144 B patis-  
 satha, C patissathá, saḥassatha pro paḥ-. 145 BC paṇḍitá  
 pro subbatá. 146 C vonaddhá. 147 C arúkáyam. 152 C  
 áyam puriso, B paṁñá. 155 AB -maccho. 157 C piyañ,  
 B jaṁñá, amñataram. 158 B amñam. 159 B attānam,  
 amñam, C kairá. 160 A atto. 164 A diṭṭhi, B -ghaṁñáya.  
 165 C attanā hi kataṁ, A suddhim asuddhi. 167 C -vaddhaṇo.  
 173 A kamma. 174 B bálo pro loko. 176 AC vitinna-.  
 177 B vadanti, nappasaḥanti, C -damaṇo. 178 B gamaṇena,  
 C pathabyá. 179 B taṁ, A buddham. 180 A buddham.  
 181 A sambuddhána. 183 C etam. 184 BC samano. 185  
 C anúpavádo, BC anúpagháto, A etam. 186 A kaḥápana-,  
 BC vimñáya. 190 B -ppaṁñáya. 191 BC ariyam. 193  
 B -jaṁño. 194 BC samaggi. 195 B tíṇa-. 204 C visvása-,  
 A nātīm. 207 BC -saṁgata-, B interpungit post sabbadá  
 et hemistichium sequens cum v. 208 uno tenore scribit. 208 C  
 baḥusutañ, dhorayiḥa-, tan, B dhoraya-. 210 C samágacchi.  
 211 C kairátha, BC piyápáye. 217 B taṁ, C janam. 218  
 C anakkháto, AB kámesu. 220 B -puṁñam, C parañ, BC  
 puṁñáni. 221 C kodhañ, B saṁyojanam, taṁ. 226 B jága-  
 ramáṇanam, A jagar-. 227 B -bháninam, animídito. 228 B  
 ekamtam. 229 BC paṁñá-. 234 BC vacáya. 235 A tiṭṭhati,  
 B tiṭṭhapi. 236 B anaṅgano. 237 C dáni si, B pátheyyam  
 pi. 238 BC anaṅgano. 241 C vannassa. 245 A passatá.  
 247 C khaṇati. 248 AC má na, B má taṁ, BC raṇḍhayam.  
 249 A yatháphásádanañ. 250 AC samuḥatam. 251 AC



nadi, B nadīti, O gaḥḥ in kali mutavīṭ maṇus posterior, -samañ  
 jālam. 252 B amñesañ, A opunāsi, B kitvá, C kām vá. 253  
 ABC -passissam, B -samñño. 255 B samano. 258 C khemi.  
 263 A C samuhatañ, B samáhatá. 264 B samano abbhuto, C  
 kim. 266 A bhikkhu. 267 B pumññañ, AC bhikkhu. 268 B  
 mulha-, avijjasu. 270 A páná vihiṃsati. 271 B vivitta-.  
 273 A atthamgiko, C atthamgako. 274 A eso va, B amño, etañ.  
 275 B interpungit post karissatha. 276 C vimokkhanti. 277 et  
 278 B pamñāya. 282 A bhuri, C bhurí, A dvidhá, C pavaddhiti.  
 283 B jáyate, C jáyati, B vanthañ, C vana vanatañ. 284 C -páko.  
 286 A vicintesi. 287 AB tam, A -sammattam, B puttapu-  
 sutammattam. 288 B nātisu, C tánatá. 289 B -gamañam,  
 C nibbānam-. 291 AC -dānena, B na pi vuccati. 292 A  
 apviddham, C kairati. 293 C akiccañ, B -kārino, C sātacccha-  
 káraṇo, B interpungit post -kārino. 294 C sāṇu-. 296 C  
 ratte. 301 C maṇo. 302 AC -samvaso. 305 B damito  
 siyá. 307 B asamñnatá. 308 ABC -sikhupamo, B asamñato.  
 309 B ápajjati, apumñña-. 310 B apumñña-, A pañetí, B  
 phaṇehi, B bhaṇoti. 311 A samaññañ, B sámamññañ. 312  
 A sithilam, B satthilam, C vutam. 313 C kairañ, A bhíyo.  
 315 C nirayamhi. 322 B ájāniyyá, C -níyyá, B mahánāngá.  
 324 BC nānga-, A -vanassa. 325 B middhi, -sáyi, A  
 -phuṭṭho, B upenti. 327 B anurakkhata, danto, A santo. 328  
 B satimá, A satamá. 329 C rájá ca, mátamga-, B -ramño  
 va nāngo, C mátagaraño va nāngo. 330 B na, C kairá, B  
 -ramño va nāngo, C nāngo. 331 B tuṭṭhi, pumññañ. 332  
 B ato, sámamñnatá, bráhmamñnatá. 333 B pamñāya. 334 C  
 plavati. 335 AC abhivaṭṭam. 336 A jammí tanhá, soká  
 tanhá, B so evam saḥatí jammí tanhá, hic versus et initium  
 sequentis in C desunt. 337 B usiranto, má onalam. 338  
 ABC echinno, AC ruhati, B -ānusayo, ABC anuhate. 340  
 B pamñāya. 341 AB -jarupagá. 342 A samyojanasamga-,

B samyojanam sabbasaṅga-, AC dukkhān. 344 A yā nibbanatho, B yā nibbānato, C yā nibbanato. 347 C -rattānup-, B makkaṭṭiko. 348 ABC páragu. 349 C -paṭṭino, pavaddhanti, ko. 350 AB vitakkup-, ABC bhāvayati, C ko, A echejjati, C echaṇṇanti. 351 A asantāsi, anaṅgano, AC -sallānī, B -sallānīn, C antīmo. 352 C anādāno, A kovido, C akkharānam, interpungit post kovido, B jaṇṇā, C jaṇṇo, B -paṇṇo. 353 AC -bhu, -vidu, B sabbaṇṇajaho, C sabbaṇṇajaho, AB abhiruṇṇāya. 354 sabbarasam. 355 C attānam, B amṇe. 356 A ayam. 357 A ayam, B interpungit post pajā. 360 ABC ghānena. 361 A vacāya, B pavuccati. 362 AC bhikkhu, B bhikkhū ti, B -saṇṇato, saṇṇatu-, C pādasamṇa-, saṇṇatu-. 365 B nātimamṇeyya na amṇesam piḥayam amṇesam. 366 B bhikkhū, BC nātimamṇati. 367 BC asatā va, A socanti, B socati, AC bhikkhu. 368 AC samkhārūpa-. 370 B -saṅgātiko, C tinno. 371 A kandi, C kañci. 372 B paṇṇā, C ajhānato, B sa ce. 373 B suṇṇā-. 374 A labhati, amatan. 376 A paṭisanthāravuttissa. 379 BC codayantānam. 383 B brāhmaṇa. 384 B páragu. 385 AC visamyuttam. 387 AB jhāyi. 389 B brāhmaṇo, A dhi brāhma-. 392 A sakkacca. 395 A -kula-, B kisaṇ dhāmanisantatam etam. 397 A visamuttam. 399 B yeva tiṭṭhati, A balāṇīkam, B balāṇīkam. 405 A daṇḍam. 407 A pātino, B pānino. 408 B viññūpani. 409 A apumthulam. 414 AB akathamkathi. 415 A -kkhīnam, B -kkhīṇā. 416 B -kkhīṇā. 419 A uppattiṇ. 420 A jānatti, B jānāti. 423 A vedi. I v. 1 -kam pamadam, pápadaṇḍena; 2 sukhapiyena, vísati. II v. 3 daṇḍavamhi; 5 ekavísati; 6 náge ca, dvāvísā va taṇha-, cattālisā va gathāyo.

## CORRIGENDA ET ADDENDA.

Pag. 21 l. 11 leg. kalyáne. 23, 9. 13 antalikkho. 24, 18 patto. 28, 5 ~~appassut'~~ áyam. 34, 6 ~~mattaññútá~~, 27 sapientis (Buddhæ). 37, 1 Jighacchápamám. 43, 8 punaṇ, 25 pro utique: sicut, 26 pro item: ita. 44, 28 pro dat ... vulgus: dant ... homines. 47, 8 post sedatione / adde: scilicet. 55, 29 Arcem velut etc. 60, 12 -satí sotá. 63, 19 injucunda reputat. 67, 20 dimittat (quivis). 72, 20 pro Qui: (Qui). 75, 15 post vatem add. victorem. 78, 6 del. (?), 15 del. (mátu?), 16 del. (pitu?). 79, 5 del. (?), 20 tassa (c. satassa), 28 sq. ápucchitabbayuttako, 22 del. correct. 80, 2 al. Satthu santike etc., 12 al. sv-áham, 15 pabbajissám posterior manus in pabbajissam mutavit. 82, 28 sálohito, 26 del. correct. 83, 4. 8. 12 Pálita tvam, 23 cod. R\*: paṭikkhitto tikiccháya, 24 R: niyato, ib. Pálita. 84, 1 -nettá (c. -o). 85, 2 te samjánitvá, 22 del. (ayam?), ib. yathá-y-idam (exstant verba náham bhikkhave ... itthisaddo initio cod. Aṅguttaranikáyo), 26 post -gáman add. (náma upanissáya therena vuttha-?). 86, 6 gacchám' aham, 14 tvam (c. tam). 87, 1 Paṇḍu-, 8 al. sac' áham, 12 R: upagantvána, 28 sallakkhesi. 88, 19 post navavatthaddháya add. (-vutth-?), 22 sammajjimisu (c. sama-). 89, 11 pro sineham: sinehena, 24 lañchanto. 90, 4. 5 del. correct. (versus est, sed corruptus), 16 add. colon post hotṭi. 91, 12 post baliyaddassa add. (padam?). 93, 10 sq. Dutiyagáthá (c. -áya) ... bhásitá (c. -am), 16 post koddhetvá add. (koṭṭhetvá?), 24 asuka- (c. asúka-). 94, 19 et 95, 18 post

\* Codex simhalensis Ratanávaliya (vide Westergaardii Codices Orientales p. 66), qui diversam, ut videtur, recensionem sequitur earundem fabularum, quæ codice Dhammapadassa Atthavaṇṇanā continentur, nonnullos ex versibus fabulis immixtis palice exhibet. Minoribus mendis tacite sublati, inde quæ ad versus emendandos conferre possint petens, codicem littera R signo.

Maddhakūḍalivanno nāgantvá add. (-vaññenāgantvá?). 94, 31 transpone conjecturam post mayá. 95, 32 del. (-ssaro?). 96, 18 mamsam tam, R: ghatasittam, 21 R: sokaparetassa. 97, 2 sqq. versus sunt corrupti. 98, 32 -ppamānen'eva (c. -ñoneva). 101, 19 rājunaṃ, 31 del. ativiya, pro visiya: vesiya. 102, 14 sugandham (c. dugg-). 103, 7 -parivára (c. -re). 104, 25 vijite (c. jívite). 105, 9 Kosambivásino (c. -iyamvá-), 30 obhaggobhaggañ? cfr. p. 406. 106, 1 yúthá. 107, 14 dhammakathá (c. -mi-). 112, 7 cfr. Appendicem. 113, 19 sabbehi (c. sabbe), 20 sabbe, ib. del. correct. 115, 32 bahú (c. -u). 116, 17 add. v. 36 y' áyam. 117, 1 sodhay- (c. -dhi-). 118, 19 -bhuñjitvá, 6 sávito (c. -á), 9 Channam, 18 del. correct. 119, 9 -punṇama-, 12 páyento (c. páya-), 24 tesam (c. te). 121, 18 pabbajámá (c. -jjá-), 18 sq. lábhaggappatto. 122, 14. 25 sq. kam si tvaṃ ávuso uddissa pabbajito, 30 dhammavinayam?, 31 del. na,? 123, 16 tikkhattuṃ (c. -u). 125, 19 del. (?). 126, 24 post adási add. gámavásihi saddhim aggasassadánam náma adási. 127, 28 timsa (c. -á), 32 dve nav-. 128, 10 agantvá (c. á-), 19 gahitakam (c. -hina-), 23 ádentá (c. -o), 26 datvá (c. katvá). 129, 23 cattálisa-. 130, 9 dvenavuti-, 24 del. (?). 131, 1 post sahapamsukflitá add. (sahapamsukúliká?), 17 post kasiná add. (kasinam?), 32 amñam. 132, 21 mahá vatáyam. 133, 15 hitáya, 31 post Buddhánam add. (purato?). 134, 1 agantvá (c. á-). 135, 29 samalam- (c. samatalam-). 136, 7 mahárahehi (c. -gehi), 18 bhavēyyan. 138, 7 del. rattí, add. cfr. not. ad v. 34. 139, 10 sq. del. correct. (Sathari — Anupiyam n. M. nigamo — tam nissáya), 20 pabbajito (c. -tena), 26 (cod. add. pahite). 140, 17 cúl- (c. cul-), 29 viharitabbam. 141, 4 utthahattití áha, Anuruddho. 142, 5 -mánákára-? 144, 4 post purato add. (jívitam pariccajitvá Satthu purato?). 145, 3 janam (c. já-), 19 ariyehi, R: ariyena, cfr. p. 332, 28 Kokáliko. 146, 2 uggasēhi (c. uggaji), 16 R: passesi, 20 R: anutaram. 147, 12

R: gehe ca saki bhaṇḍanaṃ, 12 R: udakaṃhi thalamhi ca, 21 mā (c. ma) māṃ, 24 sq. R: cora, Rāhule. 148, 8 del. correct., 12 devatidev-. 151, 16 na dassiṇassa. 153, 2 Kosambim (c. -iyam), 22 māṃsaṃñāya. 160, 9 transpone itthisatāni in superiorem lineam ante parivāraṃ, 29 labhaṇṇakāro (c. -rī) ti, 32 adhi-muñcivā (c. -mucci-). 161, 30 kammaṃsa (c. kamma). 163, 31 del. vivattachandass' 166, 27 tathā (c. tātā). 173, 14 sq. R: Idam vatvā Sāmaṇatī sammāsaṃbuddhasāmikā mā māṃ tvaṃ saraṇaṃ gaccha . . . saraṇaṃ gaccha taṃ Buddhaṃ. 175, 31 R: upadi . . . kāyanti. 177, 26 (vipākāvasesena?). 181, 25 post passī add. v. 317 dassiṇo. 184, 28 Vesālīm (c. -iyam). 186, 11 R: sappuriso. 192, 11 idāni 'ssa tuṇḍaṃ (c. nidāniṣṣā-kuṇḍaṃ). 194, 7 Simbali-, 19 del. correct. 211, 6 post Cfr. add. Hemacandra p. 317, 15 disāpāṃokkhaṃsa, 24 mahā vata ācariyo. 215, 26 R: sādhuṇi . . . samākanivārā alona chādayanti taṃ. 217, 8 bhavissatīti, 32 Vāsabhakkhattiyādāsiyā. 219, 11 sq. Mahāhīcch- (c. Mahāhīcch-), 15 ārakkho (c. -ā), 16 okāso (c. -ā). 220, 11 amhehi (c. amhe), 14 evarūpā (c. -am), 31 post gaḥetvā add. cittaṃ. 221, 15 bhedaṇadhammaṃ (c. -naṃdha-), 17 dvattimsāya (c. -āhi), 18 idam (c. imam), 31 post mama add. ca. 222, 2 del. correct., 4 otāraṃ (c. -ta-), 9 parivārena (c. -cāre-), 17 del. correct., 30 post tato add. avidūre. 223, 12 catutthavāre na. 224, 28 vassi. 238, 18 nisantiyo (nighaṃsantiyo?). 240, 20 vasaṇtaṃ (c. -te). 246, 1 vaṇṇapesi (c. vanna-). 251, 11 R: dassāmi, 14 R: khoma-koṭumbaṇāni ca, 31 pro suddhaṃ: sudhā-. 255, 7 R: jalaṃ, 10 R: cetayati, nisedhajutindharaṃ, 11 R: kathan nu Bhagavā, 12 R: apannamānaṃso. 256, 6 R: vīnakacchā abhassatha, 19 laddhaṇāme lokiyaṃmahājane (c. -o), not. b: namuñcino. 259, 13 del. 248. 260, 20 -vaṇṇā-. 268, 32 add. v. 207 addhāṇa, v. 224 devāna. 274, 11 del. correct. 276, 19 del. Dubito . . . v. 108. 279, 5 v. 410, 8 post etc. add. Aliter apud Burnouf: Lotus p. 392,

14 Jívakavatthukhandhake (c. -umkha-). 283, 17 del. conject.  
 284, 2 sacchikatāhībāno (c. -ā-). 286, 24 pro jo: yo. 287, 5  
 del. kam si tvam. 288, 14 add. v. 344 nibbanato, 18 Aramāṇa-  
 kuṭikā, 28 āyusamv-. 295, 10 pro not. ad v. 7 leg. vv. 144.  
 307, 24 del. correct. 304, 13 catasso (c. manasso), 20 bhisa-  
 mūlālam (c. hisa-), 32 R omittit te. 308, 11 ce (c. ca), 24 pallam-  
 kena. 311, 28 post pahassathā add. cfr. Boethi. Chrest. p. 367.  
 312, 10 add. Gavessatha futurum existimavi, at sine dubio præsens  
 habendum est verbi gaves secundum IV cl. declinati. 319, 31  
 paccayākāra- (c. paccayākara-). 323, 7 Jhāyanti referendum est  
 ad rad. jhā v. jhe (sanser. dhyai), quæ, æque ac rad. cint, etiam  
 ristem esse valere videtur. 327, 23 del. (?). 328, 32 post ekato  
 add. (ekako?). 336, 4 add. scilicet contractum ex uttithāya.  
 337, 18 add. aut so'mam. 341, 17 akopetvā (c. apokāpetvā).  
 346, 15 post Velu- add. (-ambavanādayo?), 27 post amāntitthiyā  
 add. (amāntitthiyānam?). 350, 19 R: cetopanidhihetūhi. 351, 26  
 pro (?): (niggatikā?). 356, 5 gātham (c. -ā), 24 comma transpon.  
 post nattham. 358, 18 candimas. 361, 18 add. 291. 363, 16  
 add. Rāmāyaṇa ed. Gorr. 4; 3, 2. 367, 1 Atulya por- ...  
 ācinnam ev' (c. ec) etam. 368, 1 add. v. 364. 376, 10 satho.  
 377, 23 add. Pro buddhānam leg. buddhānam. 383, 9 Anattan.  
 385, 9 itarāni. 391, 16 viharāma. 404, 1 R: cātuddasim pañ-  
 cadasim yāva pakkhassa atthamā, 2 R: atthaṅgasusamāhitam,  
 12 R: karoti vā. 405, 8 R: Abhiyā vatha. 407, 22 -kūṭi.  
 409, 27 (sanser. khanata). 413, 27 acchidda. 416, 3 ātapam,  
 18 [del. (-im?), 16 karontehīti (c. karohīti), 19 pro cavaṁ:  
 evam, 23 viṁṇūtam patto. 417, 7 yācimsu (c. yāciyimsu), 10  
 R: nibimhase. 428, 1 santake (c. -ti-), 3 vatvā. 431, 2 add.  
 Viññāpanim epitritum tertium removebis, si legeris viññapanim.  
 438, 10 4q. pro paridhessati ... bahu: paridhassati, cfr. com.  
 464, 14 post Toko add. ABC ssaggāya, 27 post jagar- add.  
 ABC -nūsikkhitam.









